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THE

PROTESTANT EPISCOPAL

QUARTERLY REVIEW,

AND

CHURCH REGISTER.

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INDEX TO VOLUME I.

A

Aaron, the True; or, the Priesthood of Christ, ... 383

B

BOOKS, NOTICES OF NEW:

The Contrast; or, the Evangelical and Tractarian Systems compared, 163; Hoffman's Treatise on the Law of the Protestant Episcopal Church in the United States, 164; Sir Charles Lyell's Manual of Elementary Geology, 165; Rev. Dr. Hook's Church Dictionary, 166; Rev. Mr. Goode's Vindication of the Doctrine of the Church of England, 167; Bunsen's Hippolytus and his Age, 169; Carmithen's History of the Church of England, 170; Cleveland's Literature of the Nineteenth Century, 170; Layard's Nineveh and its Remains, 171; Layard's Discoveries in the Ruins of Nineveh, 171; Rev. Edward Litton's Church of Christ, 171; Rev. A. C. Thompson's Songs in the Night, 172; Rev. Chr. Wordsworth's Church of Rome, 173; Rev. E. Bickersteth's Treatise on Baptism, 173; Rev. Wm. Harrison's Tongue of Time, 173; Night Watches, by E. L., 173; Sermon on the Duty and Responsibility of Private Judgment, by Dr. Stephen H. Tyng, 174; Rev. H. Stanley's Pilate and Herod, 174; Altar Stones, 174; The Epistles to the Romans in Greek and English, 332; The Epistle to the Hebrews in Greek and English, 334; Civil Liberty and Self-Government, 336; Course of the History of Modern Philosophy, 337; Commentaries on the Laws of the Ancient Hebrews, 339; Lectures on Practical Subjects, 343; Exploration of the Valley of the Amazon, 343; Speeches, by the Rt. Hon. Thos. Babington Macaulay, M.P., 346; Twenty-five Village Sermons, 346; Church of England Quarterly Review, 347; The Fifth Annual Report of the Board of Education of the City and County of New-York, 347; The State and Prospects of our Church, as indicated by her last General Convention, 347; A Counter-Statement of the Case of Bishop H. U Onderdonk, in reply to one signed, "A Member of the Church," 347; Putnam's Monthly, February and March, 1854, 347: The Seasonable Question, by Rev. Richard B. Duane, 348; A Word in Season: a Sermon in St. Paul's Church, Milwaukie, 348; An Anniversary Sermon, 348; Continuity of the Church of England in the Sixteenth Century, 510; The Mission of the Comforter, 512: Elements of Logic, and the Doctrine of the Will, by Henry B. Tappan; Rational Psychology, and a System of Moral Science, by Laurens P. Hickok, D.D., 514; The Difficulties of Infidelity, 515; Lectures on the Characters of our Lord's Apostles, 516; The Life of the Apostle John, in a Series of Practical Discourses, by Bishop Alfred Lee, 517; Sunlight through the Mist, 518; The Life and Selection from the Letters of the late Rev. Henry Venn, M.A., 518; Africa and America Described, 519; My First Visit to Europe, 519; The Premium Essay on the Characteristics and Laws of Prophetic Symbols, 520; Morning and Evening Exercises for April, May, and June, 521; Family Prayers, and Prayers on the Ten Commandments, etc., 521; Fellowship with Christ, by Rev. S. H. Tyng, D.D., 521; Questions on the Four Gospels in Harmony, 523; Adult Baptism, by the Rt. Rev. George Burgess, D.D., 523; Is it possible to make the best of both Worlds? 523; Twelfth Annual Report of the Board of Education of the City of New-York, 1854, 524; A Tract for the Church in Jerusalem, 524; A Sketch of St. Thomas' Parish, Newark, Del., 524; Bohn's Libraries, 672; Greenwood: a Dictionary for Visitors, by N. Cleveland, 673; History of the Dominion of the Arabs in Spain, 674; India: Pictorial, Descriptive, and Historical, from the Earliest Times to the Present, 675; Logic, or, the Science of Inference, by Joseph Devey, 675; The Poetry of Science; or, the Studies of the Physical Phenomena of Nature, by Robert Hunt, 675; Work; or, Plenty to Do, and How to Do it, by Margaret Maria Brewster, 676; Two Views of Episcopacy, Old and New, 677; The Shepherd of Israel—Good Tidings of Great Joy — The Wonders of Redeeming Love — The Faithful Promiser, 678; Legends and Records, by Charles B. Taylor, M.A., 678; Pamphlets for the People, 678; Some of the Requisites for a Successful Ministry, by Alfred Lee, Bishop of the Diocese of Delaware, 679; Daily Bible Readings for

the Lord's Household, by the Rev. James Smith, 680; Asleep in Jesus; or, Words of Consolation to Bereaved Parents, 681; Lives of John Bunyan, Matthew Henry, and Bishop Hall, by the Rev. James Hamilton, D.D., 681; Memoirs and Sermons of the Rev. Wm. Duval, by Rev. C. Walker, 681; A Popular Account of the Ancient Egyptians, by Sir J. Gardiner Wilkinson, D.C.L., F.R.S., etc., 682; The Faithful Steward, by W. W. Arnett, D.D., 682; The Office of the Church of Christ, by Charles Petit McIlvaine, D.D., D.C.L., Bishop of the Protestant Episcopal Church in Ohio, 683.

C

Catholicism, the Trials of a Mind in its Progress to,..... 621
Chase, Philander, D.D., the Life and Character of the late,..... 563
China, the Consular Cities of,..... 366; 602
Christianity, Ancient, and the Doctrines of the Oxford Tracts for the Times,.. 396
Church Events in the United States,..... 150; 313; 496; 656
Church of the Middle Ages, the Genius of the,..... 228
Church, Protestant Episcopal, Genius and Mission of the,..... 269
Church, the Great Want of the,..... .....38; 290
Church, the Protestant Episcopal, Supposed Romish Tendencies of,..... 63
Church, the Want of the, relatively to the Remedy,..... 440
Churches, the Romish and the Protestant, their Doctrines on Justification contrasted,..... 96
Convention, General, of 1853,..... 246
Cranmer, Archbishop, the Life and Character of,..... 349
Croswell, the Rev. W., Memoir of,..... 648

D

Dark Ages, the,..... 547

F

Fathers, the Church,..... 86
Foreign Intelligence,..... 328; 504; 666

G

General Intelligence,..... 323; 500

I

Introduction,..... 1
Ireland, the New Reformation in,..... 215; 480
Ives, L. Silliman, D.D., his Letter to his Old Friends,..... 621

J

Judson, Adoniram, D.D., Memoir of the Life and Labors of the late,..... 579
Justification, the Doctrines of the Romish and Protestant Churches on,..... 96

L

Last Supper, the Time of the,..... 189

N

Nineveh,..... 175

P

Paul, Saint, the Voyage and Shipwreck of,..... 525

R

Reason and Faith,..... 7
Reformation, the New, in Ireland,..... 215; 480
Regeneration and Baptism,..... 461

S

Symbolism,..... 115

T

Trinity, the, in the Light of the Old Testament and of the Gospels,..... 635

CONTENTS OF No. I.

Article.		Page.
I.	Introduction.	1
II.	Reason and Faith, or Christianity and Scepticism.	
	1. The Eclipse of Faith, or a Visit to a Religious Sceptic.	
	2. Reason and Faith, and other Miscellanies of Henry Rogers.	7
III.	The Great Want of the Church.	38
IV.	Supposed Romish Tendencies of the Protestant Episcopal Church.	
	1. Right Rev. W. R. Whittingham's Letter to the Editor of the Southern Churchman.	
	2. Right Rev. S. A. McCoskry's Sermon in St. Paul's, London.	
	3. Letter of Rev. B. P. Aydelott, D.D., to Bishop McIlvaine.	
	4. Rev. Mr. Shimeall's Book.	
	5. A Presbyterian Looking for the Church.	63
V.	The Church Fathers.	
	M. L'Abbe Migne's Patrologie.	86
VI.	Doctrines of the Romish and of the Protestant Churches on Justification Contrasted.	
	1. Oxford Divinity compared with that of the Romish and Anglican Churches. By Bishop McIlvaine.	
	2. Moehler's Symbolism.	96

Contents.

ARTICLE. PAGE.

VII. SYMBOLISM.

1. Durandus' Symbolism of Churches and Church Ornaments.
2. Moehler's Symbolism. 115

VIII. CHURCH EVENTS IN THE UNITED STATES. 150

IX. NOTICES OF NEW BOOKS.

I. Rev. Dr. Stone. The Contrast: or, the Evangelical and Tractarian Systems Compared. 163
II. M. Hoffman's Treatise on the Law of the Protestant Episcopal Church in the United States. 164
III. Sir Charles Lyell's Manual of Elementary Geology. 165
IV. Rev. Dr. Hook's Church Dictionary. 166
V. Rev. Mr. Goode's Vindication of the Doctrine of the Church of England. 167
VI. Bunsen's Hippolytus and his Age. 169
VII. Carmithen's History of the Church of England. 170
VIII. Cleveland's Literature of the 19th Century. ib.
IX. Layard's Nineveh and its Remains. 171
X. Layard's Discoveries in the Ruins of Nineveh. ib.
XI. Rev. Edward Litton's Church of Christ. ib.
XII. Rev. A. C. Thompson's Songs in the Night. 172
XIII. Rev. Chr. Wordsworth's Church of Rome. 173
XIV. Rev. E. Bickersteth's Treatise on Baptism. ib.
XV. Rev. W. Harrison's Tongue of Time. ib.
XVI. Night Watches. By E. L. ib.
XVII. Sermon on the Duty and Responsibility of Private Judgment in Religion. By Dr. S. H. Tyng. 174
XVIII. Rev. H. Stanley's Pilate and Herod ib.
XIX. Altar Stones. ib.

THE

PROTESTANT EPISCOPAL

QUARTERLY REVIEW,

AND

CHURCH REGISTER.

JANUARY, 1854.

No. I.

Art. I.—INTRODUCTION.

It has been questioned whether periodical papers, devoted to the discussion of religious topics, ought to be encouraged. The disadvantages or mischiefs of them in the controversies which they either give rise to or inflame, the party spirit and virulence which they are supposed to engender or nurture, are presumed to outweigh all the good that can be expected. If we have a mind to regard the matter theoretically, we may continue to question which of the two results of them, the good or the bad, predominate. One thing, in fact, is settled, we must have them. All efforts to prevent them, or even by direct law, to control them, must, in this country at least, be fruitless. Whether they shape public sentiment, or are shaped by it, in either case they represent it. In a free country, this sentiment is not the creature, but the maker of law. As we must have the free use of the tongue and of the pen, whether for good or ill, so also of the press. The mighty current of freedom of discussion cannot be stopped. *Labitur et labetur.* The moving

force, which cannot be stopped, may be directed. Freedom of mind, freedom of speech and freedom of printing are all in the same category. This freedom, which must be endured, we may love. However difficult and apparently hopeless the undertaktry to influence and direct by reason and subject to truth and ing, we can at least try it.

Though for most of the purposes of the periodical press, the weekly and the monthly sheet, or pamphlet, may suffice, yet, in our times, the Quarterly has become an important form of publication. There are topics to be treated which require more of study and more of extension than are deemed needful or allowable in the proper newspaper. A publication on the plan of this present one has been matter of private conversation and counsel among brethren for years. The project, though matured within a year, is by no means new, nor the growth of any special or accidental occasion. We are sure that those who concerted it had nothing in view but the advancement of the gospel and the proper interests of the Protestant Episcopal Church. They sought counsel of the Lord, and now would commit it, in faith, into His hands.

Of late years important questions in religion, and in science as related to religion, have arisen, requiring careful consideration. Some of these are of such kind, and have been pressed in such way, as to make it impossible to hold the ground of neutrality or indifference. It will be expected, of course, that so far as these questions come within the scope of this publication, there should be a clear enunciation of the position to be taken.

The title assumed may indicate, to some extent, the character of this periodical. It is Protestant Episcopal. The Church in which a gracious Providence has given us a place, is the Protestant Episcopal Church of the United States of America. This title, as indicating the ground we occupy, is most agreeable to us. To say simply we are churchmen, or of the Church, would not be distinctive. If we would conform our vocabulary to the only law which governs language, (*usus est norma loquendi,*) we must consent to the use of a title which will answer the purpose in the common mind of a denomination. There are various Christian bodies bearing the name in common usage, of

Churches, as the Roman Catholic Church, the Presbyterian Church, the Methodist, &c. Whether they are called so in accordance with proper views of the essence of the mystical body of Christ or not, makes nothing to the present point. Usage has given them the word as applied to themselves. It is like the word Christian, which though most sacred and distinctive in its first application to the disciples at Antioch, yet may now, by the law or usage of language, mean nothing more than being born in a land where Christianity is the national religion. The word Church, most sacred and distinctive also, in its first appropriation to a body or assembly of Christians, we cannot make peculiar to ourselves, as fitted to show the proper doctrines and constitution of the Protestant Episcopal Church of the United States. Usage of language forbids us, when we would distinguish our proper position, to call ourselves in a definite and exclusive sense, the Church of the United States, just as it would forbid us to call ourselves the Christians of North America. We are not entering on the question whether, abstractedly, it is right or not that the word should be used as it is. We mean only to state the fact that it is so used. In order, then, to set forth distinctly our proper Church ground, we must qualify the word as our Ecclesiastical Constitution, our Canons and the title-page of our Prayer Book have done, and say we are of the Protestant Episcopal Church of the United States of America. When persons are about to be ordained to the ministry among us, and are called upon, before God and a congregation of Christian people, to make avowal of their faith, and of their readiness to conform to the rule which they are to be under, they are required, in the office for the ordering of Priests, to declare that they will "so minister the Doctrine and Sacraments and the discipline of Christ, as the Lord hath commanded, and as (not simply the Church or Catholic Church, but) this Church, (that is the Protestant Episcopal Church of the United States,) hath received the same."

It is unhappily true, that among members of our Church, differences have grown up (especially of late years,) on points deemed important. To say then, simply, we are members of the Protestant Episcopal Church, would not determine the position

we hold in reference to such questions. We do, in honesty of soul, hold the doctrines, and approve of the discipline of this our Church. The delusion is strange indeed, if, in this matter we are mistaken. We believe that the Fathers of the Protestant Church of England had a right, by the Word of God, to do what they did, when they brought in the Reformation, by throwing off the proper doctrines and authority of the Church of Rome. Whatever faults or infirmities may have been in some of them personally, the doctrines they set forth and fixed in our XXXIX Articles, Catechism, Homilies and Liturgy, are the proper doctrines of the gospel.

As to one important point, the nature of the Church, with special reference to the question of the ministry, we affirm with our ordinal, "that from the Apostle's time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." This, as a fact, we affirm with great boldness. To our mind it is as clear as that the Godhead of Christ was the faith of the Church from the first. On the ground of this affirmation, with the purpose to adhere to the primitive order of the ministry, all Episcopalians stand as one man. We have never met with one professing to be an Episcopalian who disputed it. Beyond this ground our Church does not lead us, nor require us to go. We affirm, with our Church, our own position; we do not go on (not being led by our Church,) to deny, in regard to religious bodies not having the order of Bishops, the existence of the Christian ministry and membership in the body of Christ. Individuals, and some of great name, have gone onward to this point of denial, and certainly, in so far as they do it on their own responsibility, they have a right to do so. But our Church does not do it, nor require it of any of her members. She takes her own ground, and leaves the question of the validity or invalidity of orders not Episcopal to be decided by individuals, as each one may have light to see the truth, and as a matter of private opinion. The Reformers, who framed our Ordinal, stood on the ground of an affirmation of the existence of Bishops, Priests, and Deacons, in Christ's Church from the time of the Apostles, but stopped there. They did not deny the privileges of the Christian Church and covenant to other bodies of Protestants, but on the contrary,

maintained a brotherly fellowship and correspondence with them. Mr. Keble, who will not be suspected of partiality in making the acknowledgment, says in the Preface to his edition of Hooker's works, "it is enough for them (the defenders of the English Church hierarchy against the first Puritans,) to show that the government by Archbishops and Bishops is ancient and allowable; they never venture to urge its exclusive claim, or to connect the succession with the validity of the holy Sacraments." The same is true of Hooker, and also of Bishop White, who was the link uniting our Episcopacy with that of the English Church. We follow our Church to the full length of her guidance. Where she stops we stop. "He is as much a dissenter," says Bishop Stillingfleet, "who goes beyond the rule as he who does not come up to it."

It would seem hardly necessary to say, that in regard to the rule of faith, we occupy the common ground of the Protestants of the era of the Reformation, as set forth in our sixth Article: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." Hooker well sets forth the sufficiency of the simple Scriptures to lead an honest inquirer to the truth, when he says, "Of things necessary to all men's salvation, we have been hitherto accustomed, (especially since the publishing of the gospel of Jesus Christ, whereby the simplest having a key to knowledge, which the Eunuch in the Acts did want, our children may of themselves by reading, understand that which he without an interpreter could not,) they are in Scripture plain and easy to be understood." "I would know by some special instance, what one Article of Christian Faith, or what duty required unto all men's salvation there is, which the very reading of the Word of God is not apt to notify."* Out of the Scriptures was drawn the doctrine, made specially prominent by the Reformer, that of Justification by faith. The hinge of the question, as to this point, is, are we to be justified by a righteousness infused into us, and therefore personal, or through a righteousness external to us, that is, Christ's, and which be-

* Eccles. Polity, Book v. 22.

comes ours by simply being so accounted. Or to state it in another form, is justification by grace in such sense, that it takes place, and, as an act of God, is complete, before good works or holiness, or does it only begin to be in unformed state at the first moment of faith and of sacramental union with Christ, and afterwards to advance toward maturity, as grace in us is increased? "Good works," our XII. Article says, "follow after justification." This doctrine is a cardinal one. It is the *articulus stantis aut cadentis ecclesiæ.* The life and purity of the Church depend upon it.

Another important question touches the sacraments. It is agreed on all sides (so far as we are now concerned) that the sacraments are not mere signs or symbols, or marks of profession, but actual means and pledges of grace, through which God works invisibly in the faithful. But the question arises, does the grace always go along with them without respect to conditions? In the case of adults, it is generally agreed, we presume, that, in order to the reception of grace through the sacraments, conditions of actual repentance and faith are not to be dispensed with. The grace of baptism, we presume, is the same in all cases. Regeneration is not one thing in adults and another thing in infants. Conditions are to be presumed when baptism is administered. The Catechism teaches this, with the qualification, that, in the case of infants, the conditions may not exist till a future time, that is, the time of their coming to the age of understanding. The language of the Prayer Book, as to the grace given in baptism, being the same in both offices, that for infants and that for adults, what is to be presumed in the one is to be presumed in the other also. "In such only as worthily receive the sacraments," says the XXV. Article, "they have a wholesome effect or operation."

This publication aims to present a view of the literature and science of the day, especially so far as they concern religion. We do not profess to be Reformers, but to hold a properly conservative position. Believing the Doctrine and Discipline of our Church, as set forth by the English Reformers 300 years ago, to be in accordance with the word of God, we wish them to exist in their purity, and to be propagated in peace and love. We profess neither to fall below nor to rise above the proper ground of the Church in which it is our happiness to have a

place. We do desire that "the Holy Spirit," in larger measure, "be poured out upon us from on High." We profess to have no intention of working for a mere party, as the word is generally used. So far as the Lord has a party, composed of those who are for him and his gospel; so far as our Church is a party made up of those who honestly believe that the doctrines and discipline she stands by are agreeable to the word of God, we would be on the part of Christ and of the Church and of men's salvation. *Pro deo, pro ecclesia, pro hominum salute.* If our title to this position be questioned, we can but present our defence before the tribunal of candid Episcopalians, and of the impartial everywhere. The last resort is that judgment seat where all hearts shall be open and the judgment shall be according to truth.

The editors cannot be answerable for all the expressions of correspondents, nor for every particular opinion or statement, but only for the general cast of doctrine and pervading spirit of this publication.

ARTICLE II.

1. *The Eclipse of Faith, or a Visit to a Religious Sceptic.* Boston: Crosby, Nichols & Co. 1853.
2. *Reason and Faith, and other Miscellanies of* HENRY ROGERS, author of the "Eclipse of Faith." Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co. 1853.

WHATEVER may be thought of these volumes as to some of their minor details, we believe they cannot be seriously perused by any intelligent reader without feelings of deep, and to some extent, of painful interest. Peculiarly is this the case with the first-mentioned. The acerbity which it has called forth from the Westminster Review, the organ of one of the extremes which it is intended to expose, shows that the arrow has not fallen short of the object in that direction. While the contemptuous allusions to the author and his efforts, in one or two tractarian journals, makes evident that his labors for their

benefit have been no less clearly appreciated. "O that mine enemy would write a book," was the exclamation of a man who felt strong in a consciousness of his integrity. Whether the infidels or tractarians, rendered sore by this book, would have given utterance to such a wish, in view of its anticipated appearance, whether they possessed the same moral basis as Job upon which to ground this wish, or whether, like Mr. Croker waiting for Macaulay's History, to write it down, they wished to review it, we, of course, cannot pretend to determine. Certain it is, however, that the author might well indulge such desires in regard to some of these spiteful criticisms. If they will only honor him with a few more of the same character, his credit, with all intelligent readers, will be firmly established. Such critics sometimes confer upon themselves the favor which Dogberry begged of Conrade, and instead of doing mischief to the object of their attack, make palpably manifest either their own want of capability, or their superabundance of rancor and prejudice.

Confining our attention mainly to this first-mentioned volume, we do not know any better mode of giving an idea of the gist of the whole controversy there carried on, than by quoting the substance of a conversation which is said to have taken place some twenty-five years ago at one of the watering places in Virginia. A wealthy planter, in the presence of a Methodist preacher, had avowed his concurrence with Mr. Jefferson in theological opinion.

"I will undertake to show," said the latter, "that you are a believer in Christianity."

"Good! I should like to see you do it. It would be a queer sort of argument that you would make use of."

"Very well. That's my affair. You are not a believer in Mahomet, are you?"

"Not quite."

"Nor a fire worshipper?"

"No."

"Nor a Budhist, or a follower of the Grand Lama, or of Confucius, or of the old heathen gods and goddesses?"

"I hav'nt a grain of faith in the whole of them put together."

"You surely don't believe in, or worship Juggernaut and the rest of the Hindoo Deities?"

"What do you mean by such questions? Of course I don't."

"Well, I have gone over the list, and as I think you have too much sense to believe that there are so many counterfeits without any genuine coin, that there is no religion at all for a creature like man, with a religious capacity, I must infer that you are a believer in the only one that remains, that is in Christianity."—Q. E. D.

Without undertaking to endorse the logic of this argument as to its personal application, it brings us very clearly to the great issue run up for adjudication between the gospel and its opponents; this religion of the gospel, without rationalistic curtailment or Romish addition, or no religion at all; Bible Christianity or Atheism. Among the various systems of religious belief, now claiming attention and respect, there is but one which any intelligent man contemplates the possibility of selecting. If he believes in any, it is in that one. If that one be rejected all the rest follow. And it is regarded as an insult both to his head and to his heart to suggest any of these others as an alternative. The question is not now between different systems of religion and religious belief, but between religion and irreligion. It is not a struggle between Christianity and Judaism, or Mahomedanism, or Brahmanism. That struggle, so far as the mind of the civilized world is concerned, has long since been decided—but between Christianity and Atheism; between Christianity and the practical Atheism of the worldly and unthinking, or the speculative Atheism of those who have openly rejected it. When such open rejection takes place, we never anticipate from the person so doing, a higher standard of duty, a more elevating class of motives, or a more earnest spirit of devotion. The world has received so many fair promises to this effect, which have come to nothing; has waited so long, and has been so invariably disappointed, that it has ceased to contemplate such results as possible. Whatever may be the professions of such an one, it will not be long before his life, the general tenor of his conduct, makes manifest his real position. The God of the Bible, and the hope of the gospel; or to be "without God, and to have no hope," is the real alternative.

Any position between these can only be held by a sacrifice of consistency.

Now, we understand Mr. Rogers to have had this issue present to his mind in every point of his argument. That argument runs out into many particulars, but it may be seen in all its ramifications to be constantly pressing up to this great issue, to be keeping it ever in view. If there be a God, is substantially his argument, He can teach man knowledge, as does man teach his fellow. If there be no God, of course the idea of such instruction is nonsensical. If there be a God, He can teach man by a revelation, consigned to writing in one age, and read by men of a coming generation, as is done with regard to human teaching. If there be no God, all such book revelation is both useless and impossible. If there be a God, the Originator and constant Sustainer of all nature, He can arrest or control any movements of nature, so as miraculously to manifest His own presence or the Divine commission of His chosen messenger. If there be no Supreme Originator and Controller of nature, of course nature cannot be controlled; nature itself, is the mindless god of the godless worshipper. And so in regard to any and every question between the infidel and the Christian. Given the single fact of a Supreme and perfect Ruler of the Universe, and there is no resting-place for the human soul in its heaviest doubts and difficulties, except in the provisions of the gospel; while, conversely, all the reasons which are urged to the rejection of Christianity may be urged with equal force against the fact of the Divine existence. The infidel has been fairly beaten out of every other entrenchment. The Christian, when allowed to plant his battery here, can enfilade every position of his opponent. The battle, therefore, must be fought at that point, and the sooner the real nature of the contest is understood on both sides, the better will it be for the cause of truth. Doubtless there will be reaction in many minds to the other extreme of superstition. But it will not be thus with all. The "elect," the choice spirits, those who, in darkness, are truthfully searching for the truth, will, by this issue being clearly understood, be greatly aided to find it. And even the sceptic, who has changed his name and his faith to

some extent, but not his principles, will occupy a position in which he can do less injury to his fellow creatures.

This volume may, therefore, be regarded rather as a pioneer to the real controversy, than as a settlement of the controversy itself. And yet, as such, its importance cannot easily be overestimated. As a pioneer, it opens the way, defines the respective positions of parties, beats up the various ambuscades, brings out the armies on a fair field, and under their own banners. And, in doing this, it goes very far to the decision of the whole controversy. Truth, when it meets error, in direct conflict, may always anticipate the victory. Especially may such anticipation be indulged, when error is known by its proper name, in other words, when its appellation indicates the essential falsehood which it is engaged in defending. Error, like the deadly night-shade, grows only in darkness. Its cereus blossoms are fullest and rankest as the hours verge on toward midnight. Call it by a name which gives any idea of its real design, and you let in upon it an amount of light which will prove its destruction. Atheism, for instance, known as such, and clearly presented, as a candidate for popular suffrage, would find but few supporters. It cannot live long, in the mind and heart of an individual, even when cherished most carefully. Still less can it exist and thrive for any length of time in the mind and heart of a community. It might, as in the French Revolution, carry its point, for a very brief season, by the acclamation of a frenzied populace. But, as in that instance, the better portion of such populace, and many even of the vilest will soon revolt from their debasing conclusion; will "turn, and rend" their leaders by whom they have been formally led on to it. "Atheism," says Robespierre, falling in with this tide of re-action, "Atheism is *aristocratic*. The idea of a great Being, who watches over oppressed innocence, and who punishes triumphant guilt, is quite popular." "There are men, who upon the pretext of destroying superstition, would make a sort of religion of Atheism itself. Every philosopher, every individual is at liberty to adopt on the subject what opinion he pleases; whoever would make a crime of this, is a madman: *but the public man, the legislator, would be a hundred times more insane, who should adopt such a system. If God did not exist it would behoove man to*

invent Him." In other words, supposing this system to be true, human society can only hang together, and live, morally, socially, and politically, upon the hypothesis that it is false. If the general drift of this book can be substantiated: that the infidelity of the present day is essentially Atheistic; that whatever may be the protestations of its advocates to the contrary, they always argue upon Atheistic principles, and end in Atheistic conclusions; if, moreover, this conviction can be impressed upon the popular mind, modern infidelity will be shorn of its power, for extensive mischief. There will, indeed, be infidels and atheists still, as there have ever been; for human depravity is reason enough for this when all others are wanting. So long as men are wicked, so long will they be unbelieving. But their position being clearly understood, their power of doing extensive mischief will be at an end.

Let us, however, pass on to the volume under consideration. It professes to be made up by the Christian uncle of a nephew, who is hopelessly adrift upon the ocean of scepticism, and for the benefit of a missionary brother, in one of the islands of the Pacific. The hero of the story, if we may employ the term in this connection, is the sceptical nephew, Harrington D. In regard to mathematical or scientific truth he regards certainty as attainable, and is, therefore, not like Hume, a sceptic universally. His incorrigible doubts and difficulties are all in the direction of moral and religious conclusions. Hints are dropped that this state of mind has been reached, not altogether by the dry light of a restless and unsubdued intellect; that a bright scheme of coming happiness and affection, buried in the grave of its idolized object, has helped out the disastrous result: the tendencies to it being allowed to develop themselves in the possession of a competency which had taken away from him all necessity for exertion. At the residence of this sceptic, visitors of different theological hues and varieties, black, white, and gray, drop in, and hold discussion, each one defending his own scheme, as a substitute for old-fashioned Christianity. The uncle of the hero, the only advocate of this last, and general repartee, sometimes takes part in the conversation. Among the various new lights of the world, who are described as not only having gotten rid of the gospel, but as having found something

better, is a Mr. Fellowes, a professor of spiritual insight, and disciple of Messrs. Parker and Newman. An admirer of Hegel darkens counsel for the company, by words without meaning, while one of Mr. Atkinson and Miss Martineau shock them by his undisguised materialism. A follower of Strauss, and an English Deist of the old school, deliver themselves upon various points, especially upon the mischiefs attending the study and distribution of the Bible: in which opinion, a Romanist, who is present, concurs most cordially. One other Romanist, a liberal of the English higher class, repudiates the idea of his church being a persecutor; while another, a follower of Father Newman, contradicts him, and not only asserts the contrary, but his cordial approval of it. The host, as a professed sceptic, yet so unwillingly, seeks from these different believers, and dogmatists, the grounds of their various systems; the reasons upon which they have reached a comfortable assurance of certainty. The discussion is carried on in the Socratic mode, and enables the catechiser, most amusingly, to show off their inconsistency; to show, that whatever may be the folly or discomfort of his position, it was more defensible than any that they occupied. Various episodes are interspersed, bearing upon the general scope of the argument, at the same time agreeably diversifying the mode of discussion. Several conversations take place between the uncle and nephew; the argument closes with one of these, and we have a gleam of hope afforded us, that light may have fallen, at last, upon the bewildered inquirer.

With this brief glance at the contents of the volume, we may now enter upon the examination of particular portions. Passing over the introduction, which contains a sketch of the existing state of the public mind of England, and of some of the causes, leading to it, we find ourselves, with the Christian uncle and the sceptical nephew, at the residence of the latter, engaged in an evening conversation. A pause affords occasion to the uncle to introduce the topic of deepest interest to both.

"So you have become, they tell me, an universal sceptic?"

"Not quite," he replied, throwing one of his feet over the edge of the sofa on which he was reclining, and speaking rather dogmatically, I thought, for a sceptic, "not quite, but in relation to religion I have certainly become convinced, that certainty, like

pride, was not made for man, and that it is in vain for man to seek it."

"I was amused at the contradiction of a certainty of universal uncertainty, as well as at the discovery that there was nothing to be discovered.

"He noticed my smile and divined its cause."

"Forgive me," he said, "that like you Christians and believers of all sorts, I sometimes find theory discordant with practice. The generality of people are, you know, a little inconsistent with their creed; suffer me to be so with mine."

This is followed by a brief discussion as to the argument of inconsistency as applicable alike with Christianity and scepticism, ending with a confidential disclosure, by Harrington, of the steps by which he had been led to this position: the impression, however, being given that all of the causes were not mentioned. This position he professes to hold unwillingly. But as we shall see, like all sceptics, he willingly puts forth his powers in its defence. As the conversation proceeds, the question is asked why he did not stop, and take shelter, at some of the resting places, provided by modern infidelity, for one in his state of mind; and he is reminded that an old college friend has been thus successful. Of this friend we have rather a droll account: and as he is, in many respects, the type of a class, we give our readers the benefit of the portraiture.

"Why," said he, laughing, "it is quite true that George is not a sceptic. He has believed more, and disbelieved more, and both one and the other for less reason, than any other man I know. He used to send me the strangest letters when I was abroad, and almost every one presented him under a new phase. No, he is no sceptic. If he has rejected everything, he has also embraced almost everything; at each point in his career his versatile faith has found him some system to replace that he had abandoned; and he is now a dogmatist par excellence, for he has adopted a theory of religion which formally abjures intellect, and logic, and is as sincerely abjured by them. If the difficulties he has successively encountered had been seen by him all at once, I fancy he would have been much where I am. Poor George! 'Sufficient unto the day,' with him, 'is the theology thereof.' I picture him to myself of a morning going out with his new theological dress upon him, and chancing to meet with some friend, who protests that there is some thing or other not quite *comme il faut*, he proceeds with infinite complacency to alter that portion of his attire; the new costume is found equally obnoxious to the criticism of somebody else, and off it goes like the rest."

"This was a ludicrous but not untrue representation of George Fellowes' mind; only the friend in the image must be supposed to mean his own wayward fancy; for he is not particularly amenable, though very amiable, to external influences. So dominant, however, is present feeling and impulse, or so deficient is he in comprehensiveness, that he often takes up with the most trumpery arguments; that is, for a few days at a time, yet he does not want acuteness. I have known him shine strongly—as has been said of some one else—upon the *angle* of a subject; but he never sheds over its whole surface an equable illumination. Where evidence is complicated and various, and consists of many opposing or modifying elements, he never troubles himself, to compute the sum total, and strike a fair balance. He stands aghast at the presence of an objection which he cannot solve, and loses all presence of mind in its contemplation. He seldom considers whether there are not greater objections on the other side, nor how much farther, if a principle be just, it ought to carry him. The mode in which he looks at a subject reminds me of the way in which the eye, according to metaphysicians, surveys an extensive landscape. It sees, say they, only a point at a time, *punctum visibile*, which is perpetually shifting: and the impression of the whole is in fact a rapid combination by means of memory, of perceptions all but co-existent; if the attention be strongly fixed upon some one object, the rest of the landscape comparatively fades from the view. Now George Fellowes seemed to me, in the survey of a large subject, to have an incomparable faculty of seeing the *minimum visibile*, and that so ardently that all the rest of the landscape vanished, at the moment, from his perceptions."

This gentleman, who arrived a few days afterwards, at the time of the recorded conversations was an admirer and disciple of Francis Newman, who, like himself, had enjoyed the advantage of having believed in, and tried, some one or two dozen systems, and ended with a doctrine, which, if true, would not only have saved him the trouble of all these changes, but which logically carried out, would have proved him right in each, that of the spiritual insight possessed by every man, enabling him to construct the true and original religion—an insight not to be taught or aided by external revelation. Certain truths of the Bible are accepted by this class, not upon the authority of its Inspiration and Divine origin, but because accordant with universal intuition. If space permitted, we should be glad to transcribe the first discussion which took place between him and Harrington as to their respective positions. One point in it is specially worthy of note: the infidel mode of quoting Scripture at the present time, the palpable dishonesty of such mode of quotation. Harrington had begun the conversation by the

alarming disclosure that he was a perfect bankrupt. This announcement, taken in its most common acceptation, had given his friend great concern. Upon the discovery, however, that he was *merely* a bankrupt in faith, his concern disappears, and he undertakes, from his own resources, to give him a supply. In this charitable effort he has occasion to quote Scripture more than once, for which he is twitted by his companion as being held in bondage by the letter, and neglecting the real spirit or sense of Scripture, even while specially professing the contrary. This is parried by the assertion that he not only holds to the spirit, but that he understands it better, in many cases, than the inspired writers themselves; these inspired writers being held in bondage by the misconceptions of spiritual truth, though by Mr. Newman's own confession they were advanced beyond the rest of men in their profound conception of this truth and its importance. "Very well," is the reply, "then speak as your heart dictates, and do not, unless you would have the world think you a hypocrite, affect this unctuous way of talking." "If, as you say, that the sentiments you retain in common, were no gift of the inspired writers, but are yours and all mankind's by original inheritance, uttered by the oracles of the human heart before any testaments were written, why speak your thoughts in your own language?"

No one who is at all acquainted with the literature of this class will fail to recognize the piece of tactics which is here pointed out. Within the last few weeks we have fallen in with a work from the press of Chapman, the property of a Presbyterian lady, not one of the light blues either, who had been reading it for its doctrinal character. Of sentimentalism there was an abundance; and no want of Scripture language. Even some of the great names of Puritanism were spoken of in tones of affectionate commendation. And men like Baxter and Leighton, most edifyingly associated with Carlyle and Emerson. But such a tissue of self-righteousness, such an absence of all Christianity, except its moral precepts, in persons calling themselves Christians, we have never encountered. The writer of this book would doubtless tell us that he regards the inspiration of David or Paul as genuine; not, however, doing this in such manner that the majority into whose hands his book would fall,

would understand that this inspiration was like that of Homer or Æschylus. He might, perhaps, use language which implies belief in the miraculous powers of Christ and his inspired followers; not however, in such manner as to show that he regarded Mesmer or Monsieur Adrien as equally gifted. Nothing is more common than this verbal equivocation; this use of Scripture language, which has authority with the mass of unsuspecting readers in a different sense from its usual acceptation; advantage being taken, in this way, to suggest or insinuate ideas and opinions, which if openly stated, and upon their own merit, would at once be rejected. "I cannot suspect you," says Harrington to Fellowes, "of hypocrisy; but I must confess that I regard your language as *cant*. As I listen to you I seem to see a hybrid between Prynne and Voltaire. So far from its being true that you have renounced the letter of the Bible and retained its spirit, it would be much more correct to say, comparing your infidel hypothesis with your most spiritual dialect, that you have renounced the spirit of the Bible, and retained its letter." Fellowes being an imaginary personage, we can give him the benefit of this charitable judgment. And it is to be hoped that he in this respect does not stand alone. But the thing is becoming rather too common, and too barefaced to admit of this as the usual interpretation. One of the most recent specimens of this kind, is an exhibition, or rather caricature of "the ethics of Christendom," in a late number of the leading organ of infidelity in England. Christianity, that writer being judge, has some sort of a system of ethics, and Christians may be hypocrites. Whether there be any ethics at all to infidelity, or whether there be enough of good in the system to constitute a hypocrite out of one of its followers, is doubtful. We should be glad to see Mr. Martineau's ingenuity exercised in the construction of such a system. We are persuaded that all which would be found of any value, would be stolen from the Bible, and that all which was peculiar to itself would rather come under the head of trickery than ethical science, and even that would not be original, but the patched up old rags turned wrong side outwards, but still the same material of former schools of infidelity. Some writer has lately thrown out the challenge for the production of an argument, or

an objection against Christianity, which is not fifty years old. We are ready, and would be glad to hear from them the distinct and original utterance of one ethical precept of their own of any value or respectability, since Christianity came into existence.

The conversation, from which the last quotations are made, is followed by another on the differences and resemblances between the old and new fashioned infidelity, and this by another, as to the real credit due to Christianity for the social and moral progress of the civilized world, during the last eighteen centuries. In one of these, the assertion is made, by Harrington, that infidels, although constantly speaking with contempt of a book-revelation, followed one no less closely than the most open devotee of the Bible or Koran; that his companion, for instance, had, in the book-revelations of certain spiritualists found his own system of doctrine. "One after the other of your Reformers passes away, and leaves no trace behind, except a quantity of crumbling book faith. You have always been just on the eve of extinguishing supernatural fables, dogmas and superstitions,—and then regenerating the world. Alas! the meanest superstition that crawls laughs at you; and false as it may be is still stronger than you."

To this taunt the reply is made, that the new doctrine must be allowed time for its work of regeneration. A distinction, moreover, is made between Lord Herbert's and Mr. Newman's schemes, in that the former was founded upon the dry logic, while the latter was from intuition; great stress being laid upon the difference between truth as revealed to the intellectual and sensational, and to the instinctive and emotional sides of human nature. Dismissing these as impertinent to the subject, Harrington leads on his opponent to a denial of all the essential doctrines of Christianity, and into an avowal of belief in those of Herbert, minus a falter on that of the soul's immortality. This writer, as most of our readers are aware, professed to get his doctrines, not from revelation, but from universal reason, and then, with strange inconsistency, told his readers that he had prayed for a revelation from heaven, to direct him whether his book-revelation, intended to prove all revelation useless, should be published. And, as if absurdity were to be strained to the uttermost, this revelation, to prove all revelation use-

less, was granted. Mr. Newman, it is freely admitted, has not been thus inconsistent, and the conversation which follows is directed to this point: the impossibility of a book-revelation.

"Mr. Newman affirms," you say, said Harrington, "that in his judgment every book-revelation is an absurdity and a contradiction; or in the words quoted by you, 'impossible!'"

"Yes—of 'moral and spiritual truth.'"

"And of any other truth—as of historical—you say such revelation is unnecessary!"

"Yes."

"Moreover, as you and Mr. Newman affirm, the bulk of mankind are not competent to investigate the claims of such an historic revelation!"

"Certainly."

"And, therefore, it is impossible in fact, if not *per se*, unless God is to be supposed doing something both unnecessary and futile!"

"I think so, of course," said Fellowes.

"So that *all* book revelation is impossible!"

"I affirm it."

"Very well—I do not dispute it. There still remain one or two difficulties on which I should like to have your judgment towards forming an opinion: and they are on the very threshold of the subject. And, first, I suppose you do not mean to restrict your term of a 'book-revelation' to that only which is literally consigned to a book in our modern sense. You mean an *external* revelation!"

"Certainly."

"If, for example, you should recover a genuine manuscript of Isaiah or Paul, you would not think it entitled to any more respect, as *authority*, than a modern translation in a printed book—though it might be free from some errors!"

"I should not."

"You would not allow that parchment, however ancient, has an advantage in this respect over paper, however modern!"

"Certainly not."

"Nor Hebrew or Greek over English or German!"

"No."

"All such matters are in very deed but 'leather and prunella!'"

"Nothing more."

"And for a similar reason, surely, you would reject at once the *oral* teaching of any such man as Paul or Matthew, or anybody else, if he professed that what he said was dictated by divine inspiration, concurrently or not with the use of his own faculties? You would repudiate at once his claims, however authenticated, to be your infallible guide; to tell you what you are to believe, and how you are to act. For surely you will not pretend that there is any difference between statements which are merely expressed by the living voice, and those same statements as consigned to a book; ex-

cept that, if any difference be supposed at all, one would, for some reasons, rather have them in the last shape than in the first?"

"Of course there is no difference: to object to a book-revelation, and grant a 'lip-revelation' from God, or to deny that lip-revelation, (when it is made permanent and diffusible,) the authority it had when first given, would be a childish hatred of a book indeed," answered Fellowes.

"I perfectly agree with you," replied Harrington. "I understand you, then, to deny that any revelation professedly given to you or to me, does, or ever *can* come to us through any external channel, printed or on parchment, ancient or modern, by the living voice, or in a written character; and that this is a proper translation, in a generalized form, of the phrase 'a book-revelation?'"

"I admit it. For surely, as already said, it would be truly ridiculous to allow that Paul, if we could but hear his living voice, was to be listened to with implicit reverence as an authorized teacher of divine truth; but that his deliberate utterances, recorded in a permanent form, were to be regarded, not merely as less authoritative, but of no authority at all."

"So that if you saw Peter or Paul to-morrow, you would tell him the same story?"

"Of *course* I should," replied Mr. Fellowes.

"And you would, *of course*, also reject any such revelation, coming from any external source, even though the party proclaiming it confirmed it by miracles? For I cannot see how, if it be true that an external revelation is *impossible*, and that God always reveals himself 'within us' and never 'out of us,' (which is the principle affirmed,) I say I cannot see how miracles can make any difference in the case."

"No, certainly not. But surely you forget that miracles are impossible on my notions: for as Mr. Newman says—"

"Whatever he says, I suppose you will not deny that they are conceivable; and that is all I am thinking of at present. Their impossibility or possibility I will not dispute with you just now. I am disposed to *agree* with you; only, as usual, I have some doubts, which I wish you would endeavor to solve; but of that another time. Meantime, my good friend, be so obliging as to give me an answer to my question,—whether you would deem it to be your duty to reject any such claims to authoritative teaching, even if backed by the performance of miracles? for admitting miracles never to have occurred, and even that they never will, you, I think, would hesitate to affirm that you clearly perceive that the very notion involves a contradiction. They are, at least, imaginable, and that is sufficient to supply you with an answer to my question. I once more ask you, therefore, whether, if such a teacher of a book-revelation, in the comprehensive sense of these words already defined, were to authenticate (as he affirmed) his claims to reverence by any number, variety, or splendor of miracles—undoubted miracles—you would any the more feel bound to believe him?"

"What! upon the supposition that there was anything morally objectionable in his doctrine?"

"I will release you on that score too," said Harrington, in a most accommodating manner. "*Morally*, I will assume there is nothing in his doctrine but what you approve; and as for the rest,—to confirm which I will suppose the revelation given,—I will assume nothing in it which you could demonstrate to be false or contradictory; in fact, nothing more difficult to be believed than many undeniable phenomena of the external universe—matters, for example, which you acknowledge you do not comprehend, but which may possibly be true for aught you can tell to the contrary."

"But if the supposed revelation contain nothing but what, appealing thus to my judgment, I can approve, where is the necessity of a revelation at all?"

"Did I say, my friend, that it was to contain nothing but what is referred to your judgment? nothing but what you would know and approve just as well without it? or even did I concede that you could have known and approved without it that which, when it is proposed, you do approve? I simply wish an answer to the question, whether, if a teacher of an ethical system, such as you entirely approved, with some doctrines attached, incomprehensible it may be, but not demonstratively false or immoral, were to substantiate (as he affirmed) his claims to your belief, by the performance of miracles, you would or would not feel constrained any the more to believe him?"

"But I do not see the use of discussing a question under circumstances which it is admitted never did or ever can occur?"

"You 'fight hard,' as Socrates says to one of his antagonists on a similar occasion; but I really must request an answer to the question. The case is an imaginable one; and you may surely say how, upon the principles you have laid down, you think those principles would compel you to act in the hypothetical case?"

"Well, then, if I must give an answer, I should say that upon the principles on which Mr. Newman has argued the question,—that all revelation, except that which is internal, is impossible,—I should *not* believe the supposed envoy's claims."

"Whatever the number or the splendor of his miracles?"

"Certainly," said Fellowes, with some hesitation, however, and speaking slowly.

"For that does not affect the principles we are agreed upon?"

"No"—not seeming, however, perfectly satisfied.

"Very well," resumed Harrington, "that is what I call a plain answer to a plain question. I fancy (waverer that I am!) that I should believe the man's claims. I should be even greatly tempted to think that those things which I could not entirely see ought to be contained in the said revelation, were to be believed. But all that is doubtless only because I am much weaker in mind and will than either Mr. Newman or yourself. You must pardon me; it will in no degree practically affect the question, except on the supposition that the same infirmity is also a characteristic of man in general; that not I, in my weakness, am an exception to rule; but you, in your

strength. But to dismiss that. You have agreed that a book-revelation is impossible, and not to be believed, even if avouched by miracles. Have men in general been disposed to believe a book-revelation impossible? for if not I am afraid they would be very liable to run into error, if they share in *my* weaknesses."

"Liable to run into error?" said Fellowes. "Man has been perpetually running into this very error, always and everywhere."

"If it be true, as you say, that man has always and everywhere manifested a remarkable facility of falling into this error, many will be tempted to think that the thing is not so plainly impossible. It seems so strange that men in general should believe things to be possible when they are impossible. However, you admit it as a too certain fact?"

"I do, for I cannot honestly deny it; but it has been because they have confounded what is historical or intellectual with moral or spiritual truth."

"I am afraid that will not excuse their absurdity, because, as you admit, *all* book-revelation is impossible. But further, supposing men to have made that strange blunder, it only shows that the 'moral and spiritual' could not be very clearly revealed within; and no wonder men begin to think, that perhaps it might come to them from without. When men begin to mistake blue for red, and square for round, and chaff for wheat, I think it is high time that they repair to a doctor, outside them, to tell them what is the matter with their poor brains. Meantime an external revelation is impossible?"

"Certainly."

"But men, however, have somehow perversely believed it very possible and that, in some shape or other it has been given?"

"They have, I must admit."

"Unhappy race! thus led on by some fatality, though not by the constitution of their nature (rather by some inevitable perversion of it,) to believe as possible that which is so strangely impossible. O that it did not involve a contradiction to wish that God would relieve them from such universal and pernicious delusions, by giving them a book-revelation to show them that *all* book-revelations are impossible!"

"That," said Fellowes, laughing, "would indeed be a novelty. Miracles would hardly prove *that*."

"I think not," said Harrington. "But, as the poet says, 'some god or friendly man' may show the way. Pray permit me to ask, did *you* always believe that a book-revelation was impossible?"

"How can you ask the question? You know that I was brought up like yourself in the reception of the Bible, as the only and infallible revelation of God to mankind."

"To what do you owe your emancipation from this grievous and universal error, which still infects, in this or some other shape, the myriads of the human race?"

"I think principally to the work of Mr. Newman on the 'Soul,' and his 'Phases of Faith.'"

"These have been, to you, then, at least, a *human* book-revelation that

a *divine* book-revelation is impossible;' a truth which I acknowledge you could not have received by *divine* book-revelation, without a contradiction. You ought, indeed, to think very highly of Mr. Newman. It is well when God cannot do a thing that man can; though, I confess, considering the very wide prevalence of this pernicious error, it would have been better, had it been possible, that man should have had, a *divine* book-revelation, to tell him that a *divine* book-revelation was impossible. Great as is my admiration of Mr. Newman, I should, myself, have preferred having God's word for it. However, let us lay it down as an axiom that a human book-revelation, showing you that 'a divine book-revelation is impossible,' is not impossible; and really, considering the almost universal error of man on this subject—now happily exploded—the book-revelation which convinces man of this great truth ought to be reverenced as of the highest value; it is such that it might not appear unworthy of celestial origin, if it did not imply a contradiction that God should reveal to us, in a *book* that a revelation in a *book* is impossible."

"Fellowes looked very grave, but said nothing.

"But yet," continued Harrington, very seriously, "I know not whether I ought not, upon your principles, to consider this book-revelation with which you have been favored, about the impossibility of such a thing, as itself a *divine* revelation; in which case I am afraid we shall be constrained to admit, in *form*, that contradiction which we have been so anxious to avoid, by making 'possible with man what is impossible with God.'"

"I know not what you mean," said Fellowes, rather offended.

"Why," said Harrington, quite unmoved, "I have heard you say you do not deny, in some sense, inspiration, but only that inspiration is preternatural; that every 'holy thought,' every 'lofty and sublime conception,' all 'truth and excellence,' in any man come from the 'Father of lights,' and are to be ascribed to him; that as Mr. Parker and Mr. Foxton affirm on this point, the inspiration of Paul or Milton, or even of Christ and of Benjamin Franklin, is of the same nature, and in an intelligible sense from the same source,—differing only in degree. Can you deem less, then, of that great conception, by which Mr. Newman has released you, and possibly many more, from that bondage, to a 'book-revelation' in which you were brought up, and in which, by your own confession, you might have been still enthralled? Can you think less of this than that it is an 'inspired' voice which has proclaimed 'liberty to the captive,' and made known to you 'spiritual freedom?' If anything be divine about Mr. Newman's system, surely it must be this. Ought you not to thank God that he has been thus pleased to 'open your eyes,' and to turn you from 'darkness to light,'—to raise up in these last days such an apostle of the truth which had lain so long 'hidden from ages and generations?' Can you do less than admire the divine artifice by which, when it was impossible for God *directly* to tell man, that he could *directly* tell him nothing, He raised up his servant Newman to perform the office?"

"For my part," said Fellowes, "I am not ashamed to say, that I think I ought to thank God for such a boon as Mr. Newman has, in this instance at

least, been the instrument of conveying to me: I acknowledge it is a most momentous truth, without which I should still have been in thraldom to the 'letter.'"

"Very well; then the book-revelation of Mr. Newman, is as I say, in *some* sort to *you*, perhaps to *many*, a divine 'book-revelation?'"

"Well, in *some* sense, it is so."

"So that now we have, in *some* sense, a *divine* book-revelation, to prove that a *divine* book-revelation is impossible?"

"You are pleased to jest on the subject," said Fellowes.

"I never was more serious in my life. However, I will not press this point any further. You shall be permitted to say (what I will not contradict) that, though Mr. Newman may be inspired, for aught I know, in that modified sense in which you believe in any such phenomenon,—inspired as much (say) as the inventor of lucifer matches,—yet that his book is not divine,—that it is purely human; and even, if you please, that God has nothing to do with it. But even then I must be allowed to repeat; that at least you have derived from a 'book-revelation' what it would not have been unworthy of a divine book-revelation to impart, if it could have been imparted without contradiction. Such book-revelation, in this case, must be of inestimable value to man, because, without it, he must have persisted in that ancient and all but inveterate and universal delusion of which we have so often spoken. There is only one little inconvenience, I apprehend, from it in relation to the argument of such a book; and that is, that I am afraid that men, so far from being convinced thereby that a divine revelation is impossible, will rather argue the contrary way, and say, 'If Mr. Newman can do so much, what might not God do by the very same method?' If he can thus break the spiritual yoke of his fellow-men, by only teaching them negative truth, surely it may be possible for God to be as useful in teaching positive truth. I almost tremble, I assure you, lest by his most conspicuous success in imparting to you such important truth, and reclaiming you from such a fundamental error, which lay at the very threshold of your 'spiritual' progress, he may, so far from convincing mankind of the truth of his principle, lead them rather to believe that a 'book-revelation may have been very possible, and of singular advantage. But, to speak the truth, I am by no means sure that Mr. Newman has not done something more than what we have attributed to him, and whether his book-revelation be not a true divine revelation to you also."

Beyond this point the argument is carried on in its bearing upon certain distinctions, made to evade its force. Beginning with the admission that Fellowes, although rejecting the idea of a Mediator, had through a human mediator, Mr. Newman, learned the folly of this idea, it is proved that this idea has been obtained, not from inward insight, but from external influences. The same fact is admitted, as to the influence of edu-

cation, and external circumstances upon different nations: the Hottentot child growing like the Hottentot man around him, and the Englishman like his fathers. The inconsistency of this spiritual insight theory is still further shown by the admitted fact of man's advancement in successive ages; and the efforts of the advocates of the theory, in making converts. "How mankind should need such teaching if your theory be true; how if they need it, it is possible that you should give it if all external revelation of moral and spiritual truth be impossible; how, if it *is* possible it should be impossible for a God, by a Bible to give the like; how you can get at the souls of people at all except through the intervention of the senses and the intellect—the latter of which you say has nothing to do with the soul, and surely the former can have as little; or how if you *can* get at them by this intervention it is impossible a Bible should—is all to me a mystery. But let that pass. If your last account be true one thing is clear, a splendid career is open to you and your friends. You can immediately employ this irresistible weapon for the verification of your views, and the conversion of the human race. Surely the least you can do is to be off as a missionary to China or India. Go to Constantinople, my dear fellow, and take the Great Turk by the beard. Nor can Mr. Newman do less than repair to Bagdad upon a second and more hopeful mission. You will let me know when you have demolished Mahommedanism, and got fairly into Thibet. Alexander's career will be nothing to it. But, alas! I fear it will be only *another* variety of that *impossible* thing a book-revelation." * * * * * * * * *

The course of argument and of thought here presented, has a much wider application than to the classes by whom it is in this instance employed. It is as forcible in its reference to those from whom these infidel notions have been consistently developed. Mr. Morell and his German teachers would no doubt tell us that there were great differences between themselves and Messrs. Parker and Newman. And no doubt such differences exist. These latter, although formally abjuring logic, have carried out more logically the teaching and argument of the former on the subject of revelation and inspiration. They employ the same arguments, and as legitimately, in favor of

their scheme of spiritual insight. They urge the same difficulties to an external revelation of truth; insist upon the same facts of blunders and mistakes and imperfect Christianity in the inspired writers. "If I must take the position which Neander does, in answering Strauss," was the indignant criticism of one of his readers, "Strauss need hardly be answered. A revelation, full of mistakes and misconceptions, and disfigured by slips of memory in one place, and by human additions in another, has but little more command of my faith than one that is mythical." There are doubtless differences between the men, but their doctrines rest upon the same basis; the sufficiency of the human mind—whether we term it the rational or intuitional faculty, makes no real difference—to construct an *a priori* scheme of revelation, to say not how God *has* or *does* reveal truth to man, but how He only *can;* and, then, as a natural consequence, to reject any portion of such revelation which does not square with the preconceived system. The argument of Mr. Rogers applies to each and all of these classes alike. Nor do we believe that by any one not reasoning upon Atheistical grounds, it can be answered. Like the argument of the Analogy, it only needs the admitted premise of a Supreme Being of infinite perfection, to render it impregnable.

The discussion just noticed, and another on miracles, are the ablest portions of the book. The latter is too long for insertion. An abstract of the argument will give some idea of its completeness. The dry skeleton, which we place before our readers, can, of course, give but an imperfect idea of the animation and life-like turns of the argument as presented in full.

The discussion begins with a definition of a miracle. The spiritualist, who rejects all miracles as both impossible and unnecessary, after some little banter from his sceptical friend for being so positive in regard to a thing of which his ideas were so imperfect, essays the definition of Hume: "a suspension or violation of the laws of nature." This, however, is shown to be objectionable: first, on the score that the term law might imply to most minds the idea of a law-maker; secondly, that it might imply that we know anything of the real connection between cause and effect. The use of the term, therefore, to indicate simply the idea of established sequence,

so far as we know from experience, is agreed upon. This is still further modified by reference to certain variations from this order, which, however, never go beyond certain limits, and are therefore included in the natural order. "For example, we have seen the sun rise every morning and set every evening all our lives; and every one whose experience we can test, has seen the same. Every man who has come into the world has come into it but one way, and has as certainly gone out of it, and has not returned; and every one whose experience we can test, affirms the same. We therefore conclude on this uniform and invariable experience, that the same sequence took place yesterday and the day before, and will take place to-morrow and the day after; and we may fearlessly apply this principle to the past and the future. I know of no other reason for rejecting a miracle; and if I am to apply the principle at all to phenomena which have not fallen under my own observation, I must apply it without restriction."

This being agreed to, the further difficulty is started that our individual experience, or that of our neighbors, may not include that of the rest of the world; and the sum total of present experience may not answer for that of all past and coming time. To avoid this difficulty, therefore, and the imputation of assuming the fact, and in reality of begging the whole question at issue with the Christian, it is agreed that the general experience of man must be thrown out as the criterion, and that the miracle must be rejected upon the ground of its non-agreement with our own present experience.

The expediency of insisting upon the known falsehood of many supernatural stories is also discussed, and the plea rejected, lest it might be urged by the defenders of miracles, that as in science, and politics, and philosophy, and history, experience led us to anticipate truth, of which false facts and theories were counterfeits, so analogically, it would lead us to anticipate a system of supernatural truth amid the various counterfeits and imitations of such systems which have been given to the world.

The way being thus cleared, it is proved that there could have been no creation, as being a stupendous and supernatural event, of which our experience knows nothing, and a change

from what before was the course of nature. On the same ground, that the cycles of astronomy and geology are fancies; that there is no answer to the Atheist and Pantheist who regard the universe as an eternal evolution of phenomena in an infinite series, or in an endless recurrence of finite cycles; that there could have been no first man; that if there were, he could not have been created with the use of all his powers, still less to take care of himself as a helpless infant, both being opposed to experience. Again, the Eastern Prince, who could not believe that liquids ever became solids, is shown to have been a profound philosopher. Again, that different persons, under different circumstances, may, as shown by this case, have such different experience, that the laws of nature may contradict, or seem to contradict themselves; that the only help in such case is the testimony of veracious witnesses; which testimony, if admitted, may not only prove our experience an insufficient source of truth, but that miracles may, and have in reality, in past time, taken place.

Here the argument is transferred from the world of matter to that of mind, and it is shown, upon the same premises, that to suppose such a complication of false testimony as would be contained in the evidences of Christianity, is so contrary to experience, that we should have to assert a miracle in the world of mind and spirit, to get rid of those in the world of matter. Moreover, if a miracle were wrought in our presence, our senses often having deceived us, and the miracle being contrary to our general experience, our most reliable source of certainty, we must distrust this less reliable testimony of our senses in the single instance, and follow the more reliable, our experience. Consequently, if it were possible for God to work a miracle, he could not convince us of the fact in opposition to experience, our highest source of belief. Again, as to follow general experience in opposition to the evidence of our senses in a particular case, must be a principle of human nature, so we must conclude that there are no believers in miracles, a conclusion indeed contradicted by facts, but which facts philosophers are not bound to explain. Last of all, as experience shows that men will have such beliefs, and the majority have indulged them in all previous time, so we cannot anticipate that they

will ever receive the benefit of modern infidelity, except by that which has been proved from experience to be impossible, *i. e.* the miracle of a general change of sentiment on the whole subject.

Here we may point out a common mode of argumentation employed by infidel and semi-infidel writers, not only in reference to the subject of miracles, but to many others. The thing really argued against is tacitly assumed as a major, to be impossible, while the reasoning is professedly aimed at a minor, comprehended under this, and of course proved in the very terms of the hypothesis. For instance, we will have a long argument against inspiration in the usual acceptation of that word, the reasoning being conducted all along on the supposed postulate that all miraculous agencies are *a priori* impossible. So, again, an argument is constructed on the principles of Strauss, to show that historically the New Testament is of no credit. And when it is retorted that such historical principles can be as legitimately employed in showing the falsehood of facts occurring under our own knowledge and in our own generation, the fact comes out that it is not the history but the miracles of the gospels which are incredible; the real ground of this, too, being not the want of apparent credibility in the gospel narrative, but in the assumption that miracles could not possibly have taken place. An assumption, which if unproved, and not admitted by the Christian opponent, the reasoning based upon it, or rather involved in it, goes for nothing.

Various other points are discussed bearing upon the phases of unbelief as manifested at the present. Most of these discussions, like those from which extracts have been made, are carried on in the conversational form. There are, however, several in another, where the persons give in full, their reasons in favor of certain positions. The sceptic, for instance, reads a paper showing his reasons for declining the *via media* between revealed Religion and Atheism. The Christian uncle reads another entitled, "How it was that Infidelity prevented my becoming an Infidel," and another on the possibility or usefulness of an external revelation. Harrington again, on the principles of Strauss, shows that the papal aggression of 1850 is impossible, and that the accounts of it must be regarded as

mythical. We can only indicate the subjects. From extracts which we have made, the reader will be able to form some idea of the capability of the author for the work he has undertaken. In connection with these are one or two episodes of a different character. One of these, the "Blank Bible," we have read over and over again, and as we have been startled at the possibility there suggested, and in the deep interest with which we have perused it, have marvelled not to meet with it in print, or portions of it extracted in our religious journals. Another one of these is called the Paradise of Fools, an extract from which will give an idea of its intent:—

"I sank off to slumber in my chair, no doubt under the soporific effects of this metaphysical morphine. While I slept, the previous discussions of the day, and the dose of Theodicée operating together, suggested a very strange dream, which I shall here record. It shall be entitled

"THE PARADISE OF FOOLS.

"Methought I saw a grave and very venerable old man, with a long white beard, enter my chamber, and quietly seat himself opposite me. Instead of asking who he was, and how he came there, nothing seemed more natural and proper. We all know how easily in dreams the mind dispenses with all ceremony; little or no introduction is required; every one is at once on a most delightful footing of familiarity with the whole world, and the greatest possible incongruities appear just *comme il faut.*

"He told me that he had come from a very curious part of the 'best of all possible worlds—the Paradise of Fools;' and on my looking surprised, said:

"'Are you ignorant, then, that there is a spot in the universe where a Vicegerent of the Deity has at his disposal unlimited power and wisdom to enable him to comply with the somewhat whimsical conditions of the theories of these wonderful philosophers who have taken upon them to say how the universe might have been constructed without any Supreme or presiding intelligence at all; or have modestly suggested that had they been consulted, certain notable improvements might have been effected in its fabrication or government; or, lastly, who have complained of the revelation which God has vouchsafed to man, or contended, that if true, it might have been more unexceptionably framed, and more skilfully promulgated?'

"And what is the result?" I asked.

"The result is a part of 'the everlasting shame and contempt' which are the heritage of impiety."

"There must have been enough for the said Vicegerent to do," I remarked.

"Not so much as you imagine," said he smiling. "The conditions of their theories, so far as even Omniscience can comprehend or Omnipotence

realize them, are indeed exactly complied with; but, nevertheless, they often baffle both. Sometimes the reproof thus implied, obliquely strikes more than its immediate objects; it alights even on some of the profoundest philosophers, who never had it in their thoughts to call in question the infinite superiority of Divine Power and Wisdom, but who have delivered themselves a little too positively about 'monads' and 'atoms,' and ultimate constituents of the universe. They have sometimes been not a little scandalized as well as laughed at, when some half-witted, muddle-headed followers, glad to escape their trial, pretended to have founded systems of Pantheism, or what is just the same thing, Atheism, on some of these too obscure definitions. One man declared that he could do nothing without the monads of Leibnitz, each of which, says that philosopher, 'is a minor, representing the universe, though obscurely, and knows everything but confusedly,' which last clause is unexceptionable enough. Another rogue asked for the archetypes of Plato—he had had a notion, he said, that a good deal might be made out of them without Plato's Demiurgus; another, for the constituents of the vital automata of Descartes; he had been misled to believe that if animals could be mechanically produced, the whole universe might have been so produced also. The archangel assured them and others, with much politeness, that if the philosophers in question could in any way make their meaning intelligible, Heaven would do its poor best to realize their conceptions; but that it was impossible for even Omnipotence to execute commands which even Omniscience could not comprehend.

"Similarly, one man requested that he might be provided with a little of Aristotle's 'Eternal matter,' but he was told that there was no such thing in *rerum naturâ*, and that it was unfortunately *too late to make it.* He seemed to think himself very unjustly treated. Another demanded some of the atoms of Epicurus, to make a slight experiment with; unexceptionably spherical, invisible, and so forth. These, he was told, he might be accommodated with; and that all he had to do was to shake them *long enough*, and doubtless the fortuitous jumble would come out at last a miniature world.

"Above all, there were several German philosophers, who, having founded various physical theories, more or less extensive, on the perspicuous metaphysics of their countrymen, were confident that, if they had not hit on the modes which Supreme Wisdom had adopted, their modes were yet very excellent modes; and they were absolutely clamorous that their experiments should begin. But alas! many of them stood but little chance of being ever tried, for the very same reason which prevented the disciples of Leibnitz from obtaining his 'Monads;' their authors could not make their meaning intelligible to the delegated Omniscience. As to some of the metaphysicians, since their theories embraced nothing less than the evolutions of the 'totality' of the universe, the 'infinite' and the 'absolute' included, it was of course impossible that they could be tried. But it was thought an appropriate punishment for them to be condemned to write on till they had made their meaning intelligible. Some have labored with

incredible industry to comply with this very reasonable request, but their notions seem to grow darker and darker at every step; and one in particular, has written a huge folio, in which, by universal consent of men and angels, there is not the smallest glimmer of meaning from one end to the other. Another even complains in private, of the want of philosophical genius in the court of celestial criticism, and declares that in Germany they could have constructed ten theories of the universe, and given twenty solutions of the 'infinite' and the 'absolute' in the time he has been vainly endeavoring to explain his meaning to personages so deplorably deficient in metaphysical acumen.

"He was going on with some other details of the hopeless philosophers.

"I would much rather hear from you," said I, "for it is a subject in which I take a far deeper interest, how those have sped who have objected to the Revelation with which God has favored man, on the ground that it cannot be true, else it would have been more unexceptionably framed, or more wisely promulgated. I take it for granted that these have not been destitute of opportunities of trying their experiment."

"Surely not," replied my new acquaintance. "'The Paradise of Fools' is well stocked with creatures of this description. Many of the experiments which required time to test them, were commenced hundreds of years ago, and are completed. Others are still unfinished, while there have been many which required only to be commenced and they were completed instantly, to the confusion of their authors."

Another of these episodes is an account of a sceptic's dinner party, at which various shades of belief and unbelief are brought together, to confound and perplex each other. At this, an old style English Deist and Roman Catholic, have a slight brush in the way of an argument, which is eased off by the host, who leads them to their one point of agreement, *a desire to get rid of the Bible;* the one by closing it, and the other by tearing it to pieces. Two other Romanists, although guided infallibly by an infallible Church, differ upon the question whether this Church persecutes or not. Three or four spiritualists or rationalists fall upon the Deist when he declares the whole of Christianity an imposture, and, although like the two Romanists, under the guidance of an inward light sufficient to lead into all truth, disagree, both as to the manner in which he should be answered, and as to their own schemes for enlightening a world, which, according to their principles, needs no enlightenment. These are followed by one who doubted the existence both of the inward light and of the outward standard; and an advocate of Mr. Atkinson and Miss

Martineau chimes in with this, by asserting his belief that the prime error of religion and morals consisted in the notion of a Deity, and the foolish idea of sin as connected with human motives and action, instead of explaining all such facts by physical necessity. This Babel of opinion winds up, or rather breaks down with a few deliverances from a neophyte of the Hegelian school, which, as they could not be understood either by himself or any of the company, were not disputed or called in question.

Why did not the author invite a full-blown tractarian to this dinner? Was he confounded in the attempt to distinguish between such an one and the Romanists who were there? He evidently has not been an uninterested observer of their unprotestantising movements. It would not have required a long catechising to have substantiated Dr. Arnold's remark, that it was made up of "the foolery of Romanism without any of its vigor;" nor would such discussion have been lost upon a large class of readers. Not less useful would have been the more distinct tracing of the essential resemblances between this class of opinion and those with which this book is chiefly occupied; their common origin in the fogs of Germany. If not infidel in its intent, this Oxford movement was so in its spirit, and is being so in its results. When Dr. Pusey and his friends determined to oppose the advancing power of rationalistic infidelity, not by Scripture, but by patristic authority, their very resolve manifested weakness of faith, incipient infidelity as to the Divine means given to meet all human error, the revealed word. Want of faith in God, and in the sufficiency of this His Word to do its appointed work, is the infidel principle which constitutes the higher unity of all modern spiritualism, and of all Romanism; and this, whether the buds of either variety be full-blown or just bursting.

The last conversation in the book is one between Harrington and his Christian uncle, in which the argument is conducted with reference to the unreasonableness of the position of the former. This we cannot abridge, and it is too long for insertion. Portions of it are exceedingly interesting, and the close is very touching and beautiful. But while there are rays of promise streaking the western horizon, and fringing with ligh the clouds which so long had hung over the sceptic, the illumina-

tion is felt, at the best, to be but doubtful. There is a feeling of oppressive sadness, forming itself into this conviction: scepticism, like positive infidelity, is more a matter of feeling than of reason. In the large majority of cases it is incurable; for neither the patient nor the physician know anything of the disease. Reasons are asked for, and are addressed to the intellect, when in reality a proud, unsubdued, or complaining heart is at the bottom of the whole difficulty. We have met with a case somewhat like that of Harrington's. But, poor fellow! we fear he had never forgiven his God for a calamity to which in childhood he had been subjected, and had as little forgiveness toward his fellow men for not being partners with him in the same calamity.

We have marked one or two points in going through this volume, for discussion, but as we are reaching our limits, we can but touch upon them in the most cursory manner. The mention of them to a certain class of readers may not be unimportant.

The first of these points is that which has reference to the style of the book, the tone in which some of the subjects are discussed. We have heard of serious readers who, by this, have been offended; readers, too, whose opinions and feelings deserve to be regarded. The author is evidently an admirer of Plato, and has read him to advantage. But, like an eminent Platonist in this country, we fear, also, to disadvantage. We do not know that our meaning can be better conveyed than by calling attention to one of Plato's most admired productions. What reader of the Phædon has not, in its perusal, felt solemnized, in view of the great question there discussed; has not been painfully interested at the hopeful beating about in the dark, by which Socrates attempts to satisfy his disciples? And yet what Christian reader has not wished that certain portions of the conversation were not there? has not felt the incongruousness of some of the gaiety, bordering upon the burlesque, by which the discussion is disfigured? How different from the night before the crucifixion, or the message from Paul the aged, to his youthful companion! We have pondered many of the excuses which have been made for this ill-timed gaiety. And while deeming them insufficient, would, at the same time, make

large allowance for the influence of heathenism. But we must insist that the Christian Pastorate should avoid those faults of its heathen teacher which are not in accordance with the spirit of Christianity. In other words, there are some questions and some subjects in the discussion of which the Actor-suit is not the proper costuming. The New Testament is one of the most essential books in the world. Every page of it is full of light and of graciousness. But there are in it witnesses to it, nothing to excite fear or amusement, in view of human infirmity. Unbelief is sin. And sin is a hateful and deadly evil, to be mourned and prayed over and repented, but never to be laughed at. Many who really need the argument which Mr. Rogers has constructed, will be deterred from it by this feature. He is in earnest, we believe, deeply so: and we can only regret that there should be any part of his book which affords apparent reason for an opposite opinion.

Again, we would throw in a caveat for some of the younger readers of this book, in view of the fascination which is thrown around its principal personages. Unconsciously our author has made a hero of a very dangerous character. There are many young men who, for the honor and intellect of Harrington P., or for the reputation of possessing them, would gladly take his scepticism: who, if disposed to be sceptics themselves, will associate these fascinating qualities with unbelief as its natural accompaniments. The most dangerous of our modern novels are not those which revel in open impurity and filthiness. But those which delineate the rake, with every virtue under heaven, but one, and that one reformed after a long life of successful gallantry.

The discriminations in such cases as far as given, may all be correct. The fault is one of omission. The existing vice in its nakedness and deformity is not distinctly brought forward, is not exhibited as vitiating the whole moral character. (See the first estimate of the argument, as already more than once been expressed. But we should have preferred in many portions of it to have seen the argument in another mould. There are few readers like Harrington, few spiritualists like Fellowes, who will remain a permanency. If the New Testament [illegible] clear on any point, it is this: that it cannot consist in [illegible]

ed; that no man, acquainted with its contents, can honestly be an infidel, of either of these classes. Our author has clearly exhibited the logical weakness of unbelief. Our obligations would have been greatly increased, had its moral rottenness, with the same ability, been exhibited.

This ungracious part of our task we gladly leave. There is one fact connected with all books upon this subject, which ought never to be forgotten. They are intended for a class, those who are disturbed, and doubting, and those who may be called on to remove these doubts and difficulties from the minds of others. It is doubtless important that the Christian teacher should have some idea of the morals of heathenism, and that the Protestant controversialist should understand those of Romanism. But they would only pollute themselves, and do incalculable mischief to others, if in obtaining this knowledge they should engage in the printing and indiscriminate distribution of such books as Tholuck's Essay, or Peter Davis' Theology. For one that would receive benefit, there would be twenty injured and polluted. The acquaintance of many readers, with wickedness of which they have never before heard, is a temptation to its commission, and this, too, even when its hurtful effects are most clearly stated. The same principle applies to the arguments of infidelity, even when accompanied with a complete refutation. There is something in the mere statement of an infidel sentiment or opinion which is mischievous. Every such sentiment finds a response in the infidel heart which every man possesses by nature. It has been said of the blasphemous sentiments of Lord Byron, that every man, at some time or other, has felt, or been tempted to indulge them; but that few have been so lost to shame and fear, as to give them distinct expression. Yet no sooner were they uttered, than they found a response in innumerable bosoms, than they encouraged others to the same utterance. So is it in this matter. Hundreds are infidels by stealth, will not confess it to themselves, are not aware that it is lurking in their bosoms and actuating their conduct. Hundreds, again, have uttered the unbelief to themselves, but have gone no further. And still another class, tempted by it, are opposing thereto all the resistance of Scripture and conscience. To most of these, and to the ignorant

especially, the distinct and daring utterance of this thing, which some have hoped, and felt, and feared, is as spark to the tinder. The polluting objection or blasphemy remains, while the reputation is forgotten.

With our commendation, therefore, of this and similar books, to those who stand in need of them—a large class, at the present time, and increasing with the increased knowledge of German literature, among English and American readers—we should not desire to see them studied unnecessarily. To the clergyman who would meet a certain class of difficulties lurking in the minds of his youthful hearers; to the experienced Christian whose position is such that his aid is often sought for a removal of such difficulties; to the young Christian bewildered or perplexed by the wily suggestion of some infidel tempter; to each and all of these, they may be commended heartily. Studied seriously, they will go far to the removal of such difficulties, or what is of equal importance, of showing that there are difficulties, ten thousand fold greater, in every scheme for which the gospel is rejected. The infidel may sneer and scoff in the way of attack. But if himself assaulted, has no defence; is the most impotent and contradictory of reasoners. And even if his infidel scheme be taken as he has received it, without reason, it contains nothing as a substitute for the light and peace and comfort of the gospel. We may say of this, as Robespierre said of the Supreme Being, "if the Gospel were not revealed, it would behoove man to invent it." The only difficulty in the way of this, being one which was felt by a heathen, that it would require "some God or Divine person" to tell us how.

So much space has been devoted to the first mentioned of these volumes, that we can but glance at the other. It is made up of articles from the Edinburgh Review, most, if not all, of a theological character. The book takes its name from the last article, "Reason and Faith," which may be read more than once with advantage. We hardly know which is more deserving of notice and grateful reflection: the fact that such articles have appeared in the old friend, if not organ of infidelity, the Edinburgh Review, or that these articles are contributed by a layman. When we think of this last fact, and of one or

two other laymen, by whom our theological literature has been lately enriched, we begin to anticipate great things for the future. The laity are not only a part of the Church, but they also have a most important part to do in that Church's work. The sooner this conviction is realized, the sooner may we anticipate for Christianity its highest and brightest consummation.

ART. III.—THE GREAT WANT OF THE CHURCH.

IN our various religious publications, we are struck with frequent and forcible allusions to an alleged inadequacy in the supply of ministers to meet the actual demands of the Church. In truth, this want is deeply felt, and felt most deeply by those who have most at heart the true interests of religion.

And yet, the last census of the United States, the most thorough and probably the most accurate ever taken, seems to show that, in reality, no such want exists. For the 23,263,488 inhabitants, then occupying the States and Territories of the Union, the census returns, as they have been officially reported in abstract, show that, when that census was taken, the whole number of Churches in the country was no less than 36,221. This gives, on an average, one church for every 646 inhabitants. The same returns show that these 36,221 churches will seat, on an average, 384 persons. If, then, we reflect that infancy and early childhood, sickness and old age, traveling and other necessary absence, usually keep a large proportion of every congregation away from church every Sabbath, we shall see that our 36,221 churches, accommodating on an average 384 persons each, furnish a reasonable sufficiency of sittings for our whole population; especially when we take into consideration the circumstance, that this average of 384 is never, on two successive occasions, made up of identically the same persons; some attending church in the morning and others in the evening; some one Sunday and others the next. If all our churches, when opened for Divine worship, were uniformly filled with an

average number of 384 persons, this would show that nearly two-thirds of our whole population were simultaneously receiving religious instruction. The remainder might well be supposed to consist mainly of infancy, childhood, old age, their necessary home attendants, and those whom needful journeying temporarily separates from home.

But the number of ministers, though probably less than that of *congregations*, yet cannot well be less than the number of *churches;* understanding by this latter term, houses of worship actually built. In 1851, Dr. Baird's estimate of the number of ministers in the United States, excluding those of the Church of Rome and of many other non-evangelical bodies, and including about 9,000 itinerant Methodist preachers, gives the result of 32,614. If then, all the clergy or religious teachers of all the excluded bodies had been brought into the estimate, the result would doubtless have shown a number of *ministers* at least equal to that of *churches;* in other words, an average of one minister for every 646 inhabitants, or of one minister for every 384 capable of receiving simultaneous religious instruction.

Where then, it may be asked, is the want of which we hear so much? Are there not in the United States many ministers who have each, more than 1,000 hearers in flourishing and well trained congregations?

These questions will lead us into a somewhat extended train of remark, in which it will be our object to show, first, and briefly, in what the great want of the Church, so far as clergy are concerned, consists; and secondly, more at large, by what means this want may be most effectually supplied.

I. First, then, THE WANT.

1. If the millions of our population could be distributed in due proportion, among the thousands of our present number of Christian ministers or professed religious teachers, the call for an increased supply of such ministers or teachers would be materially weakened. But such a distribution does not exist, and for ages to come cannot be secured. Over vast portions of our territory population is very sparsely scattered, so that, in spite of itinerants, and even of colporteurs, and distant Sunday-school teachers, thousands upon thousands live or wander

without any Christian instructor, and under little or no religious influence. In other parts of the country population is heaped into dense masses, so that, in large cities, other thousands upon thousands live or vegetate out of sight, or beyond the knowledge, of a Christian ministry. Hence, of our population, millions are literally untouched by the hand of religious teaching from recognized religious teachers.

2. Again: if all who are called ministers of religion were actual laborers in their calling, the want of which we speak, would be less sensibly felt. This, however, is not the case. Of those called Christian ministers many are unemployed; some, because they are superannuated; others, because they are disabled by permanent bodily infirmity; others still, because they are conscious of having mistaken their calling; and others, because they have not enterprize enough to dare the broad fields of the interior, and so continue to flutter about cities like moths about candles, until they drop and die in a blaze, which they have not helped either to light or to brighten. These subtractions from the whole number of clergy, are not designed to include those, who, instead of engaging in the pastoral care, occupy professorships in colleges and theological schools, or are otherwise devoted to the labors of education and of literature under Christian auspices, since all these, if they carry with them the true spirit of the ministry, may fill no ordinary measure of usefulness in the service of their Master. Classing these, therefore, among actual laborers, there still remain a number, by no means inconsiderable, of those who are called Christian ministers, but who, either justifiably or unjustifiably, do literally nothing in the ministry to which they have been called.

3. Once more; if all who are actually laboring in the ministry were fully or truly qualified for their labors, the want of which we speak would at once be immensely relieved. But neither is this the case. Sadly as the truth must sound, it is nevertheless true, that many are utterly unfit for the labors in which, notwithstanding, they are engaged. Some manifest their unfitness in those decent vices, which it is exceedingly difficult, if not impossible to bring under ecclesiastical discipline. Others have deceived either themselves or the Church, by professions

of a piety outwardly moral, but inwardly destitute of religious life and reality. While others still, and in vastly greater numbers, though externally irreproachable and even zealous in their ministry, are yet devoutly busy in spreading fatally ruinous errors, ranging on a scale from the lowest and wildest Mormonism, to the most subtle and corrupting Jesuitry.

If then, we consider how unequally our whole population is distributed in relation to the number of its religious teachers; if we subtract from this number of teachers those who, for various reasons, are unemployed; and if we leave out of view all who though employed, are yet incomparably worse than none; we see at a glance, that the number left of really useful ministers of religion in the various Christian denominations in the country, although unquestionably large, yet falls vastly below the real demands of the church. The cry for more ministers comes out of the very depths of necessity, and can never pierce too alarmingly either the ear or the heart of true Christians.

Merely *numerical* considerations, however, can never show the full pressure of this want. Bearing on this point, there is one thought which we can never ponder too seriously. Our population is increasing with a rapidity unprecedented in the history of nations, and of this increase, a vast proportion, not from their foreign origin, but from that moral, social and political degradation which their foreign origin has entailed on so great a part of them, are of a character which renders an increase of the means of grace of the last importance, both to their personal well-being and to our national safety.

And then there is another thought, closely connected and equally serious with that just stated. Both among foreign emigrants and among our own homebred population there is—growing out of the influence of an age of loose principles, corrupting speculations and all-engrossing enterprise—a frightful increase of vice, spiritual ignorance and subtle infidelity, which makes the cry of want now sounding in our ears, startling beyond all power to estimate its solemn portent.

From the statistics and thoughts thus briefly set forth, we may infer that the present great want of the Church, so far as its *ministry* is concerned, consists in *three* things. This ministry needs

a great increase of *numbers*, of truly Scriptural *piety*, and of seasonably adapted *learning*. Let us dwell a moment upon each of these three points.

1. The ministry of the Church needs a great increase of *numbers*. How great an increase it is impossible for us to estimate. But if we subtract those only who are unemployed, with those who, though employed, yet have either no moral or no spiritual fitness for their work, who are either openly vicious or inwardly unconverted, even though we extend this subtraction no farther than to churches ordinarily styled evangelical, it is evident that the increase needed must be numbered by thousands. But if we enlarge the subtraction, if we make it include all, in whatever denomination, who, with whatever of outward irreproachableness and zeal, are still engaged in teaching errors subversive of the true Gospel, we make the deficiency alarming indeed. If we are to give the whole population of the United States the unmutilated and unadulterated truths of the Bible from the lips of a publicly recognized ministry, this ministry needs at once an increase of many thousands. And it needs this increase, not only to meet actually existing wants, but also to supply the rapidly increasing demands of a marvelously increasing population. If our Divine Master, looking over the whitening harvest field in his day was fain to cry out, "The harvest truly is plenteous, but the laborers are few," we may with all reasonableness catch His sentiment and repeat His cry, as we look in our day, over the fields of our own country. The harvest still is plenteous and the laborers still are few; not *so* few as when Jesus made his survey, but *too* few for us to suffer His cry to sink in silence.

2. But the ministry needs not only an increase of *numbers*, but also an increase of *piety*. And the stress of this part of the want springs from the special fact that, in our day, the simplicity and purity of the Gospel are endangered by a new and alarming prevalence of old and seductive errors in religion. The spirit of our age tends toward *externalism;* toward the pomp and show of superstition; toward a blind leaning upon authority; and toward an unquestioning submission to power in the hands of the church; growing apparently out of increasing wealth, deepening luxury and intense industrial and con-

troversial excitement, as these things affect the *higher* classes; and out of their concomitants, the deepening poverty, the degrading ignorance and wearisome wretchedness which harass the *lower* extremes of society; growing apparently out of these causes, our times witness the prevalence of a feeling which seeks to throw off from the mind the burden of thought, the labors of the understanding in matters of religion. It is a spirit which loves to float on the wing of fancy or on the wave of feeling, careless whither it is borne, whether through dreamy reveries or through darkling horrors; if so be, it may taste the luxury of sweet sentiment or even the satisfaction of painful penance; provided the church will take the responsibility of deciding matters of faith and of insuring the benefit of salvation. This very feeling gives to the religious errors of our day their most dangerous power. It constitutes a predisposition in the religious mind to embrace those errors. It is a vicious eagerness for whatever promises release from thought and indulgence to sentiment, under the name of religion. It is, and ever has been, a great part of the secret of the power of Rome, both over the *higher* orders, who have enough to think of besides religion, and over the *lower*, who have neither time nor training to think at all. It is one of the secrets of her power over *all* classes, because all are naturally fond of sensuous pleasures, and even of sensuous pains, under the name of religion; provided they are allowed to look upon these pleasures or these pains, as their passport to heaven.

To meet this sentiment, and the religious errors which it fosters, we need in the ministry of the Church a great increase of PIETY. And by pious ministers we mean—not merely *devout* men; for *Ignorance* may be devout; and *Superstition* may be devout; and even *Unbelief* may be devout; devoutness, or the worshiping Spirit, may fall down before an IDOL, even though it be but the veriest idol of a *false sentiment:* by pious ministers, therefore, we mean not merely *devout* men, but truly *converted* men; men, converted as really, if not as miraculously, as Paul himself; converted from sin to holiness by the Spirit and the Word of Jesus Christ; men, full of the light of spiritual knowledge, both as to the evil of sin and as to the way of salvation; men, therefore, who can never let any outward show or

doing, any play on the strings of mere human sense and fancy, take the place of God's inward work of reality on the heart and conscience, or be in any way mistaken for that work of the Holy Ghost, which makes us believers in Christ, and sanctified through the truth. We need in the ministry men who, thus filled with power from on high, and with Light from the Spirit, and with Love from the Saviour, can never be frigid on the great themes of Sin, the new Birth of the Soul, the Cross, the Resurrection, the Judgment and Eternal Life; but who, on themes like these, will always catch and glow with fervent inspirations; until these inspirations, taken up by the Holy One and transfused into the hearts of others, catch and glow upon the inmost sensibilities of the dead in sin, of the deceived under forms, and of the devout ones of God; mingling *all* in the fervors of true love for Christ, of true zeal in His cause, and of true joy in His service.

Such piety in the ministers of Christ is needed *always:* it is specially needed *now.* Without it, in a great increase of numbers, the wants of the Church can never be met and supplied. Without it our own branch of the Church, in particular, has before it a future darker than any of our ordinary forebodings. It is not by mere human learning, it is not by any human legislations, it is not by human forecasts of whatever kind, that our present tendencies to theological error, and to practical superstition, can be arrested and turned back. Nothing but an adequately increased ministry, divinely *qualified,* as well as divinely *commissioned,* preaching Jesus Christ and Him crucified, instead of the traditions and commandments of men; and seeking to save sinners through the teachings of God's word and Spirit, and not through the magic of human forms and shows; nothing but an adequate increase of *such* a ministry can save us from a condition worse, if possible, than that which awoke the compassions of Jesus, when He saw the multitudes fainting and scattered abroad, as sheep having no shepherd, and when He exclaimed: "The harvest, truly, is plenteous, but the laborers are few."

3. Again, the ministry needs not only a great increase of *numbers* and of true *piety,* but also a great increase of *seasonably adapted learning.* And the stress of this part of our want

springs from the nature of the ministerial work, and from the character of its opponents in our times.

We just now said that mere human learning can never arrest and turn back our present dangerous tendencies. This, however, was said, not by way of undervaluing human learning, much less by way of undervaluing that which is *seasonably adapted* to our needs; but, by way of keeping in mind the important truth, that no amount or kind of human learning, can of itself, furnish a man for the work of the Christian ministry. If we look at the *nature* of this work, and at the *character* of those who oppose it, we shall see that human learning, though not the only, is yet a very necessary qualification for a successful minister of Christ.

In its *nature*, the work of the ministry—so far as it consists in bringing the *well-understood* truths of the Bible to bear on the heart and conscience, in convicting the impenitent, comforting the broken hearted, awakening the slumbering disciple, confirming the wavering believer, and imparting assurance to the doubtful mind—cannot be learned in the theological school, or from any mere human teacher. For *this* part of their work men must be qualified by other teachings than those of textbooks and lecturers. For this part of their work they must take their lessons in their hours of inward intercourse with God, and of secret communion with the Spirit. But the work of the ministry, so far as it consists in using the means by which many of the truths of the Bible *become* well understood; in reaching all the fountains of information *illustrative* of the Bible; in mastering and applying the *principles* of Biblical interpretation; in removing *obscurities* from the sense of Scripture, reconciling apparent *discrepancies*, relieving real *difficulties*, meeting caviling *objections*, and turning an *assailed* Christianity into a resistless *assailant; this* can and must be learned in the theological school, or in some other human way. The best pupil in that silent school of the Spirit, of which we just now spake, will doubtless be the best learner in the study of these human lessons. Still, without these human lessons, the best pupil in the school of the Spirit will labor under grave disadvantages. In many things he will be, at the best, no better than a *conjecturing* expounder of the Divine records. Could

men, at the present day, like the Apostles of old, receive the gift of languages by *miracle*, with cloven tongues like as of fire on their heads, and the marvelous accents of many a foreign speech in their mouths; or could they, like Paul, receive the Gospel, in all its clearness and connections, directly from Jesus himself; we might then think *less*, though, even then, we should not, if wise, think *disparagingly* of human aids to sacred learning. Not only must the days of Inspiration return, but even more wondrously than then must God throw back those folds of unapproachable glory, in which He ordinarily enshrouds Himself, and through some new opening into heaven, give us His word in all its explanations with a Divine key to all its treasures of wisdom and knowledge, before the Church can afford to dispense with the aids of human learning in her ministers. *Inspired* men were not all *unlearned* men. Paul was all the better preacher for the rich stores of learning, which he had treasured up at the feet of Gamaliel; and Luke wrote sacred history more successfully than he could have done, had he not been trained to one of the learned professions.

This, however, is not the most important view of this part of the subject. Not only does the *nature* of the ministerial work call for *learning;* but the *character* of its modern opponents calls for a great increase of *seasonably adapted* learning. The age of shallow, noisy, vulgar unbelief has long since passed. *Modern* infidelity is *learned* and *tasteful* and *polite.* It searches all things for proof that Philosophy is higher than Religion, and that the Gospel is but "a cunningly devised fable." Among its various aims, it thinks to make the crust of the earth tell a story irreconcilable both with the cosmogony and with the chronology of the Bible; it thinks to make the science of Ethnology contradict the scriptural assertion that Eve was "the mother of all living;" it thinks to make the history, the miracles and the prophecies of the Bible take rank with old heathen mythologies; designed as a mere gorgeous drapery to give the awfulness of authority to the arts of priestcraft, or, at the best, to set off to advantage a system of human morals; it thinks to make universal nature testify that *itself* is *God*, and that *man* is the highest development of *Deity;* it thinks to prove a revelation impossible because God cannot show truth to man just as

it appears to Himself; and to name but another of its Protean shapes, it thinks to patronise the *name* of Christianity, that, in its perfidious embrace, it may more effectually crush out its *life;* and that having done so, it may breathe into its dead body the strange spirit—nay, rather, the chill vapor of philosophic scepticism. Such, then, being the aims of our learned infidelity, we need a vast increase of learning among the ministers of the gospel. We need men in the ministry armed *cap-a-pie*, with the weapons of true knowledge, and full of skill in the use of those weapons, in order that thus they may be able to take from Error "the armor wherein he trusteth," and with his own sword put to rout every antagonist to "the truth as it is in Jesus.", For this purpose we need men who know something *more* than the *languages* in which the Bible was written; and something *better* than the legends of dim ages, and the arcana of Calendars and of Rubrics. We need men who know something more, and, for our special case, something better than even the true history of past ages, the finished rhetoric of dead authors, and the rich literature of old nations. We need men familiar with what may be termed the *latest edition* of the GREAT BOOK OF NATURE; in other words, with the present advanced and advancing state of the *physical sciences*. Archæology, or a knowledge of the remains of the *buried Past*—whether those remains be found in marbles or in metals, in fragmentary architecture, or in still traceable customs; especially as this branch of learning is cultivated by modern scholars—is important to the Christian minister; and so are all true history, all the science and art, all the chief languages and sound literature of other and older nations. Indeed, all practical and all speculative learning *may* be made to serve the interests of Christianity. But of all knowledge, that of the modern physical sciences is next to that of Divine Truth, most *specially* adapted to our needs; and it is probably in this department of knowledge that the clergy of the present day are most deficient.

We hold that *Nature*, in all her departments, whether of physics or of metaphysics, of matter or of mind, of instinct or of intelligence, has the same author with the *Bible*. Both Nature and the Bible, though in their general teachings lumi-

nous as the sun, with one simple import, have yet depths of meaning and sources of difficulty, which have never been thoroughly explored; a circumstance which favors the idea that both have for their author the same unfathomable God. And yet, so far as these depths of meaning and these sources of difficulty are found in the *Bible*, modern unbelief chooses to regard them as hiding-places of mere *absurdity*, or as involving somewhat like direct *contradictions*. It thinks to make the Bible stultify itself, and even contradict itself. Nay, it aims to set the Bible at irreconcilable variance with Nature, and thus to show that, as Christians claim God as the author of Nature, they must give up God as the author of the Bible. Strange, that deep meaning and open difficulties in *Nature* should but stimulate the learned to humble docility, patient observation and intense diligence in their labors to find out what is unknown, and to harmonize what seems conflicting; while the same, or strictly analagous things, when met with in the *Bible*, should, with so many of them, have no other effect than to whet ingenuity and quicken the hope of success in their efforts to make mystery appear synonymous with absurdity, and apparent discrepancy tantamount to flat contradiction! Yet so it is; and to effect its purpose, learned unbelief explores all the works of the Creator and all the records of dead nations. We prophesy that its labors will be fruitless. Its own investigations have already gone far enough to demonstrate beyond reasonable doubt that God has hidden in His *works* and in their *history* a light, which, when fairly eliminated, will be found illustrative of all the deep and dark things of *revelation;* shining into every corner of obscurity, and irradiating every point of difficulty in the *Bible*, until the identity of its authorship with that of *Nature* becomes more than ever indubitably manifest. And what learned unbelief has thus *unintentionally* accomplished, equally learned Faith is *purposely* carrying forward. Indeed, it is becoming, and it must growingly become, one of the great labors of sacred learning, progressively to seek and bring out the true light from Nature and her history, in order to clear away all dimness from the grand truth that God is the one Divine Author both of Nature and of the Bible. True Christian philosophy—philosophy baptized with the holy spirit of humility—must continue,

more and more frequently to go as a patient, docile and diligent inquirer to Nature and her history; and as unbelief, in the pride of his speculations, attempts to array the Works and the Word of God against each other, that heavenly antagonist must seek and bring forth, ray after ray, the needed light, until in a flood of illumination, it falls on the Divine Records, as they lie both in Nature and in revelation; and until it leaves not another lurking place for the dark spirit of doubt and cavil.

It is true, that, in this progressive work of demonstrating an identity of authorship in Nature and the Bible, few of the ministers of the gospel can ever become *pioneers*. Still, they should all, or as many as possible, become *followers* in that work. They should know enough of physical science, to use with advantage the results at which other Christian scholars have arrived. It would be sad for a minister of Christ to rush into a world filled with unbelievers, who make this kind of learning their boast, without any acquaintance with *their* methods of attack and with *our* means of defence. David, indeed, would not meet Goliah in the cumbrous armor of *Saul*. Neither would he meet that giant without a weapon, which, though simple, was yet *wisely chosen;* and in the use of which he was *perfectly skilled*. In the war between Christianity and Unbelief, there is a Philistine of more than "six cubits and a span," to be slain; and the Christian David, though he will throw away the armor of Saul—the weapons of a carnal policy—will yet need not only a fullness of the Spirit and of trust in God, but also the well-chosen shepherd's sling and the five smooth stones from the brook; the weapons of wisely-selected, well-proved knowledge; of humble and sanctified, yet still *human* knowledge; a *sling* for the stones of the brook—aye, and even for the rocks of the mountain; a *practical* mastery of the science of all God's handiworks. With such unencumbering aids, He, who presides unseen over the contest, may well be expected to give victory to Truth; leaving at last the dead Goliah of unbelief to be beheaded with his own sword; the slain giant of Infidelity to be cut in twain with his own weapon.

Experience evinces the need, in our day, of thoroughly and

of practically learned ministers. The tendency of the Rationalistic School, both in Europe and in America, demonstrates, it is true, that many speculations, in *abstract, metaphysical Theology*, have no better effect than that of showing the folly of *mere human* wisdom. In an opposite direction, however, the experience of those Christians who once held human learning in low estimation, and taught their ministers to rely almost wholly on the teachings of the Spirit, has shown that, in this, as in other things of the moral world, there is a *medium;* and that real Christianity and true Science should always go hand in hand, mutual supporters, because natural allies. Wo!—especially in our day—wo to the Church, which either abjures the simplicity of the gospel in its idolatry of human reason, or despises the aids of learning in its looking after spiritual teachings! If the former temper would but fill the Church with baptized unbelief, the latter would expose Christianity to the pity which is justly felt for voluntary ignorance, and even to the condemnation which is deservedly denounced against mischievous extravagance. The ministry of the Church can never be too learned—especially in its practical mastery of the modern physical sciences—so long as it is content to sit childlike, at the feet of Jesus; washing its learning in Siloa's fountain, and sanctifying its reason in the spring of revelation.

Such, then, is the present great want of the Church in our country. She needs a large *numerical* increase of truly *pious* and seasonably *learned* ministers. The deficiency in *numbers* is really alarming. The deficiency in that kind of *piety*, which has in it God's *enlightening* Spirit, and which, therefore, can withstand all the blinding arts of modern *theological error*, is painfully apparent. And the deficiency in that kind of *learning* which looks to the present state of science more closely than to the history and literature of the past, and which, therefore, can meet successfully the polished scepticism of modern scholars, is serious beyond all ordinary conception. The view which has been taken brings strongly before our minds the question as to

II. THE MEANS OF SUPPLY.

How can this great want of the Church be most effectually supplied? In answering this inquiry, we shall go as little as

possible into what may be called *the secular*, and as far as we may, in such an article as the present, into what may be termed *the spiritual* aspects of the case. That is, we shall endeavor to look at this point in the light under which it may be supposed to present itself to the Divine Head of the Church.

Antecedent, then, to the *means* of supplying the want in question, is *the source* whence those means are to *draw* the needed supply. And for this source we shall not think of looking below *the effectually commissioning grace of God;* a grace, commissioning men not merely by an *external authority*, but specially by an *internal fitness*. *God* must send forth the right kind of laborers into His harvest, or none such will go. All that go without his sending are nothing worth; generally they are worse than nothing. All true laborers go because *God* has sent them; because his Spirit has *fitted* them for their work, and because His Providence has *thrust* them forth to do it. They go because they cannot stay. God *sends*, and when *He* sends they *run*.

But God sends by *means*. Our business, therefore, is, while keeping in view the Divine *Source* of supply, to ascertain and use the Divine *Means* of supply. What, then, *are* these means? The Supreme *Head* of the Church sums them all in one word, PRAYER: "*Pray* ye, therefore, the Lord of the harvest that *He* would *send* forth laborers into His harvest."

That this injunction was designed to prescribe the Church's *ordinary* means for obtaining her needed supply of true spiritual harvesters seems evident. For at the time when Christ saw the harvest-field whitening for the sickle, and the harvest itself ready to perish because "the laborers were *few;*" and when the sad sight moved him to utter the injunction which we have cited, he had in his hands "all power, both in Heaven and on earth," and by a mere word might have called thousands to his work, as he did Peter and Andrew, James and John, Matthew the Publican, and Paul the Pharisee. Why then did he not *continue* to exert his power by similar calls? Why did he not teach his Church *permanently* to depend on a *direct* exertion of his power for her needed supply of faithful, spiritual harvesters? In answer to such a question, we may reasonably believe that although such a mode of supply would have been

easy for *Himself*, yet it would not have been safe for his *people*. For *them*, it was best to *labor* as well for their *spiritual* as for their *bodily* food. Not only for the *seed* of the Word and the *fruits* thereof, but also for the *sowers* of that seed and for the *reapers* of those fruits, they were wisely and beneficently directed to *labor;* and what may seem strange to some, the only way in which they were directed to labor, both for the seed and its *sowers*, both for the fruit and for its *harvesters*, was by PRAYER. This, however, we are warranted in believing is an equally *sure*, and, for the Church, a far more *beneficial* means of supply than would have been a permanently direct and miraculous call to the ministry. *God's* part is, by Divine bequest, to give each of His ministers the true spirit and power of his commission; and by a Providential propulsion to send him forth to his work. The *Church's* part is to *pray* that a sufficient supply of ministers may be thus furnished and thus sent. Her *prayers* are her authorized *draughts* on the Divine Source of supply. By means of her *prayers* God purposes to thrust forth the army of *her preachers*. By prayer she may gather into her *body* the Omnipotence of her *Head*. *Without* prayer she is powerless. Without prayer she *may* have great *orators*, but not *God's* "*laborers*." Without prayer she may have men bearing an *external* commission, but not ministers moved by a *Divine* sending. For such ministers as she needs she must labor in *prayer*. To prayer Christ has sent her; and in no other way may she expect the work of His Spirit in filling her with His power, and the work of His Providence in replenishing her with His laborers. So far as she needs true ministers, prayer is her *only* means of supply. Christ has prescribed no other. The ordaining hand is, indeed, to be laid on the *head* of the sent; but this confers not inward fitness on either the head or the *heart*. This fitness is *God's* gift; but He gives it into no other hand than that of *prayer*.

But what *is* prayer? In obtaining her needed supply of true ministers, is the Church *to do* nothing but utter the words of petition? Is prayer nothing but *words?* Or is it nothing but words expressive of hearty and believing *desire?* We do not so understand the matter. All true prayer includes appropriate *action*. We say not merely that every true prayer should

be followed by appropriate action; but that appropriate action is *a part* of every such prayer. The action is the prayer *imbodied* and *continued*. In and by the action we continue and complete the prayer. To illustrate our meaning: When the devout husbandman kneels, and humbly, earnestly and believingly says his morning prayer, "*Give us this day our daily bread*," his prayer is not finished until he rises from his knees, and goes afield, and with his plough, his seed and his sickle says a long, and reiterated, and practical *Amen* to his petition. The *words* and the *acts* are not *two* prayers, but two parts of *one* and the same prayer. Take away either part when both are possible, and there is *no prayer* at all. For an able-bodied man to *say* "Give us this day our daily bread," or to express the strongest and most fervent *wishes* for this supply, without ever ploughing, sowing and reaping, or in any way laboring for what he needs, is *not prayer*, but *mockery!*

In like manner to say that other petition in the Lord's Prayer, "*Thy Kingdom come*," or to express even the strongest and most agonizing desire for that coming, without ever *doing* anything that it *may* come; *this* is not true *prayer*, but insulting *presumption*. When we *really* pray for a spiritual harvest and its timely ingathering, we not only pray *and* act, but also pray *in* act. The *whole* prayer is just this: *words*, prompted by an agony of realized *need*, and put into *acts*, filled with the power of laboring *faith*. Without *both* parts, we make no prayer at all to "the Lord of the harvest that He would send forth laborers into His harvest;" no prayer at all for either the ingathering or the ingatherers of the whitening fields. Prayer for the coming of Christ's Kingdom is *always* composed of *two* parts; the Church's *believing aspiration* for that coming, and the Church's *appropriate labors* for that coming; and the latter are not only as much a part of the prayer as the former, but we may be allowed to say the better half of the prayer. In asking for the gift of true ministers, as well as in asking for any other gift, "the ears of the Lord of Sabbaoth" take in with favor no cry save that which comes in and through *earnest* and *believing* ACTION, as well as in and through the Saviour's *interceding* and *perfuming* PASSION.

Here, then, the subject opens into what we have further in

view. What *is* that action which constitutes such a vital part of the Church's prayer for her needed increase of truly learned and pious ministers?

In reply to this question, we do not propose to enter into all the particulars in which such action consists. We shall rather confine ourselves to *two*, which are of chief importance. We refer to her system of education, and her preaching of the gospel. Each of these has a strong bearing on the supply of her great three-fold *want*, her want of increasing *numbers*, true *piety*, and timely *learning* in the incumbents of her ministry.

1. First then, her SYSTEM OF EDUCATION.

It is not enough to say that her standard of ministerial education needs to be *raised*. It needs not only elevation, but also *modification*. Whether or not her candidates for the ministry are to learn more of Latin, Greek and Hebrew, more of metaphysical and moral philosophy, more of critical and systematic theology, more of the past history and the ordinary evidences of revealed religion; they ought, at least, to be trained into a far higher manliness in their mastery of the *modern physical sciences*, of all those branches of learning through which modern unbelief assails and seeks to undermine the edifice of Christianity. Not only should our colleges bend more of their care and energies in this direction; but our theological schools also will do well, if not to have professorships in the physical sciences, at least to require a thorough training in these sciences as one of the *indispensable* qualifications for entering on a course of theological study. We need men who not only *have* covered themselves with the dust of old volumes, and of manuscripts written hundreds or thousands of years ago, but also are not *afraid*, because they are practically *prepared* to go out and cover themselves *again* with the dust of conflict among the men and the measures, the temper and the tendency of our own times. And, to *have* such men, we must *train* them, or provide a system of education under which they may be trained. Nor is this all. We must not only provide such a system of education, but also provide for its right application. That is, we must provide the *pecuniary* means of applying it to the *pious poor* of the church. For the church needs a vast increase —not of learned *worldliness*, but of learned *piety* in her minis-

try; and her piety abounds most in her *poverty*. What is Christ's great appointment? "To *the poor* the gospel is preached." And what is his apostle's emphatic interrogation? "Harken, my beloved brethren, hath not God chosen *the poor* of this world, rich in faith and heirs of the kingdom?" Not to the poor, *exclusive* of the rich, is the gospel preached: but to the poor, as having little of this world's comforts, and as being, therefore, more frequently honest and earnest in seeking those of the world to come. To whatever cause it be owing, whether to the evil influence of a love of wealth and pleasure, power and fame, or to something still more occult, it is doubtless true, that real piety is most common among the poor: not, perhaps, among the abject suffering poor, but among the humbler laboring classes. Among these, in unnoticed obscurity, are usually hidden the greater number of pious youth, full of solid talent and of bright promise, and not unfrequently, full of the rarer gifts of transcendent genius. From this source, therefore, must the church's *laboring* prayer draw its most abundant supply of able and faithful ministers.

We rejoice to admit, that among the wealthy are often found instances of deep and devoted piety; and that sometimes this piety is found in connection with the finest parts, and the most splendid attainments; nay, that from this source, God occasionally sends forth some of the very choicest of His spiritual laborers. Yet this supply, precious as it is, so far as it goes, goes hardly a step toward supplying the pressing want of the church. For, at the feet of wealthy learning and genius, even when truly sanctified, open *various* inviting avenues to noble efforts for noble ends. Wonderful, therefore, must the grace of God become, before wealthy piety, with all its talents and attainments, will feel constrained to decline all those inviting avenues, and to enter the narrow pathway to the ministry, even though it do lead to the noblest of all efforts for the noblest of all ends. *Practically*, it is as true *now* as it was in apostolic days, that "not many wise men after the flesh, not many mighty, not many noble, are called" to engage in the ministerial work. The Christian ministry, in the great mass of its laborers, and in the best spirit of its qualifications ever has

been, and probably ever will be drawn from among the pious poor of the church.

Again, we gladly admit, that among these unportioned ones, there are those who have by nature strong and active powers, a spirit which iron-handed poverty cannot bind; and that such will break through all discouragements, and relying on the *Providence alone* of that God whose *grace* so mightily constrains them, will equip themselves for the holy calling. Such indeed are often painfully tried. With souls large and lofty in their make, deep and generous in their susceptibilities, they are compelled to meet alone and uncheered the cold frowns of the world; and to breast alone and unaided the swelling waves of adversity. Or if, unexpectedly, some hand of private bounty find them out, they shrink from its generosity with all the painfulness of sensitive natures, and find the relief more burdensome to their feelings than the load of adversity itself. And yet all this discipline is salutary. It works into such noble spirits an experience of trial, and a mastery of exigencies, which are of inestimable value. It fits them to "endure hardness as good soldiers of Jesus Christ," throughout all the coming toils of duty, and under all their coming struggles with difficulty. The church would probably be a loser, if this class of her candidates were to be qualified for their ministry in any other way.

Even *this* class, however, is but few in numbers, and the supply which it furnishes can go but a little way in relieving the deep necessities of the church. Her main dependence after all must be on another class of her poor, but pious youth; that vastly more numerous class of her young men, who have less of onward-bearing energy to fit them for the battle with difficulty, and for victory in battle; while yet they have by *nature* enough of intellectual *strength*, and might have by *education* enough of intellectual *wealth*, to render them powerful and rich accessions to the ranks of a spiritual ministry.

But those who belong to *this* class are born, and continue to dwell, and unless they are sought out and drawn forth by the hand of *liberal Christian encouragement*, will be likely to die in the obscurity of humble life. Here, then, we come in view of one of those *prayers in action*, by which the church, if she

would have them, must seek her needed supply of learned and pious ministers. She must, through her own diligence find out, and at her own expense educate thousands upon thousands of her poor but pious young men. Peradventure, God is waiting to send forth an adequate supply of her great want; and doubtless one of the things for which He waits is, this *acting* of prayer on the part of His church; this *desire* of the church's *heart* moving the *arm* of the church's *liberality*. If she would pray *effectually* for a full supply of her needed laborers, she must pray by *training* them for their work, and by *furnishing* them, not from the hand of *private charity*, but from the bequests of *public justice*, with the pecuniary *means* of such training. She must pray by a *system* of publicly consecrated wealth, which shall be held and used as the church's *just patrimony* to her young and pious, but providentially unportioned *heirs*. How this system of education for a thoroughly competent and a sufficiently numerous ministry shall be constructed, it is not our purpose to inquire. What we wish at present to say is this, that whether it be done by multiplying ample *scholarships* in connection with those Colleges and Theological Schools, in which the standards of learning have been raised and adjusted to the exigencies of our times, or in some other way, we believe that the church will be an irremediable sufferer until it is *done;* and done in *such a way*, in such a *spirit*, and with such *provisions*, that the poor but pious youth, who longs to labor in the ministry, shall see before him an open and an inviting path, and feel that in entering it, and enjoying the benefit to which it leads, he is receiving—not a *charity*, but an INHERITANCE, as justly HIS as that of the young man who falls into possession of property by his father's *will*. He must not be left to enter on his work, feeling himself under either a legal or a moral obligation to spend weary years in saving from a scanty income the means of paying off old college debts and seminary bills.

We know indeed, that in the economy of the church, this is a point of difficulty. We know that systems for the ministerial education of the pious poor have been already tried, and found liable to this grave objection, that they act as a lure towards the ministry upon young men who have neither piety nor

talent; but are tempted to assume a cloak of hypocrisy for the former, and are ready to substitute personal vanity for the latter. Still we believe that this difficulty is yet to be obviated by the tried wisdom of the church, and that, until she has learned *how* and *where* to find the characters which she needs, and how to provide for their thorough ministerial education, she can but creep along her disastrous way, at an immeasureable distance behind the masses, whom she has been sent to save.

2. And this leads us to the other particular which we have proposed to consider, in that course of *action* by which the church is to *pray* for an adequate increase of laborers in her ministerial work.

Before the church can *train* her pious youth, be they rich or poor, for the work of the ministry, she must *have* pious youth to train. All the secular and all the sacred, all the logical and all the theological training which millions of wealth could give, would not of itself, make a true minister of Christ. By what course of *prayer in action* then, is the church increasingly to recruit her army of pious youth? Can she certainly transmit piety by *inheritance*, or any more certainly impart it by the working of ceremonial *charms?* We are not of those who rest their hopes on such grounds. Of the value of God's covenant with the *families* of his people, we have the most profound conviction; and for the blessedness of His sacraments in the *church*, we cherish a most sacred veneration. Still true piety is an endowment from God, which He confers not through mere flesh and blood, nor through mere visible signs, but *always* by his *Spirit*, and as we believe, *ordinarily* through His *Word*, accompanied by the *demonstration* of that Spirit. Hence we hold, that *the action*, through which the church must prayerfully seek the needed supply of ministers from God, consists in her faithful *preaching of the Gospel.*

Deep importance—an importance which in our view, the church sadly fails to appreciate; lies in those words of Christ, "To the poor *the Gospel is preached.*" John sent disciples to Jesus to learn whether he were the Christ. For answer Jesus pointed them to his *works* and said, "Go tell John, how that the blind see, the lame walk, the lepers are cleansed, the

deaf hear, the dead are raised, and to the poor *the Gospel is preached.*" Strictly speaking he *proved* his Messiahship by His *miracles* on man's poor, suffering *body;* but no less pertinent was the proof from what he added, as if by way of showing how a miraculously demonstrated Messiahship should, *without* miracles, become a permanent blessing to man's poorer and more suffering *soul.* "To the poor *the Gospel is preached.*" To the *poor*, whether the wealthy poor or the literally poor, "THE GOSPEL is preached." And to what end? Why that these poor may *believe* in a demonstrated Christ, and be converted to God, and be saved from sin, and be filled with holiness, and with all the sacred comforts of a holy hope; but especially, that they may be fired with love for Christ and the souls whom Christ died to save, and thus be fitted for preaching the Gospel in their turn, and for thereby sending onward and *swelling* the glorious succession of true preachers to the end of time.

The *Apostles* felt the importance of preaching as they should. After their Master had left them alone in the world, they found themselves as they went forth to their work, in danger of becoming, if not too deeply engrossed, at least too heavily burthened, by even the *eleemosynary* temporalities of an infant church. But the spirit of that Master was in them, and so they broke away from all such incumbering cares, and "gave themselves continually to *prayer* and to the ministry of *the Word;*" we may say, to prayer *in* the ministry of the Word, in order that, while the infant church was feeding on alms for the *body*, she might not perish for lack of bread for the *soul*, and that when *their* tongues of fire should have grown stiff and cold in death, *others* might be found to have caught their heaven-enkindled fervors, and thus to have become qualified for carrying forward their saving work of prayer and preaching, yea, of prayer *in* preaching; the only work by which the sacred Twelve could hope to live by growing multiples of their number through all coming ages. It is only "when the Lord gives *the Word*," that "*great* is the army of those who publish it." Thus it ever *has* been, and thus we doubt not, it ever *will* be. When the church shall have learned to give herself continually and wholly to the great work—not of preaching in *prayer*, but

of prayer in *preaching*—to the work of a devout and worshiping and supplicating ministry of *the Word*, then we may believe, God will hear her *laboring* petitions, and send forth into her "field" an ample multitude of reapers, wielding the *only* sickle that can ever reap the harvest of the earth.

We think it will not be deemed either untrue or uncharitable to say, that in this matter of preaching the Gospel, *our* Church, whatever may be said of *others*, is greatly deficient. We have, indeed, all sorts of preaching. We have *some* that is of the right kind, but vastly more that is any thing but the preaching of *the Gospel.* Some preach *the Church;* others preach *themselves;* and others still, preach *vague generalities* and *aimless human notions;* beautiful or beautiless as it may happen, but with nothing in them for the church's needs. Her ministers *may*, and if they would stand in their lot usefully, they *must* have a competent mastery of human learning, especially of the science of God's *works;* but sad indeed will be their account, if they *preach* their learning and science; sad, if they make any other use of their acquirements than to show how God's *works* demonstrate His *Word;* any other than to hold up before an unbelieving world, *Christ* and His *Gospel* in all their clear and quickening light. What the church needs is a preaching—not about *herself*, nor about the *preacher's* self, nor about *human* notions, grand or mean, but about her *Saviour's* self, and about his *Gospel's* self, and about that world of *infinite realities*, past, present and to come, of which she is the centre. She needs, in an immeasurable increase, the preaching of THE GOSPEL, from men as *aptly* learned as were either Moses or Paul, but *preaching* simply THE GOSPEL. She needs just that preaching of CHRIST which has ever been known to raise up *other* preachers of Christ. She needs preachers filled with His sacred spirit and skilled in His spiritual harvest-work.

It is true, and in this truth lies one of our great dangers, that there are theological and ecclesiastical systems, which find little difficulty in multiplying the number of their priestly supporters. These systems work by motives, adapted to the minds of ordinary, unconverted men. They work by motives, addressed to *sense*, to a *natural* susceptibility to the gorgeous, the mysterious, and the awe-inspiring. Nor is it too much to add,

that they work by motives, addressed to *ambition*, to the love of *power*, and to a passion for *dignities*. But an *army*, thus drawn into the field, though numerous as the host of Xerxes, could do nothing toward meeting the real wants of the Church. They might *overrun* the world; but they could not *conquer* the world, so as to make it *Christ's*. The Church needs an army of *fitly learned and scripturally pious* ministers, who know how to win *hearts* to the Saviour. She needs men, who, by the power of the Spirit, through "the foolishness of *preaching*," can conquer the inmost soul, and lay its trophy in happy rejoicing, and holy submission at the feet of Christ. And for such ministers she must pray and preach; yea she must pray *in* preaching the Gospel of saving grace and truth. As an *Evangelical* body, *our* Theological and Ecclesiastical system can succeed in no other way. The motives, by which *this* system seeks to draw men into the ministry, are not addressed to unconverted nature. If, as an Evangelical Church, we cannot, by the prayer of preaching, prevail with "the Lord of the harvest to send forth laborers into his harvest," then it becomes us to look well to ourselves, lest it be found that those who *profess* to preach the Gospel know little "whereof they affirm." Christ commands us to *pray*, by word and act, for a full supply of true harvesters: and he never issues a *command*, without either explicitly adding, or necessarily implying, a promise of success to *real obedience*.

This course of remark shows, that one of the gravest questions, which we, as a Church, ought now to study and answer, is this:—What *is* that "preaching of the Gospel to the poor"—to the wealthy poor and the literally poor—by which God will raise up and send forth *other* preachers of the Gospel; an ever-multiplying succession of Christ's true laborers in the spiritual harvest of the earth? *How* must the Gospel be preached in order to multiply true preachers of the Gospel? This, we say, is the all-important question for our Church to study and to answer in these times of ours. It is, however, a question to which, in the present article, we can give but the briefest reply. In a future article, we may take occasion to give a reply at greater length.

For the present, then, we would say; that preaching of the

Gospel, which will most adequately multiply *true preachers* of the Gospel, is precisely that which will most largely multiply *true Christians* of *every* grade and calling in life. That preaching, which, by universal experience, is found to be most successful in really and effectually converting either the proudest or the poorest sinner unto God, is exactly that which will raise up the greatest number of the most richly endowed ministers for Christ. It matters not in what *way* the Gospel is thus preached; whether from the pulpit, or in the Sunday School; in the family, or in the Bible class; in books, or in conversation: it should always and everywhere have in view one and the same object—the true and thorough conversion of the heart to God, by a true and living faith in Christ, and through the quickening and cleansing influences of the Holy Ghost. Whatever effects this divine result is, with God's verity, the preaching of *the Gospel:* and whatever effects this result to the greatest extent, will raise up the greatest army of true preachers, as well as the greatest number of private Christians. We repeat; what we need is the preaching of the *Gospel*—not of the *Church;* of *Christ*—not of *man;* of the *Bible*, not of *human* literature. We need preaching from men, of the best and aptest learning, indeed, of their times, yet, whose *hearts* live in Gethsemane and at the Cross, by the Sepulchre and on the Mount of Olives; and whose *faith* looketh thence after the ascending Saviour, and sees him enter the Mercy-seat in Heaven, and take up his office of all-prevailing Intercession at the right hand of the Majesty on high. We need preaching from men, who, with skill to baffle the strongest and most subtle sceptic, still realize that, in every man, even in that strong and subtle sceptic himself, there lives a *lost soul* yearning for an offered salvation: who realize that, before every one, lie a judgment, and an eternity and an everlasting life in glory or in shame: and who speak as those whose faith has brought all these mighty realities *livingly* into their hearts, and made them burn with love for the Saviour, and with compassion for the souls of men. *This* is what we need—just the spirit of Christ and his Apostles brought down again to earth, and striving, by word and doctrine, to fill the world with the victories of the Cross: to make every Sabbath a Pentecost, and every Church a Bethel, and every family a Lydia's

household, and every place full of echoes from the ancient report—"So mightily grew *the Word* of God and prevailed!" The Church would not want for true preachers—her harvest-field would not lack true reapers—if among her millions of nominal members, she lacked not the living subjects of this life-giving "*Ministry of the Word.*"

ARTICLE IV.

1. *Letter to the Editor of the Southern Churchman.* By Rt. Rev. W. R. Whittingham, D. D.
2. *Sermon in St. Paul's, London.* By Rt. Rev. S. A. M'Coskry, D. D.
3. *Letter of Rev. B. P. Aydelott, D. D., to Bishop M'Ilvaine, resigning his ministry in the Protestant Episcopal Church.*
4. *Rev. Mr. Shimeall's Book.*
5. *A Presbyterian looking for the Church.* By One of Three Hundred.

When was there ever, in this fallen world, a good without its counterpart of evil? The revelations of God must be accompanied by the false oracles of idolatry—the ministry of angels by the besetment of Satan, and Christ by Anti-Christ. And ever has there been, and will there be, until "the restitution of all things," a tendency among those who have been privileged with the good to fall away to the evil. Even during the lifetime of the Apostles false Christs had appeared, and there had begun that process of falling away which in all subsequent time has been sifting "the precious" from "the vile." *A priori* we should never have conjectured that the process would begin so soon. But, beginning, as it did, when inspiration was still present in the Church, we need not be surprised to see no subsequent period free from such apostacies, and that no circumstances whatever of light and privilege are a sufficient security against them.

It is no "strange thing happened unto" us, then, if we of the Protestant Episcopal Church should now have to mourn over similar occurrences. But if not strange, it is none the less sad.

To see large numbers, both old and young, both in this country and in England, who have exercised the office of the ministry in a Church whose great glory is that she is reformed and Protestant to the core, and has come out of the struggle against anti-christian error with all her offices entire, deserting her altars to join the corrupt body from which she severed herself in agony and blood—to see those who had been foremost in resisting agitation, and denying any cause for alarm, themselves swelling the throng—and, above all, to see one who had held the highest office in the Church of God, forsaking his bishopric, and throwing himself, under circumstances of such great humiliation, into the embrace of Anti-Christ, is sad in the extreme. And it would betoken an exceedingly apathetic and corrupt state of the Church, if such things could be viewed without agitation, without alarm about the future, and without earnest desire to search out and remove the cause. Surely the matter is not to be dismissed with a sneer at the weakness of those who have fallen. If there were but one such wandering star, God forbid that we could see it departing into such "blackness of darkness," without dropping a tear over a soul betrayed and lost. Contempt for the act might well be swallowed up in pity for the agent. But when there are such numbers going the same road, it is folly to deny some uniform cause for their action. The magnitude of the evil sets forth the littleness of the mind that can treat it with contempt. There are men as acute, as learned, as logical, as *sane*, among those who have gone out from us, as any who are left behind—men who are above our contempt, and for whom pity sighs the deeper because they are. Some general cause of their defections there is, which ought to be discovered. And most happy should we be to have that witness of inspiration which, under similar circumstances cheered the apostolic Church—"They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out from us, that they might be made manifest that they were not all of us."

For there are not wanting those who would lay all the blame of such defections upon the Church itself, and point to them in warning, and perchance in triumph, as the legitimate results of the spirit and teaching of the Episcopal Church. Were it so,

there could not be a greater condemnation. If the natural and logically necessary tendency of the Protestant Episcopal Church is to Popery, we are ready to acknowledge that those who value the Gospel of Salvation cannot speak too pointedly or strongly in reprehension; and that it is high time for her ministers and members to review their position, and escape the pollution.

One thing is beyond all doubt. There is a most strict and logical connection between the doctrines of the Church of Rome, and the doctrines held just before their defection by those who have been perverted to it from ourselves. This connection is seen clearly, and with great alarm, by all discriminating Evangelical minds. It is seen clearly, and rejoiced over by the Romanists themselves. It is only not seen, and it is denied by those who being themselves in the fogs of the valley of transition, see neither the hill from which they came nor the hill to which they go. And if the views formerly held and promulged by those who, having "gone out from us," have found their home in the Church of Rome, and now held and industriously diffused by the large body who sympathized with them up to the very hour of their perversion, be indeed the views of the Protestant Episcopal Church, nothing can save her from the charge of being a foster-mother to the children of Popery, and from the just abomination of every one who values "the faith once delivered to the saints."

What then is the system once held by these apostles to Anti-Christ, and now maintained by their former friends and sympathizers yet remaining in the Protestant Episcopal Church?

Its very foundation and corner-stone is the corporate theory of the Church, by which the Church of Christ is regarded as in its essence an organized, visible body, wherein have been deposited by our Saviour all the benefits of His own work of redemption, to be out of her treasury dispensed to perishing sinners to the end of time. It opens no way to Christ but through the Church, His constituted representative, in whose inner chamber He is enshrined and hid, by whose voice alone He can be heard, and by whose hand alone He imparts the healing virtue of His saving grace. The Church being made the sole mediatrix between Christ and sinners, she must, as an

organized body, exercise her mediatorial power through those officers by whom her life is perpetuated, and her authoritative acts performed. The mediatorial and priestly office of the Christian ministry, therefore, is the ponderous course next laid in the erection of this mediæval temple. Christ blesses sinners through His commissioned ministers. Through the minister the sinner must draw near to his Saviour. But how is the world to be guarded against a spurious priesthood, and how is that saving grace of which the Church is the repository to be transmitted from land to land and from age to age? Only by the physical contact of hand and head can the continuity of grace be preserved; and through the chain of Episcopal bodies the saving magnetism girds the earth, and reaches to the end of time. The actual communication of the Holy Ghost, just as He was communicated by our Saviour to the Apostles, and in order to constitute a priest having the power of the forgiveness of sins, is a third course of hewn-stone, fashioning this temple "made with hands." We now have saving grace located and transmitted; how is it to be applied to individuals? Just where, following the law—from hand to head—priestly hands first touch the sinner in the waters of baptism. Spiritual regeneration in the article of baptism is made the very beginning of the new life, the invariable entrance to the covenant of grace, the indispensable medium of the saving efficacy of the Redeemer's death. Upon this is laid the doctrine of justification before God by inherent righteousness, or in other words, by that character which, as the result of Christ's mediation, is wrought in man by the Holy Ghost through the sacrament of baptism. This finishes the wall. But, as if justification before God be the correlative of Christ's priestly righteousness imputed unto us, it is at once perfect as that righteousness itself, so if it be the correlative of the personal righteousness wrought in our own souls, it is as imperfect, as subject to increase and decrease, as the holiness of our own hearts. It is increased by the merit of good works. It is decreased by the demerit of evil works. Therefore, lest through the sinfulness of man, acceptance with God should be lost altogether, the walls are roofed and covered in by the power of priestly absolution; and the worshipper is commanded to bow down in trembling hope

under the inscribed words, "whose sins thou dost forgive, they are forgiven," "in the richness and mysteriousness of their original signification." Within that temple is an altar where priestly hands perpetuate the sacrifice of Christ upon the cross by the consecration of bread and wine, and re-affirm and apply the pardoning efficacy of that death to the recipient of its commemorative symbols. And around that altar is averred to shine the glory of a present Deity, present sacramentally in a mysterious and awful way, which no man can, and which only an unbelieving spirit would wish to define. This is the system which has so extensively been the antecedent to Popery among the ministers of our Church. Its general characteristic is its ceremonial, or as they would term it, sacramental character. It denies the existence of any covenant with God except through the sacraments as administered by an apostolic succession. And it affirms the worthlessness, and even the impossibility of Christian experience and character beyond the limits of a rightly descended Episcopal Church. "No amount of personal holiness," says Bishop McCoskry in his sermon in St. Paul's Cathedral, ("if it can ever be acquired out of this family,) or inward experiences or raptures, can make us members of the Church of Christ. We must enter through the door which its Divine Head has opened, and we must enter by receiving from those whom He has constituted as his earthly representatives, the right to enter; and this right is baptism."

That this system thus sketched is indeed the germinated seed of Tridentine error; that it is as Bishop Griswold so aptly termed it, "*low Popery*," none but those who are blinded by its embrace will fail to perceive.

The question all important to the character and standing of our Church, therefore, is, *Is this the system embodied in her authorized standards of faith?* That probably it is not, is secretly felt by some of its holders themselves, and is the secret spring of their restless attempts to convince themselves and others of its consistency with our standards, and of their bitter denunciation of all who hold not with them. And this conscious inconsistency of position, combined with the onward tendencies of the system itself, drives them over to that Church where it finds its full development and recognition. One of the

best and most learned of them all, the Chaplain to the Bishop of Exeter, Mr. Maskell, went over with the frankness which becomes a man, when the discussions in the Gorham case had proved that their leading dogma, invariable Regeneration in Baptism, was not the doctrine of the compilers of the Prayer Book.

There are two ways of establishing the fact that the system of these men is not that of the Church to which they belong. One is the laborious refutation of details by quotations from the standards of the Church and the writings of the Reformers. This has repeatedly been done with great ability and research. The nature of this argument however, repudiates the circumscribed limits of an article, and demands the volume. The other is to quash at once all circumstantial evidence of Romish affiliation by proving an *alibi;* to prove in other words, that she holds something hopelessly irreconcilable with the system which has been sketched. There are systems which no sane mind could hold in common. And there are doctrines of such vital and paramount influence that they decide and fashion a system to suit themselves. Such a doctrine is Invariable Spiritual Regeneration in Baptism, and another such is Justification by Faith.

Now, if there is any doctrine which unequivocally and beyond all question is held by the Protestant Episcopal Church, it is the cardinal doctrine of justification by faith only.

This doctrine embraces two particulars, that the *efficient cause* of our justification before God is the merits of our Lord Jesus Christ's obedience unto death, graciously accounted to us by God, as if it were our own; and that the *instrumental medium* through which this imputation takes effect is our faith in Christ, faith being understood as a heartfelt trust or confidence in the Saviour thus offered. Both these points are covered in the XIth Article, "Of the Justification of Man." The Latin version, of equal authority with the English, more clearly discriminates between the efficient cause and the instrument, by means of the prepositions *propter* and *per;* declaring that "we are accounted righteous before God only, *propter, on account of* the merits of our Lord Jesus Christ; *per, through* faith, and not *propter, on account of* our own works or deserv-

ings. Wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification." The XIIth Article declares that all "*good* works" being "the fruits of faith," "FOLLOW AFTER justification," and therefore are not the cause of it. And the XIIIth, that no works done *before* our justification through faith in Christ are "pleasant to God," and therefore cannot avail in the least to our acceptance with Him. In the Homily of Salvation, to which the XIth Article specially refers, it is declared:

"Three things must go together in our justification. Upon God's part his great mercy and grace: upon Christ's part, *justice*: that is, *the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly*; and upon our part, true and lively faith in the merits of Jesus Christ; which yet is not ours, but by God's working in us. So that, in our justification, there is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God; and *it consisteth in paying our ransom and fulfilling of the law*; and so the grace of God doth not shut out the justice of God in our justification; but only shutteth out the justice of man: that is to say, the justice of our works as to be merits of deserving our justification. And therefore St. Paul declareth here *nothing, upon the behalf of man*, concerning his justification, *but only a true and lively faith*; which nevertheless is the gift of God, and not man's only work without God.

"And yet that faith doth not shut out repentance, hope, love, dread and the fear of God, to be joined with faith in every man that is justified; *but it shutteth them out from the office of justifying*. So that, although they be all present in him that is justified, yet they justify not altogether." Again: "*it excludeth them, so that we may not do them to this intent—to be made just by doing of them.*" And again: "Christ is now *the righteousness of all them that truly do believe in him*. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, *in him, and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ's justice hath supplied.*"

The same Homily further says:

"The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only—is *not*, that this *our own act*, to believe in Christ, or this our faith in Christ, *doth justify* us, and *deserve* our justification unto us—*for that were to count our-*

selves to be justified by some act or virtue that is within ourselves"—(mark how emphatic the repudiation of every thing like *inherent* righteousness!)—"but the true understanding and meaning thereof is, that although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merits of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we *either have done, shall do, or can do*, as things that be far too weak, and insufficient, and unperfect to deserve the remission of our sins and our justification, and therefore we must trust only in God's mercy, and *that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby* God's grace and remission."

The Homily of the Passion is even more explicit.

"Now it remaineth that I show unto you how to apply Christ's death and passion to our comfort, as a medicine to our wounds; so that it may work the same effect in us wherefore it was given, namely the health and salvation of our souls. * * * * Here is the mean whereby we must apply the fruits of Christ's death unto our deadly wounds. Here is the mean whereby we must obtain eternal life, namely, faith. * * * * The only mean and instrument of salvation required of our parts, is faith.

"Therefore, I say unto you, that *we must apprehend the merits of Christ's death and passion by faith*, and that with a strong and steadfast faith, nothing doubting but that Christ by his one oblation and once offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favor, so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world."

"For as all they which beheld steadfastly the brazen serpent were healed and delivered, at the very sight thereof, from their corporal diseases and bodily stings, even so *all they which behold Christ crucified with a true and lively faith, shall undoubtedly* be delivered from the grievous wounds of the soul, be they never so many or deadly in number."

It is then beyond all doubt that, according to the doctrines of the Protestant Episcopal Church, the way by which any and every sinner may be, and alone can be justified before God is, by *faith:* that is, by "a sure trust and confidence in God's merciful promises," to "apprehend" and appropriate "the merits of the death and passion of our Lord Jesus Christ."

It being established that she does hold this doctrine, we are prepared to see whether or not she can also hold that system, which in so many instances has expanded into acknowledged Popery.

It is a moral impossibility. No system could be devised which should dovetail them together. No mind not totally unhinged could hold them in common. Had the Reformers attempted to combine them, the absurdity would have been apparent to both Papists and Protestants, and under their cross fires the Anglican Church could not have survived for a single generation. For the doctrine of justification by faith only, as it has just been exhibited in the language of our Articles and Homilies, contradicts the system of sacramental grace both in its affirmations and its negations.

First, in its negations. The sacramental system denies that any are in covenant with God, except those who have received regenerating and justifying grace through the channel of the sacraments, administered by ministers of the Apostolic succession. Every non-Episcopal Christian, no matter what his character and experience of the power of the word of God, is turned over to "the uncovenanted mercies" of God to be saved, if saved at all, in some way undefined by them and unrevealed of God.

But every justified person is in covenant with God. The very object of the covenant of grace is the justification of sinners, and there is no justification for a sinner except through the provisions of that covenant. All the results and benefits of Christ's death, both in this world and in that which is to come, belong to him who is justified. The very act of justification is the putting away of the condemnation due to sin, and the bringing back of the sinner into acceptance with God as one of His dear children. Now if this justification be on account of the merit of Christ accounted to the sinner by God, it is at once perfect and finished wherever Christ's merits is so accounted. One cannot be more or less justified than another. All who are justified at all, are justified alike and perfectly. And if this accounting of Christ's merit take effect through that faith which a truly penitent sinner puts in Christ, then all the benefits of Christ's mediation belong to every true believer, just so soon as "with the heart he believeth unto righteousness." But saving faith, according to the Homilies, is not the result of Episcopal grace transmitted through the sacraments. Nor are the sacraments inseparable from its life. "Herein," says the Homily concerning the sacrament, "thou needest no

other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." It is the result of the immediate operation of the Spirit of God within the soul. Thus the thief on the cross believed in Christ and was justified, without any sacrament whatsoever. Of this the Homily on Good Works says: "I can show a man that by faith without works *lived and came to heaven;* but without faith never man had life. The thief that was hanged when Christ suffered, did *believe only*, and the most merciful God *justified him.*" And twice over, within half a dozen sentences is it reiterated, "this I will surely affirm, that *faith only saved* him," "this is the effect that I say, that faith *by itself saved* him." Wherever then, the Holy Spirit has wrought faith in the heart, there the sinner is justified, is made partaker of the benefits of Christ's death and is in covenant with God. The outward privileges of believers may indeed vary, but their inward relation is the same. No true believer can be out of covenant with God, or less in covenant than any other believer. This necessary consequence of the doctrine of justification by faith only, shivers into fragments what may be termed "the damnatory clauses" of the sacramental theory.

Secondly, it contradicts that theory also in its affirmations. The sacramental theory affirms justification to be by an inherent righteousness infused in baptism, and to whose development justification is proportionate. The doctrine of justification by faith affirms the righteousness which is the cause of justification to be *external*, and not internal; the unchangeable merits of Christ *imputed* to the sinner, and never anything *inherent* in him, even though of divine origin.

Following the rule so clearly laid down, and strongly enforced by the Bishop of Maryland in a printed charge, that the formularies of the Church are to be interpreted by the sentiments of those who put them forth, we may find illustration of the meaning of the Article, and Homily on Justification, which were written by Cranmer, in the following sentences from his Catechism, giving an account of what ensues upon the exercise of a true faith in Christ. "Then God doth no more *impute* unto us our former sins; but he doth *impute* and *give* unto us the *justice and righteousness of his Son Jesus Christ.* And so

we be *counted* righteous, for as much as no man dare accuse us for that sin for the which satisfaction is made by our Saviour Jesus Christ." Justification then does not come by *inherent* righteousness at all. "For *all the works* that we can do," says the same Homily on Justification, "be *unperfect*, and therefore *not able to deserve* our justification; but our justification doth come *freely* by the *mere mercy of God*, and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our Heavenly Father of his infinite mercy, *without any our desert or deserving*, to prepare for us the most precious jewels of Christ's body and blood, *whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied.*" Its means are not sacraments, but faith. "The only mean and instrument of salvation required of our part," says the Homily, "is faith." It may come long before the sacraments, or long after them, or even, as in the adduced case of the thief, be perfected without them altogether.

Such havoc does the doctrine of justification, on account of the imputed righteousness of Christ through faith make of the system of sacramental grace. It plucks up by the roots the notion of a human priesthood dispensing the Christian's treasury of grace, by giving every believer immediate access to the "One Mediator between God and man." It casts down the figment of Baptismal Regeneration by showing that a man may be justified, and therefore regenerated* before baptism, and with-

* Regeneration and justification, although distinct, are yet inseparable. The one is that change of intrinsic character, the other that change of relation to God which are requisite for man's happiness hereafter. To suppose that a man is regenerated, and yet not justified, is to suppose that he may in character be fit for the kingdom of heaven, while in destiny he is reserved for hell. To suppose that he can be justified, and yet not regenerated, is to suppose that God would pardon a sinner, and take him as a dear son, while in character he remained just what he was before. The one would send a good man to hell. The other would take an unrenewed sinner to heaven. God does neither. Both changes are indispensable, and each is implied in the other. The sacred Scriptures always represent the renewed man as at peace with God; and the man whom God has pardoned, as a new creature in Christ. Every regenerate man is justified. Every justified man is regenerate. Hence if a man can be justified without baptism, like the thief on the cross, he must either be also regenerated without it, or he must enter heaven unregenerate, and that in the face of the declaration, "Except a man be born again, he cannot see the kingdom of heaven!"

out it. It destroys the imagination of a sacrificial act in the Holy Communion, by knocking out its foundation, that is, the notion of a priesthood. It denies the need of sacerdotal office and functions, by affirming that men can be brought into covenant with God, and made partakers of all that Christ has purchased for His people, without their instrumentality.

It is plain, then, by the very laws of the human mind, that our Church *cannot* hold that system of sacramental grace, which the Romanizers are now striving to foist upon her. She would be chargeable with the absurdest of inconsistencies. "A house divided against itself," she could never have survived. Nor could the great minds who led the English Reformation have fallen into an inconsistency so palpable to every tyro in theology.

But it may be asked, Though she may not hold this system in its maturity, does she not hold it in the germ? Does she not instil its first principles, and give such a bias to the mind as will naturally lead to it? Two classes affirm that she does: —the Romanizers themselves, and many in the non-Episcopal bodies around us.

The arguments of the Romanizers on this point are encumbered by these palpable absurdities. 1. They make the Prayer Book and the Homilies totally inconsistent with the recorded sentiments of those by whom they were put forth. 2. They interpret the strict theological language of the Articles of Religion, set forth as a confession of faith by the loose, popular phraseology of the offices of devotion. 3. They twist and turn Articles, Homilies, Offices and all, into violent correspondence with the assumed meaning of a few equivocal expressions scattered here and there through the Offices. A half-dozen ambiguous phrases removed from the Prayer Book would leave the advocates of the sacramental theory no ground to stand upon.

Now our reply reverses this process into an argument of highly cumulative force. Interpret these equivocal particulars by the plain tenor of the Offices as a whole. Interpret the devotional by the didactic. Interpret the Prayer Book and other standards by the writings of those who compiled and put them out. And interpret these writings in consistency with themselves; and do not, by twisting them inside out through

a few loose expressions, transform the great and good men of the Reformation into men either so weak as constantly to contradict, without being aware of it, their own sentiments, or else so base as perpetually to say what they did not believe.

The same reply which we make to the Romanizers refutes also the charges of non-Episcopal Protestants. But they will still press the objection. If there is not some secret tendency to Popery in the very system of the Episcopal Church, why then all these perversions from your Church, and rarely one from any other denomination?

Our reply to this is two-fold.

First, a very large proportion of these perverts, and of our present Romanizers, originally came to us from other denominations. They came with wrong tendencies, and under a false idea; not seeking the Episcopal Church because of the apostolicity of its government, and the admirable influence of its system; but because impressed with a suspicion of want of validity in their own ministrations, and seeking, in a show of external authority, a warrant to hope for the presence of the Spirit of God. They had already begun, in feeling, if not in theory, to associate and identify a covenant right to the blessings of the Gospel with a peculiar form and succession of the Christian ministry. They found no such ministry, and no recognition of its necessity, in the Church to which they belonged, and they became uneasy and afraid. They saw such a form and succession in the Episcopal Church, and they expected to find also a system of doctrine which should recognise its necessity, and satisfy the longings which they had begun to feel. But as those tendencies developed, as impressions shaped themselves into theory, and theory grew into a well-defined and consistent system, they discovered that the Episcopal Church was not what they wished. Its doctrines contradicted their leading notion of the restriction of grace to an outward form. Its discipline and ritual were too simple to satisfy their cravings for a sacramental religion. And at last they went where they could find, in full perfection, what they had long been seeking with a yearning whose nature they themselves did not understand. The blame of their apostacy rests no more on that Church through which they passed, "seeking rest but finding none,"

than on that from which they first came out. In fact, it rests on neither, for instead of following their teachings, they had adopted a principle stoutly repudiated by them both. Their sojourn in the Episcopal Church only proved to them conclusively that they were already Romanists in principle, and ought to be Romanists in fact.

Our second reply is that the sacramental system, and Romanism, its result, are the spontaneous product of human nature, working out its strong desire to have a righteousness of its own, and unwilling to "submit itself to the righteousness of God." Man is always and everywhere prone to depart from the Gospel, to substitute the formal for the spiritual, to rely and glory in the mere "outsides" of religion, and to rest his hope of salvation in the incidents of his own profession, rather than in the merits of the Lord Jesus Christ, received by faith. No Church system, or want of system, can eradicate this tendency. The same amount of self-righteousness, formalism, and bigotry, may be found among any other body of Christians as among ourselves. Wherever it may appear, this spirit is essentially the same, and only derives some peculiarity of complexion from the circumstances in which it is placed. While amidst the peculiar forms of the Episcopal Church it may assume a sacramental character, it will elsewhere deal in barren metaphysics, and put on a sanctimoniousness of speech and aspect which says, "stand by thyself, for I am holier than thou," or intrench itself in the exclusive validity of immersion, or scowl from behind some barbarous version of the Psalms, or work itself out in extravagance, and noise, and the machinery of artificial excitement. Its natural impulse is to get rid of the spirituality of the Gospel, and those things in it which abase man. And whether this be done by scratching out or daubing over its principal features, depends partly on circumstances, partly on the mind's own state. A hundred years ago the tendency among members of the Church of England was towards Socinianism; now it is towards Popery. Were the standards of the Church responsible for both? or for neither? Moreover, that even the sacramental type of this spirit is not peculiarly owing to either our Episcopal government, or our Book of Common Prayer, is proved by precisely the same, and proportionately more extensive manifestation in

the German Reformed Church, under Presbyterian government, and not using a form of prayer. The fact is, the unconverted sinner, if not prevented by circumstances, will find his way to a religion palpably of works; and whether it be the dead morality of Unitarianism, or the penances of Popery, will depend very much on the religious susceptibility of his own mind. Against all the Romanizing tendencies in the Episcopal Church, must be offset the wasting artificial revivalism in the non-Episcopal Churches around us. And against all our perversions to Popery, here and in England, their wide-spread apostacies to Socinianism and Rationalism, both in Europe and this country. The cause is just the same. In number, theirs far exceed ours. While neither in England nor here has any *congregation* of our Church, either in a body, or in any considerable number, deserted to Anti-Christ. Could all of them say the same? Moreover, if there is more reverence for the Lord Jesus Christ, and therefore more likelihood of saving faith in Him, in the Romanist who admits His divinity and atonement, than in the Socinian who denies them, the evil itself, great as it is, is perhaps not quite so great. And if a tendency to the former is the the natural result of a more aroused conscience, a deeper sense of sin and need, and tender religious susceptibility than is required for the latter, then here again, it is to the praise of our Church that even the unconverted among her congregations are so moved by the devoutness of her ritual, and indoctrinated by her supreme reverence for Christ, that they cannot relapse into the heresy of denying Him altogether. These things are not said to criminate others, but merely to defend our own Church against the charge of a peculiar responsibility for that which is the universal tendency of unsanctified human nature.

But while we would defend our beloved Church against every charge of a Romanizing influence over the minds of her children, we mourn, notwithstanding, with bitterness and shame both over those who have already gone out from us to Rome, and over the many like-minded who still remain. And our only comfort is in saying with the Apostle: "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out from us that they might be made manifest that they were not all of us."

But as this system is of such gradual growth, and so many stages, the question may well be asked, when are they "of us," and when are they not? How far is the Episcopal Church to be held responsible for their opinions and practices, and when may she disown them, and disclaim all connection with their subsequent career? To this question the cause of truth and the desires of many demand a reply.

It might be thought, after all that has been said on the subject of justification, that the reply should be, they cease to be "of us," whenever they cease to hold that man is justified before God by the merits of the Lord Jesus Christ, imputed unto him by the judicial act of God, and apprehended by himself through a true and lively faith. But though this is most true, and here lies the secret disorder; yet because it is secret, and the secondary symptoms of the disease are usually first apparent, this diagnosis would not be always reliable. Moreover, disease often begins and spreads elsewhere, while this heart of Christian doctrine is yet untouched, although sure to be sympathetically, and at length fatally, affected, if the disease be not arrested. In other words, a man may not yet have parted with the truth upon the subject of justification, while, however, he has embraced something else totally inconsistent with it, and which in the natural course of things will drive out the truth yet retained. What then are the symptoms which ordinarily indicate that this heart of the Gospel is diseased, or, at least, that it must ere long become so, if the manifest derangement of other organs be not soon cured? Or, in plain terms, when can we say that a man has so far deviated from the system of the Church, that she is no longer to be held accountable for his future course?

1. When he asserts a *sacerdotal function* in the ministry, perpetuated only through an Episcopal succession, so that without this there can be no valid ministry. There is a wide and manifest difference between invalidity and irregularity. We may hold an ordination to be irregular, as deviating from apostolic precedent, while we do not pronounce it invalid, as having by that deviation lost the favor of God, and forfeited those spiritual blessings, of which through the word and sacraments the ministry are the appointed means. We may hold

Episcopacy to be essential to the well-being, while we do not make it essential to the very being of the Church of Christ. Now if a sacerdotal function be necessary, a ministry, not having it cannot confer those spiritual benefits which were designed to be conveyed to Christ's Church by means of his ministers. What are these benefits? They are all comprehended under the two general terms, reconciliation with God and sanctification. If a sinner be reconciled to God, and obtain through the mediation of Jesus Christ a covenant right to the kingdom of heaven, and be also in his own character renewed and made fit for the companionship of heaven, what more is necessary, what conceivable thing more can be done for him, till that act of Providence which translates him from earth to glory? Now if ministers not of a sacerdotal line preach the pure gospel, and administer the Christian sacraments, and yet these benefits are not conferred, then these benefits do not proceed from the direct agency of the Spirit of God in applying the truth concerning Christ crucified to the soul, but they must come down through ordinances, and through them only when administered by those to whom priestly power has been transmitted by tactual succession from the Apostles. And this is totally inconsistent with that great doctrine of justification on account of the righteousness of Christ, whenever and wherever the sinner with the heart believes in him, which is the fundamental doctrine of the Church.

It is true that some who scruple to admit the validity of orders not coming through sacerdotal succession, do yet receive and hold fast the Church's doctrine of justification. But they do so only by a glorious inconsistency. They hold two opinions absolutely irreconcilable with each other. They hold them at the peril of having the truth of justification driven out by the erroneous assumption in regard to the ministry, whenever a decline in grace shall weaken the hold of affection on the former, or a stimulus to logical reasoning shall develop the consequences of the latter. And they teach them both with the certain result, that in the soil of depraved human nature the intermingled thorns of the error will choke the good seed of gospel truth. And this explains why it is that the labors of some who would be thought evangelical churchmen, bring

forth such abundant harvests of Romanistic error; and why it is that they see their disciples so invariably giving up the "evangelical" truth, and carrying out the latent error. In the quietude of their own minds, the opposing principles lie in distinct strata, their chemical affinities held in abeyance by the separation; but the very act of pouring the compound into the mind of another brings them into operation; gospel truth is precipitated, and Romanistic error retained in solution.

There are others also who scruple to give up the notion of a sacerdotal succession in the ministry, who yet acknowledge that souls are converted, and sanctified, and prepared for glory under other ministrations. They acknowledge them to be the true people of Christ, they confess that some of the brighest specimens of Christian piety are to be found among them, they admit that they derive spiritual benefits, and perhaps in a very high degree, from the sacraments as administered among them, and yet they hesitate to acknowledge the reality or *validity* of their ministrations. The difficulty here is simply verbal. By invalid, they mean not null and void, but simply deviating from important and prescribed order, and therefore really nothing more than *irregular;* and yet from a lamentable, but not unnatural desire to exalt their own distinctive advantages, they stickle for a term which makes a false impression on every hearer, and sows the seeds of error in many minds.

2. Again, a man has ceased to hold the system of the Church, when he affirms an invariable spiritual regeneration in the Article of Baptism. For regeneration and justification, though not at all identical, are simultaneous and inseparable. No sinner can be renewed in character without being also reconciled to God; nor reconciled, without being also renewed. If regeneration takes place in baptism, justification also does; and this is the doctrine of the advocates of Baptismal Regeneration. The first justification they assert is in baptism; the second, which is the increase of the former, is by succeeding holiness of life. Faith is not at all the instrument of the first, for it does not obtain life previous to that baptism by which the sinner is justified. Nor is it solely the instrument of the second, for it is only *one* of those Christian graces which are the ground work and measure of subsequent acceptance. And the righteousness

which brings this justification to the sinner, is not the external and imputed righteousness of Christ, but inward and inherent righteousness of the soul itself, infused in baptism. Now here again, both the meritorious cause and the instrumental medium of the sinner's justification, as laid down by the Church are rejected, and her fundamental doctrine is denied.

There are indeed some who strive to hold the doctrine of Justification by Faith only, and the doctrine of Baptismal Regeneration likewise. But they are compelled to make one or the other a mere name. Either "faith only" becomes a mere formula, under which the reality is works; or else they must consent to the absurdity of a regeneration which works no change in the character, and is accompanied by no change of relation to God, of which no fruits are ever manifested, and which leaves a soul to perish just the same as ever, unless it is succeeded by a real regeneration or moral change in after life. This might be left to perish by its own incongruities, if words were not things, and there were not wafted in that airy phrase, Baptismal Regeneration, a seed which may bring forth in other minds the most pernicious fruit.

3. Another sign that a man no longer holds the system of the Protestant Episcopal Church, is the assertion of a more than purely spiritual presence of Christ in the Holy Communion. There are those who contend for a *real* presence, which they assert to be more than a spiritual, (*as if what is spiritual were not real,*) and yet not a corporeal presence; which, because no mind can conceive, or philosophy define it, and because it has no parallel or analogy, they describe as a "sacramental presence." This presence is produced by the consecration of the elements. Such consecration, to be effectual, requires not only a proper ministerial commission, but an unbroken transmission of power and grace from Christ through apostles and bishops. Now, besides the inherent absurdity of this notion of a *tertium quid* in the consecrated elements it is inconsistent with the Church's grand doctrine of Justification by Faith only, in two ways. First, it logically involves the notion of a priestly function in the ministry, and a sacrificial quality in the Eucharist, and so brings in a human mediation, and the corporate organization of the Church, between the soul

and Christ. We have already shown this system to be the fundamental opposite of the system of the Episcopal Church. It is Union with Christ, the result of sacramental union with the visible Church, the radical contrary to Union with the Church, the result of living Union with Christ. Secondly, it denies to those outside of a ministry of apostolic succession all the benefits of Christ's death, and the full enjoyment and force of the covenant of grace. And therefore it either denies that by their faith in Christ, they are justified and sanctified, or else it asserts that while justified through Christ, and made God's dear children by gracious covenant, they are all their lives without any *real* presence of Christ, and not allowed to "eat that flesh, and drink that blood of the Son of Man," without which He himself has declared, "ye have no life in you;" and so takes back in substance what in form it allowed. It allows them not even to "take of the crumbs which fall from their master's table." This is not the system of the Church. And he who has learned thus to undervalue and look down on other Christians, and deny to them the most important privileges of the Christian life, because of difference from himself in outward order, will probably not be long in imagining all the blessings of the gospel to be transmitted through a tactual succession of Apostolic grace, and to be received by the *opus operatum* virtue of the Christian sacraments.

These, among others, are infallible signs that men are no longer, as the Apostle expresses it, "of us," though they may be associated with us; that they do not hold the doctrines of our Church, though they may wear her badges, and even eat her bread, and minister at her altars. Their going "out from us" is a thing to be looked for, if consistency and logic can control them. And it is a thing to be *hoped for*, unless God shall give them grace to see their error, and shall bring them to a better understanding of that truth whereby Christ doth make us free. The Church would be stronger and happier without them, command more confidence from those without, and exert a more sanctifying influence on those within. The only fear is that they will still remain—to breed dissension, and to sow the seeds of error. And it is a question of the utmost practical importance to the Church, how long they

should be permitted to remain, and when discipline should be brought to bear on those "who eat the bread of one Church, while they teach the doctrines of another." It is time the Church was aroused to consider of this matter, and save herself a recurrence of the disgrace of seeing presbyters and bishops going over openly to Rome, and flinging back their orders with contempt into arms outstretched with fond desire to retain them still. Of what use is it for the Church to proclaim herself *Protestant*, if her ministers, as long as they choose, can have all of Anti-Christian Rome except the name? Of what use are her admirable definitions of the faith, if they are to be no practical restraint upon heresy within her borders? Or of what use is her power of self-protection, if she is to allow herself to be betrayed, made a by-word among Protestants, and at last openly scouted by those who profess themselves her sons?

It will be an immense gain when discipline shall be so administered as to cut off those who have fundamentally departed from her doctrines, before they can work the mischief and reproach under which the Church has so heavily suffered heretofore. But there is a yet more important question to be considered. What is to dry up the fountain of this mischief, and to remedy the very tendency itself to the errors we have portrayed? When the Apostle John was speaking of those who had "gone out" from the early disciples, he revealed the safeguard of the true children of God in the assurance, "But ye have an unction from the Holy One, and ye know all things." That "unction from the Holy One," which gives the knowledge of all things necessary for salvation, is the grand preservative of the Church against all the machinations of the evil one. In other words, *what we want in our Church to prevent a tendency to Romish error, and to cause apostacies to cease, is an increase, both among ministers and people, of Experimental Religion, a greater acquaintance with the teachings of the Holy Spirit in the heart.*

It may be laid down as a maxim that no man is truly converted who has not been divinely taught to believe in Jesus Christ for the salvation of his soul. It is true, there may be in this faith more genuineness of feeling in the heart than clear-

ness of perception in the understanding. In the knowledge of Christ the heart may have outrun the head. Or it may have got practically right, while the head is theoretically wrong. The Spirit of God does not work in defiance of the laws of nature, nor set aside the means which He has himself prescribed. He does not, by miracle, supply the defects of ignorance, or deliver from the entanglements of error. And so a man may have been truly converted, who has as yet received but little illumination. Such an one may be entangled in the snares of false doctrine, and intellectually assent to a system which practically he denies. He may drink in error unsuspectingly, through want of discrimination, or be misled by the authority of names, or carried away by the stream of surrounding mind. But the likelihood of his having any saving acquaintance with Christ diminishes in proportion to the extent of his error, and dwindles to the barest possibility when one born and bred a Protestant, deliberately passes into Anti-Christian Rome.

No intelligent observer can scan the Christian Church without perceiving how much there is of piety which, if it have any real life at all, is exceedingly defective and unenlightened, of piety which, since it is so undiscriminating in regard to practice, cannot be less so in regard to doctrine.

Moreover, a man whose doctrinal illumination is not proportional to the awakened earnestness of his heart, is in perpetual danger of running into grievous error. His aroused sensibilities are crying out for something to relieve the felt necessities of his soul, while his still blind and perverted judgment is perpetually presenting a poisonous stimulant in place of wholesome food. Some means of being at peace with his Creator he must have; and "being ignorant of God's righteousness," he "goes about to establish his own righteousness," and so wanders farther and farther from "the righteousness of God." The more in earnest he is, the farther he goes astray. Out of this tendency the whole system of a sacramental religion grows up. Out of it, each pendent limb taking fresh root, and sending forth new shoots, the whole system of Popery, like a mighty banyan tree, has grown—a wide forest with but one original root. Nothing will stop such a mind in its career of error, but either a relapse into religious insensibility, or the illumination

of the Holy Spirit making manifest to it "the unsearchable riches of Christ."

Now this may teach us that the evil of Romish tendencies and frequent apostacies cannot be rooted out by mere controversy, important as theological discussion is for the eliciting of truth. Demonstration will not cure it, any more than it will prevent a famished man from eating unwholesome food. Food he must have. Wholesome if he can. If not, then unwholesome. A truly awakened soul cannot endure its pangs. If it is not furnished with the bread of life, it will "fill its belly with the husks which the swine do eat." Only the "unction from the Holy One" can make an awakened sinner understand and rest in that "righteousness of Jesus Christ, which is unto all, and upon *all them that believe.*" Hence the evil which oppresses us can only be removed by learning and teaching the truth in an experimental and practical way. We must scatter abroad the simple life-giving truths of the gospel, devoutly and practically taught, as in the admirable publications of the Evangelical Knowledge Society. We must give them a wider and freer distribution, scattering them by mail, putting them under the door, dropping them by the wayside, with earnest prayer that God would give power to His word. We must approach men through their hearts rather than their heads. We must lay aside the club of controversy for the blandishments of love. We must avail ourselves of every means for waking up a Scriptural and earnest piety. Above all, we must be fervent in prayer for the influences of the Holy Ghost, to revive the work of the Lord. And when it shall please God to answer prayer, and to pour out His Spirit upon ministers and people, that "unction from the Holy One" will be found the cure both for error in doctrine and for viciousness of life.

ARTICLE V.

Patrologie. Cours Complet de 200 *vols., Latins.* M. L'ABBE MIGNE, aux ateliers Catholiques de Petit Montrouge, Barriere d'Enfer de Paris

A complete edition of the Greek and Latin Fathers has long been a desideratum among theologians. The Benedictine edition of the Fathers of the first six centuries, in one hundred folio volumes, is no longer to be had in a complete form, even at the greatest cost. Copies of single Fathers of this edition are held at the high price of from fifty to seventy dollars. We have heard of an individual who spent twenty years without success, in attempting to procure a uniform set of the Benedictine Edition. Some years since, an effort was made by the Propaganda in Rome, under the patronage of Gregory XVI., to reprint that Edition, but it was soon abandoned. In the mean time, we have been indebted to Germany for cheap and convenient editions of the principal Fathers, and to the Gaûmes in Paris for the most beautiful editions we have ever seen of Augustine, Chrysostom, Basil and Bernard. The gigantic task of publishing an entire edition of the Fathers has at last been attempted, with every prospect of success, by the Abbe Migne, under the direction of a Society of Ecclesiastics of the Church of Rome. In his Prospectus he proposes to publish a complete, uniform, convenient and cheap edition of all the Holy Fathers, Doctors and Schoolmen, both Greek and Latin, who have flourished during the first twelve centuries down to Innocent III. This Edition is to be published after the best editions, collated with each other, and with MSS., and is to be accompanied with dissertations, commentaries and various readings, with an analysis at the end of each volume, with all the doubtful and apocryphal writings ascribed to the Fathers, with two Indexes, one of topics, by the aid of which it can be seen at a glance what all the Fathers without exception have written on a given subject, and another Index of references to every pas-

sage of Scripture commented on by the Fathers. The Latin Fathers, and Latin translations of the Greek Fathers are to be published in 200 volumes royal octavo, the Greek Fathers in 100 volumes, at the price of 1000 francs for the first thousand subscribers to the Latin Fathers, and 1200 francs for all others. The Greek and Latin Fathers together for 1800 francs for the first thousand subscribers, and 2000 francs for all others.

Nor is this colossal undertaking all he proposes. This Patrologie is to form *only a part* of a Theological Library of 2000 volumes, to be complete in itself in every department, of commentaries on Scripture, and all other helps to its interpretation, such as Lexicons, Grammars and Atlases; of Councils, Canon law, Liturgies and Ritualism; History, Sacred and Profane, Evidences, Biographies, Sermons and Practical Treatises of Devotion.

This stupendous Library, as it may truly be called, was commenced about the year 1840. Before beginning it, the Abbe Migne sent more than five thousand circulars to all the Bishops and theologians of the Church of Rome, desiring them to designate the best treatises and commentaries in every language. The majority of opinions determined the selection of works for publication. In open questions, when arguments on both sides were to be presented, that treatise was to be published which a majority of the advocates for each opinion approved, so that for either side, there would be a publication of the best arguments in its favor, and one would be as fully represented as another. The plan of publication was at first so liberal as to excite the ever watchful jealousy of the Church of Rome, and before his project was patronised by the authorities, Migne was obliged to publish an exculpation in Latin, to modify his original design, and neutralize some publications already made by appendices and explanations. Having secured the approbation of the Church of Rome, Migne, as a first step, hired an old and ruinous building in the suburbs of Paris, near the Barriere d'Enfer, procured a press and the necessary material, and engaged the services of some young and ardent Romanists, who fired with the enthusiasm of reviving the glory of the Benedictines and doing the Church service, were willing to work for the merest pittance, and cared not where they slept, what they ate,

nor how they were clothed. These men, as obedient to his orders as soldiers to those of a general, he set to work and assigned to them their tasks. He himself was everywhere, now revising and collating the texts of the Fathers, and now reading proofs, filling orders, and directing packages. But to carry on such an undertaking he must have a large capital. He proposed then to give to the first thousand subscribers to his Patrologie, who should pay in advance, certain privileges. They should receive two hundred volumes of the Fathers for as many dollars, and should have besides a certain number of volumes as premium. Few were found at first willing to incur the risk, as it seemed incredible, that five large pages in Latin, free from all mistakes, could be furnished for about one cent, and a whole octavo volume of the largest size for one dollar. He had to struggle with so many difficulties, that the first year only six volumes were published, in the second the number was doubled, and before long three volumes were published every month. The subscription list gradually increased, as he slowly but surely fulfilled his promises, until he speaks in his Prospectus of some six hundred subscribers. As he went on in his publication he enlarged his buildings, and increased the number of his workmen to more than two hundred. In this vast establishment not only is the printing, but the binding, stitching, stereotyping, casting and bookselling done under the same roof. By the application of steam hundreds of volumes can be printed in a day. We should suppose that it exceeded in extent the American Bible Society or Tract Society Publication houses. Already about one hundred and fifty volumes have been published of the course of Latin Fathers, and several hundred volumes of the Universal Theological Library.

The Abbe Migne and his co-adjutors make no secret of their motives in engaging in this great work. We make an extract from their prospectus to show their enthusiasm.

"We desire to live only for this work, we think of it without ceasing by day; we dream of it by night, and we count ourselves happy in devoting to it our life, labor and fortune. We cannot help feeling, that Providence has given us a mission from which we cannot draw back without risk of our eternal salvation. It is our profound conviction, that for ten years past, God has wrought a sort of miracle to enable us to meet our enormous

expenses. We have never had 500 francs on hand when out of debt, but as soon as an 100,000 were due, we have received them just at the needed time, and have never had a note protested. We are forcibly reminded of the ravens of Elijah, and the oil of the widow of Sarepta."

In avowing their motive to be that of promoting the interests of the Church of Rome, they further remark:

"In the writings of the Fathers are invincible weapons against Protestants. When we can say to them, you deny such a dogma, but it can be established by all the Fathers who have spoken of it; you advance such a proposition, but it can be refuted by all the Fathers who have treated of it. There is your own condemnation pronounced by the tribunal you have appealed to."

A note is published from Cardinal Wiseman, in which he says, "that he greatly relies upon this Edition of the Fathers and Councils, to recall the learned of England to the faith of their fathers."

We have entered much into detail in our account of this enterprise, not only as it is the most extensive publication ever undertaken since the invention of printing, but also as it is a curious and instructive example of religious enthusiasm, from which Protestants may learn much, and which is worthy of imitation in a better cause and from higher motives.

This new Edition of the Fathers suggests to us some remarks on their authority and value, and the position we occupy in relation to them.

The Church of Rome, it is well known, puts them on a level with Scripture, and regards them as its authoritative interpreters. In the creed of Pius IV. we find this Article of Faith, "I further receive Holy Scripture according to that sense, which Holy Mother Church, whose office it is to judge of the true sense and interpretation of Scripture, holds, and has held, nor will I receive or interpret it *unless according to the unanimous consent of the Fathers.*" There is another view of the authority of the Fathers, not going to the whole length of this in words, but not essentially different, advocated by some in the Church of England, and among us, which represents the Church as guided in the interpretation of Scripture by the *concurrent consent* of the Fathers. Ever since Archbishop Laud's time, it has been the fashion with his school to overrate egregiously their authority. We are told by Sewell, in his

Christian Morals, that we must look back through the long mist of years to the testimony of those great and good men who lived fifteen hundred years ago, whenever we want "*to know what is good and evil*, and *what will make us happy*." We have been told that we are to look for a more perfect development of Christianity in Athanasius, Ambrose and Basil, than even in the Apostolic age. Other inferior writers have "sighed like a furnace" for the faith and polity of the first four Councils. Now all this is as absurd as for a parent of seventy years of age to sit at the feet of his child to know what is good and evil, and what will make him happy. No where has Lord Bacon showed so strikingly his sound and comprehensive mind as where he speaks of the love of antiquity. "*We*," he says, "*are the ancients*, since the world has grown older, antiquity should rather be attributed to our times than to the early age of the world. '*Antiquitas seculi juventus mundi*,' and surely as we expect greater knowledge and sounder judgment from an old man than from a youth, on account of the variety and copiousness of his experience, so it is but right to expect more from our age than from antiquity." We have heard it gravely recommended to a plain congregation, from the pulpit, by their rector, that, as a remedy for the divisions of Protestantism, and the abuse of private judgment, they should study the ancient Fathers, and ascertain their consent; thus giving the impression that their bulky and unwieldy volumes were as accessible as the Bible, and formed about as large a volume; as though it was within the reach and leisure of every man to study for himself the principal early Fathers; a task which it took Archbishop Usher eighteen years to accomplish; as though such a consent could be found, when they disagreed with each other quite as much as modern theologians, and even with themselves, and were far enough from claiming any such consent among themselves. Either such men know not what they say, nor whereof they affirm, which is the most charitable supposition, or if better informed, if they know anything more of the Fathers than what they have picked out of works of controversy, they are traitors to Protestantism, and are leading us back to Rome by the back stairs of antiquity—a way often trodden, and upon which might be written "And so we went towards Rome."

The case of the great Grotius, as given by Hallam, is a most striking illustration of a too great reverence for the writers of the fourth and fifth centuries. Hallam remarks:—

"Grotius was, from the time of his turning his mind to theology, almost as much influenced as Casaubon by primitive authority, and began to commend the Anglican Church for the respect it showed to that standard. He then proceeded to extol the authority of the *Catholic Universal Church*, and its exclusive right to establish creeds of faith. He for a time still kept the middle path, and thought it enough to inveigh against the Jesuits and the exorbitancies of the Church of Rome. But his reverence for the writers of the fourth and fifth centuries grew continually stronger; he learned to protest against the privilege claimed by the Reformers of interpreting Scripture otherwise than the consent of the ancients had warranted; visions first of a union between the Lutheran and English Churches, and then of one with Rome itself, floated before his eyes. He sought peace with Rome, but as he perceived how little of concession was to be obtained, he grew himself more ready to concede. At last he came to think such a favorable sense might be put on the Decrees of the Council of Trent as to render them compatible with the XXXIX Articles. His course now was a downward and accelerated one. He found that whatever was generally received in the Church of Rome had the authority of the Greek and Latin Fathers, and though he was prevented by death from an open adherence, there can be no doubt but that he would have taken the final leap. We perceive," Hallam goes on to say, "By *what gradual and necessary steps* he was drawn onward by his *excessive respect for antiquity*, and by his exaggerated notions of Catholic unity, preferring to err with the many, than to be right with the few. If Grotius had learned to look the hydra schism in the face, he would have had less fear of its many heads, and, at least, would have dreaded to cut them off at the neck, lest the source of life should be in one of them. I might add that he first took up his reverence for antiquity because he found it unfavorable to the doctrine of Calvin. His antipathy to him and to his followers led him to admire the Episcopal succession, and an organized hierarchy, the ceremonial institutions, the high notions of sacramental rights which he found in the Church of Rome. He became imbued with the notion of unity as essential to the Catholic Church."

We must be pardoned for this long, but exceedingly valuable quotation from Hallam, as it describes precisely the way in which many of the recent perverts to Rome have been gradually and *consequently* led into her communion.

Though belonging to a Church which owes her origin to the doctrines of the Reformation, they have begun by speaking of the Reformation as an evil, and by insinuating the indifference

of the matters of conscience therein involved, so that as old Fuller quaintly expresses it, "The price of martyrs' ashes falls in Smithfield market." Can those, who would make the Church of the fourth and fifth centuries the pattern seen in the mount, be acquainted with the fact, that the vainly and fondly invented superstitions of the Church of Rome, the invocation and worship of saints and relics, miracles wrought at the shrines of martyrs, and the celibacy of the clergy, can be traced up by regular succession, as Bishop Newton and others have shown, to the corrupted Christianity of that very period? "Read," says Bishop Newton, "the Orations of Basil, Ephraem Syrus, Gregory Nazianzen and Chrysostom, and you will be greatly astonished to find, how full they are of superstition, what powers and miracles are ascribed to the saints, what prayers and praises are offered to them. So many are the passages of this sort, that we cannot doubt of their genuineness."

The position of our Church in relation to the authority of the Fathers has been frequently misunderstood and misrepresented; and to define it has become a question of great importance, and one to be carefully handled. There is no doubt, but that those men of God, the English Reformers, paid more deference to antiquity, than the Continental Reformers, Luther, Zuingle and Calvin. In their controversies with the fierce and intolerant Papists, they appealed to the Fathers as common ground, held by them and by their opponents. Ridley says: "Now lest I should seem to set by mine own conceit more than is meet; or less to regard the doctrine of the old ecclesiastical writers, than is convenient for a man of my poor learning and simple wit for to do, and because I am also persuaded that the old ecclesiastical writers understood the true meaning of Christ in this matter, I will rehearse certain of their sayings." Jewel says in his apology: "We have learnt these things from Christ, from the Apostles and Holy Fathers, nor have we departed from the primitive Church. We have come as near as we could to the Church of the Apostles, and ancient Catholic Bishops and Fathers, and we have conformed not only in doctrine, but also in sacraments, and in our liturgy to their institution. We have sought the true form of religion, both from the Scripture which we know cannot err, and from the ancient Church, and

have returned to the primitive Church of the Apostles and ancient Fathers."

The controversies between the Reformers and the Papists were conducted by appeals to the Fathers, as well as to the Scriptures, and we have often felt the painful position of the former in this appeal to evidence, which often made as well for their adversaries as for themselves; for the Fathers blew hot and cold, councils were against councils, fathers against fathers, and the consent of one age was against that of another.

Bishop Warburton, in the Preface to his Julian, has not hesitated to say, that "the Reformers, though they shook off the tyranny of the Pope, could not disengage themselves from the unbounded authority of the Fathers, but carried their prejudices with them into the Protestant religion. They thought it for their credit to have the Fathers on their side, instead of reposing themselves, where they should have done, on the true antiquity of the gospel. The consequence of which unhappy error has been, that Protestants and Papists, adopting the common principle of the decisive authority of the Fathers enabled the Papists to support their credit against the evidence of common sense and sacred Scripture." But we find the English Reformers, when not engaged in controversy, expressing most strongly their reliance upon Scripture alone. "It is mine opinion," said Hooper, "that the Scripture solely, and the Apostles' Church is to be followed, and no man's authority be he Augustine or Tertullian." "I am so fearful," said Ridley, "that I dare not speak farther, yea, almost none otherwise, than the very text doth as it were lead me by the hand."

But whether the English Reformers in their private opinions leaned too much to antiquity or not, there can be no doubt of their deliberate sentiments as expressed in their authorized documents, the Thirty-Nine Articles. In the VI. Article, they say, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." In the VIII. Article, they further say: "The Nicene creed ought thoroughly to be received and believed." Why, because it can be proved by most certain war-

rants of the Fathers? No, this is not the reason, however true it may be, which they give, but because it can be proved by most certain warrants of *Holy Scripture.* In the XIX. Article they define the visible Church of Christ, to be a congregation of faithful men, in the which the pure word of God is preached. The XX. Article speaks of the Church as a witness and a keeper of holy writ. What is the precise meaning of these terms, as referred to the primitive Church? The inquiry is the more important, as some have taken occasion to exaggerate our dependence upon the testimony and fidelity of the primitive Church, as though we had no other testimony nor resource in its absence. The Primitive Christian Church stands in the same relation to the New Testament, that the Jewish Church did to the old. To both alike have been committed the lively oracles of God. It stands too in the same relation to us, which we occupy towards the generations to follow. We owe to it a great debt of gratitude for ascertaining and settling the canon of the New Testament, and for quoting it so largely, that, as Bentley says, "They have scarce left a verse of the New Testament uncited." Without its testimony, we should have had to have gone over the same ground in our day, which in fact has been done, but without the same advantages in our decision. We should have had, without our appeal to them, to have relied more on internal evidence.

Not only do we find in the Fathers most unimpeachable testimony to Holy Writ, but also to orthodoxy of doctrine. The faith of the early Church can be as easily ascertained, as its government or worship. We find in them the Orthodox doctrine held in the same way as now. We find, from a perusal of their writings, that they had to combat the same heresies with those at the present day; and we are indebted to them for valuable refutations of Arians and Pelagians. The historical argument for orthodoxy from this quarter, is of great force. It is not to be believed, that men who lived so near the Apostles times as we do to Jeremy Taylor and Tillotson, before the ink of the apostolic autographs had faded, could be mistaken in matters of faith. This argument has been triumphantly made use of by Bishop Bull, in his defence of the Nicene Faith; Waterland, in his Importance of the Doctrine of the Holy Tri-

nity; Burton, in his Testimony of the Ante-Nicene Fathers to the Divinity of Christ; Faber, in his Apostolicity of Trinitarianism; and Cary, in his Testimonies of the Fathers to the XXXIX. Articles. In the Romish controversy, Faber, in his difficulties of Romanism, has made use of the same line of argument, that the Romish additions are novelties, unknown to the early church, and introduced at a later period, and are, therefore, of human invention. Not only are the Fathers witnesses to orthodoxy of doctrine, but also to the primitive mode of worship and government, to the observance of the Sabbath, infant baptism, and the Lord's Supper, and to matters of fact which passed under their notice. Bishop Warburton, in his Julian, has made use of them, together with Pagan historians, to prove that the emperor Julian was defeated in his attempt to rebuild the temple at Jerusalem by an earthquake and fiery eruption. The Fathers are constantly appealed to by the lowest Independent, where it serves his turn, to prove the observance of the first day of the week, and infant baptism. President Edwards says: "The tradition of the Church is a great confirmation of the truth. We read in the writings that remain of the first three centuries, that it was the universal custom to keep the first day of the week. The universality of the custom is a *good argument* that the Church had it from the Apostles." Why the same argument is not as good for Episcopacy, it is hard to see, though Edwards would not have admitted its force.

We would add a word concerning their interpretation of Scripture. While writers of the Church of Rome, such as Cardinal Wiseman, and others, have set them up as models of interpretation, some Protestants have gone too far in the opposite direction. We see no reason to prefer an interpretation of God's word by Jerome or Augustine, to that of Thomas Scott or Bishop Lowth. We would judge of each of them by his own merits and means of information. We should value Jerome more, as he spent twenty years in Palestine, and acquired the Hebrew language at great labor and expense, and Augustine less, as an interpreter, because he was ignorant of Hebrew, and not even familiar with the Greek language.

They lived in a credulous age, at a time when there was a general breaking up of the old, and bringing in of the new, and

they received, without scruple, much that critical and accurate inquirers would have rejected. They sought for plausible and effective arguments. They were governed by no fixed rules in the interpretation of Scripture, and hold sometimes to three or four senses in the same passage, and their proof texts are often wholly irrelevant. They indulged in exaggerated expressions about the sacraments, so that, as Selden said, "the Fathers used to speak rhetorically, and thus brought in transubstantiation, which is only rhetoric turned into logic."

But with all this abatement, we revere the memory of the Fathers. They were set for the defence of the gospel. Their lives were great, if not their words. "*Non eloquimur magna, sed vivimus*," said Minutties Felix.—"Our piety," said Justin Martyr, "consists not in words but in deeds." The Protestant principle, as expounded even by Chillingworth himself, does not require us to traduce their memory, to say with Milton: "whatsoever time or the heedless hand of blind chance hath drawn down from of old to this present, in her huge dragnet, whether fish or seaweed, shells or shrubs, unpicked, unchosen, these are the Fathers."

ARTICLE VI.

DOCTRINES OF THE ROMISH AND OF THE PROTESTANT CHURCHES ON JUSTIFICATION, CONTRASTED.

1. *Oxford Divinity, compared with that of the Romish and Anglican Churches, with a special view to the illustration of the Doctrine of Justification by Faith; as it was made of primary importance by the Reformers, and as it lies at the foundation of all Scriptural views of the Gospel of our Lord Jesus Christ.* By CHARLES PETIT MCILVAINE, Bishop of the Protestant Episcopal Church in the Diocese of Ohio. Philadelphia: Joseph Whetham. 1841.
2. *Symbolism; or an Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical writings.* By JOHN ADAM MŒHLER, Dean of Wurzburg, &c. New York: Edward Dunnigan. 1844.

WE have placed at the head of this article two works, not

with the design of reviewing them at large, but rather as the representatives, respectively, of the opposing systems contrasted in this discussion. One, a masterly, exhaustive defence of that truth which is the life-blood of Christianity, a treasury of argument to the student of the Bible, leaving him nothing to desire: the other, the latest, ablest, and, we may say, fairest exposition of the system of Rome. It will be pardoned, we trust, by the reader, if we pursue the general topic, without special reference to the works above-named.

It is a striking and suggestive fact, that no formal statement or declaration concerning the doctrine of justification was made in the first fifteen centuries of the existence of the Church.

In all the ancient creeds, the Apostles', the Nicene and the Athanasian, there is no deliverance touching this grand point. In all the decisions of general and provincial councils, where, to use the language of Gibbon, "the tremendous ball of Orthodoxy was kept vibrating from one point to another," there is no decision upon this question. The simple explanation of this fact is, that the doctrine of justification in the primitive Catholic Church was not a controverted question.

The creeds of the early Church, in their perfected form, arose out of the exigencies which were caused by heresies and defections from the truth. Thus the simple formula of faith, in the sacrament of baptism, gradually, and by a process not clearly traced by history, grew into the symbol now called the "Apostles' Creed;" and thus, by the rise of the Arian, and other heresies, into the full and more elaborate creed of Nicene.

The fact, then, of the absence of all reference to the doctrine of justification, in these primitive symbols, is conclusive evidence of entire unanimity in the early Church upon this vital point, and that the Church of the first four centuries; the Church of the days of Clement and Ignatius, of Justin and Irenæus, of Athanasius and Ambrose, of Chrysostom and Augustine, held firmly and undividedly to the Pauline doctrine of man's justification before God.

The Rev. George Stanley Faber, in his learned work on justification, has given a catena of writers who maintained this doctrine, beginning with Clement of Rome, A. D. 70, mentioned by St. Paul (Phil. iv. 3) as "a fellow-laborer, whose name is

written in the book of life;" and ending with Bernard, of Clairvaux, A. D. 1130, a period of grossest corruption of the truth. Indeed it would seem that this great truth was, at least formally, the last to be corrupted or denied, although obscured and lost sight of amid overlaying idolatries.

We have space now for but one or two of these testimonies of the Fathers to this doctrine as held by our Church, following the teaching of Holy Scripture and the Primitive Church.

Clement, in his letter to the Corinthians,* thus writes, in reference to the Old Testament saints, "all, therefore, were glorified and magnified, not by themselves, or their own works, or their righteous doing which they wrought, but by His will: and we also, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or knowledge, or piety, or works which we have wrought in holiness of heart; but by the faith, by which Almighty God has justified all, from the first to the last; to whom be glory for ever, and ever, amen."

St. Augustine's memorable words, in an elaborate treatise against the notion of human merit, are these: "If you desire to be an alien from grace, boast your own merits.†"

It was not until the twelfth and thirteenth centuries that the schoolmen first broached that false theory of justification, which lies at the root of modern systems of error upon this subject.

This theory we shall have occasion to see embodied in the dogmatic decisions of the Council of Trent. And it is the object of this treatise to contrast the doctrine of justification taught by the Romish Church, with the scriptural doctrine taught by our own Church. We are persuaded that the points of contrast between the teachings of the two Churches, upon this subject, are not clearly understood by many in our own communion; and more especially as the Romish doctrine, enunciated in the decrees of the Council of Trent, is enveloped in no little obscurity.

A more important reason for the clear exposition of this contrast, arises from the humiliating fact, that a class of divines, in the Church of England, and in our own, hold views closely approximating to those of Rome, and deny that in this point, at least, the Church of Rome teaches very serious error.

* Clement, Ep. 2d Cor. 32. † Ennanatio, in Ps. 31.

This school took its rise with the illustrious and learned Bishop Bull, and its tenets were first promulged in the English Church by this prelate, in his *Harmonia Apostolica Dissert.*

The doctrine boldly enunciated by him, was the doctrine of justification by works, with the single qualification that the works proceed from faith.

To obviate the force of St. Paul's emphatic denial, he asserts that St. Paul's reference, in all such passages, is to ceremonial observances, or works of obedience to the Mosaic law, and not to moral duties.

His mode of reconciling St. Paul and St. James upon justification, is accordingly to reverse the usual process, and to interpret the former by the latter, and to reconcile St. Paul to St. James.

St. James, upon this theory, teaches that man is justified before God by works, which proceed from faith; and St. Paul harmonizes with this, since all his references to works, in the discussion of the ground of a sinner's justification, are alone to ceremonial performances.

This school of divines has found its ablest advocate, in our day, in the eminent Archbishop Whately, of Dublin. In his admirable work "On the Errors of Romanism having their Origin in Human Nature," a work of great value, the design of which is to trace the corruptions of Rome back to their root, in the tendencies of our fallen nature; he purposely omits all reference to the Romish doctrine of justification. It would seem that no finer or more inviting field could have opened before him, than to trace the Trentine theory of justification by our own merits up to its origin in that powerful tendency to self-righteousness, which is, indeed, one of the strongest in our fallen nature. His own admission, in substance, is that the Roman doctrine of justification is not so essentially erroneous, "though they may, perhaps, have made an injudicious use of the word *merit.*"

It will be seen, then, that there are those in our Reformed communion who do not hold to any especial antagonism between the Anglican and the Roman doctrines of justification. Far different was the view of one of venerable name and memory, Richard Hooker. "We disagree," says he,—(treating of the

difference between us and the Papists, about justification,)— "we disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of the means which God requireth in us for the effectual applying thereof to our soul's comfort."

We propose to place before our readers the contrast between the doctrine of justification, as held by Rome, and as held by our scriptural Church: to prove that, in the language of Hooker, "the mystery of the man of sin is in the Romish doctrine of justification;" that this error is the πρῶτον ψεῦδος of Anti-Christ: that as Calvin declared, "if this one point were yielded, safe and entire, it would not pay the cost to make any great quarrel about other matters in controversy with Rome."

Confronted by the revival of ancient scriptural truth, the Church of Rome was compelled to examine her own doctrines, and to settle anew, by authority, her creed. The result was, the convocation of a general council, by Pope Paul III, in May, 1542, to restore the peace of the Church now disturbed by the progress of the Reformation. Accordingly, in December, 1545, there assembled the memorable council, known as the Council of Trent, from the city where its sessions were held. This council sat at intervals until the year 1564.

This great doctrine of justification was the one most vital in their view, and the one most dangerously perverted by the teachings of the Reformers. The divines of that council were exhorted to be "assiduous and exact in their studies" on this subject, "because all the errors of Luther were resolved into that point."

The decrees of this council are regarded as the best and truest exposition of the doctrines held by the Church of Rome, and in this essay we shall be careful to set forth the doctrine of Rome in her own authorized standards.

I. The Romish and the Reformed Churches differ as to the *nature of justification.* According to the teaching of the Reformed Church, the term justification has but one meaning in the Word of God. "*It is acquittal from guilt.* It is a judicial act on the part of God, *accounting* us righteous, not *making* us so. It is an act done *for* us, and not *in* us. It im-

parts a relative change in the state of an accused person in respect of the sentence of the Divine Law.*

The Church of Rome, on the other hand, holds that justification and sanctification are one and the same.

Says the Council of Trent, "justification is not only remission of sins, but the sanctification and renewing of the inner man by the voluntary reception of grace and gifts,"† or in the language of its most accomplished modern defender, Moehler, "It is a power truly emancipating, dissolving the bonds of evil, and *extirpating sin.*"‡ This, then, is the contrast:

The Church of Rome holds the justification of a sinner to be the sanctification of his nature, the extirpation of all sin, the making him truly and personally holy.

The Reformed Church holds the justification of a sinner to be the act of God accounting him righteous, his acquittal from guilt, the forgiveness of his sins, and his reconciliation to the favor of God. Here then, issue is made, and we boldly make our appeal to the Word of God, to decide between the two teachings.

Deuteronomy xxv. 1, "If there be a controversy between men, and they come to judgment, that the judge may judge them; they then shall justify the righteous, and condemn the wicked."

Proverbs xvii. 15, "He that justifieth the wicked, and he that condemneth the just, even both are an abomination to the Lord."

Job ix. 20, "If I justify myself my own mouth shall condemn me."

Psalm cxliii. 2, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified."

Romans viii. 33, 34, "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?"

Romans v. 18, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."

In all these passages it is impossible to assign but one mean-

* Bishop Wilson, of Calcutta. † Sess. vi. cap. viii.
‡ Moehler's Symbolism, p. 190.

ing to the terms, justify and justification. The forensic or judicial sense is prominent in all. Justification is the opposite of condemnation; it is acquittal from guilt, a declaring to be righteous. But here let us draw the distinction necessary to guard this truth from perversion.

We do not deny the great truth of the sanctification of the soul of man. We hold that sanctification is a *result following* justification; but not justification itself. It is the work of the Holy Spirit upon the soul, given to us at the moment of justification, and in consequence of our justification; renewing and making meet for heaven.

See, then, the difference between the two. "The one work external, the other internal; the one a change of state, the other a change of nature; the one perfect and entire at once, the other gradual, and always imperfect in this world; the one entitling him to the inheritance of heaven, the other fitting him for that inheritance."*

II. The second point of contrast in the teachings of the Romish and Reformed Churches concerning justification, is in reference to its *ground* or *basis*.

Here great caution is needed to bring forth clearly the error of Rome, obscured as it is by the scholastic subtleties of the Council of Trent.

The doctrine of the Reformed Church is most clearly stated in our XIth Article "of the Justification of Man.

"We are accounted righteous before God only for the merit of our Lord Jesus Christ by faith, and not for our own works or deservings."

The doctrine taught here so plainly, is that the ground or meritorious cause of our justification, is solely the merit of Christ.

This the Church of Rome anathematizes. Hear the Council of Trent: "Whosoever shall affirm that men are formally justified by the righteousness of Christ, let him be accursed."†

Again, another decree says, "Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and

* Bishop Wilson on Colossians, p. 66. † Sess. vi. cap. x.

charity, which inheres in them, or that the grace by which we are justified *is only the favor of God*, let him be accursed."

What then does the Church of Rome hold to be the ground or basis of a sinner's justification before God? She makes a distinction between the *meritorious* and the *formal* cause of justification. "The meritorious cause is His most beloved, only begotten Son, our Lord Jesus Christ, who, when we were enemies, on account of His abounding love with which he loved us, by His own most holy passion on the Cross, merited justification for us, and satisfied for us to God."* Thus far we agree. But proceeds the Council, "The only formal cause is the righteousness of God, not that by which He himself is just, *but that by which He makes us just.*"†

Here, then, the Church of Rome teaches that the ground of our justification before God is a righteousness in us, an infused or inherent righteousness, that is our sanctification as before explained.

Says Hooker, "When they of the Church of Rome are required to show what the righteousness is by which a Christian man is justified, they answer that it is a Divine Spiritual quality; which quality received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works as they do that are born of Him. This grace they will have to be applied by infusion; to the end that as the body is warmed by the heat which is in it, so the soul might be righteous by inherent grace."‡

* Conc. Trid., Sess. ii. cap. viii.

† "Here it will not be amiss to advise the reader of a school trick, which one that comes fresh from the arts would easily refuse, though put upon some grave divines by the Romanist. The question (saith Bellarmine,) should be proposed, not as Chemnitsius does, of the cause *for* which, seeing that implies the efficient, but of the cause *by* which we are justified, that is, of the formal cause of justification. Christ's righteousness they grant to be the efficient or meritorious cause, for which, not the formal, by which our sins are remitted and we are justified. They affirm that sin is formally remitted by righteousness inherent, and remitted by Christ only as the efficient cause, in the same form of speech that the schools tells us that cold is expelled out of the water by the fire, as by the efficient, but formally or immediately by the heat which the fire produceth in the water."—*Dr. Thomas Jackson, President of Corpus Christi College, Oxford*, 1615. *Works, Oxford edition*, 1844. Chap. viii. p. 319.

‡ Discourse of Justification.

The same far-seeing mind discerned the specious error here concealed. "This," says he, "is the mystery of the Man of Sin, that they make the essence of justification to consist in a Divine quality inherent, a righteousness within us. If it be in us, then it is ours, even as our souls are ours, though we have them from God, and can hold them no longer than he pleaseth; but the righteousness wherein we must be found if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ has merited righteousness for as many as are found in Him. In Him God findeth us, if by faith we are incorporated into Christ." Again, says the same incomparable writer, "Faith is the only hand that putteth on Christ unto justification; and Christ, the only garment which being so put on, covereth the shame of our defiled nature, hideth the imperfection of our works, presenteth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause enough to make us culpable, yea, to shut us out of the Kingdom of Heaven, where nothing that is not absolute can enter."

"A blessed testimony," says one, "from a great light in his day and generation! For what can appear before God, or be accepted, that is not 'absolute,' that is, perfect or guiltless. But man's righteousness, or the righteousness of God wrought in man is always imperfect, or else why confess our sins day by day? Why come to the house of God, and say "we have done those things we ought not to have done, and left undone those things which we ought to have done, and there is no health in us?' If this be warranted by Scripture, and if it is the language of sincerity and truth, then where is our righteousness that can stand the severity of God's judgment, and where is that perfection of righteousness that can appear before God in heaven? Nowhere, says the Church of England; nowhere, says the Word of God but in Jesus Christ; and faith is the hand which puts on the Lord our righteousness, and makes us acceptable in the sight of God."*

This, then, is the contrast between the teaching of the two Churches concerning the *ground* of a sinner's justification. As said another great name of the Church of England, Bishop Hall,

* Rev. Hugh Stowell.

"It is not the logic of this point we strive for; it is not the grammar, it is the Divinity; what that is whereby we stand acquitted before the righteous God; whether our inherent righteousness, or Christ's imputed righteousness apprehended by faith. The divines of Trent are for the former; all antiquity, with us, for the latter."

III. A third point of contrast in the teachings of the Romish and the Reformed Churches upon this doctrine, is with reference to the *instrument* or *instrumental cause of justification.*

It is a point not less vital than the last. Having ascertained the sublime provision God has made for the pardon of sin by the sacrifice of his own Son, the question arises how are we to be made partakers of this great blessing? The Reformed Church has but one reply.

"We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, *by faith*, and not for our own works or deservings. Wherefore that we are justified by faith alone is a most wholesome doctrine, and very full of comfort."—Article XIth.

Great care has been used in this article to distinguish between the *meritorious* and the *instrumental* cause of our justification.

That, *on account of* which (*propter*,) we are justified, is not faith. This teaching ascribes nothing meritorious to faith, as it has often been alleged by the adherents of Rome.

We are justified only *on account* of the merit of Christ; and we are justified *by* faith (*per*, through) faith alone, (*fide sola*,) as the mean by which we are made recipients of this blessing.

What, then, is the teaching of the Church of Rome upon this point? She teaches that *baptism* and *not faith* is the instrument of justification.

Hear the Council of Trent: "The instrumental cause of our justification is the sacrament of baptism, which is the sacrament of faith, without which no one ever attained to justification."*

Then the dying thief was not justified when Christ opened to him the gates of Paradise. Then Mary Magdalene was not justified when Christ said to her, "*Thy faith hath saved thee; go in peace.*" Then the publican was not pardoned who "*went down to his house justified rather than the other.*"

* Conc. Trident., Sess. vi. cap. viii.

Do we then deny the importance of baptism? Far from it; we remember that the same Great Teacher that said, "He that believeth on the Son of God hath everlasting life," said also, "He that believeth, and is baptized, shall be saved." What then is the teaching of our Church as to the significancy of baptism to the penitent believer on Christ? What its relation to his justification?

The answer is found in the XXVIIth Article. "Baptism is not only a sign of profession, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promise of the forgiveness of sins and of our adoption to be the sons of God, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

There is perfect harmony between the teaching of this and the XI. Article.

There faith is made the *sole instrument* of justification.

Here baptism is not exalted to that position; but these are its benefits.

1. It is a sign of a Christian man's profession, and much more.

2. It is a sign of regeneration or new birth.

3. It is an instrument when rightly received, by which we are grafted into the Church.

4. The promise of our forgiveness and adoption are visibly signed and sealed.

5. By virtue of prayer to God in this sacrament, *faith is confirmed* and grace increased.

How different the position assigned to baptism in this Article, and that given to it in the Decrees of Trent, viz., the instrument without which the grace of justification is never received by any one; let the candid reader judge!

IV. A fourth point of contrast is, as *to the relation of our good works to our justification.*

It is the doctrine of our Reformed Church, that all our works are worthless to merit salvation of God; nor are they in

any mode or degree to be united with Christ's merits in our justification. Hear the XII. Article.

"Good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment." Now hear the Council of Trent.

"Whosoever shall affirm that justification received, is not preserved and even *increased* in the sight of God by good works; but that works are only the fruits and evidences of justification received, and not the cause of its increase, let him be accursed." Again, another decree declares:

"Whosoever shall affirm that the good works of a justified man, are in such sense, the works of God, that they are not also his worthy merits; or that he, being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really deserve increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of eternal glory, let him be accursed."

Which is right? "To the law and the testimony." Hear then the word of God. "By the works of the law shall no flesh be justified."

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

"By grace are ye saved; and that not of yourselves, it is the gift of God."

"Being justified by faith, we have peace with God through our Lord Jesus Christ."

"Believe on the Lord Jesus Christ and thou shalt be saved."

But let our true position be understood as to good works. We hold them to be in their proper place no less important than do they. We hold that good works are—

1. The necessary fruits of faith, so that in the language of the XII. Article, they "necessarily spring out of a true and lively faith."

2. That they are the evidence of the existence of faith, "insomuch, that by them a lively faith may be as evidently known as a tree discerned by its fruit."

3. That they are pleasing and acceptable to God; and rewarded, but of grace not of merit.

4. That while we cannot be saved by them, yet we cannot be saved without them.

5. That we shall be judged according to our works as practical tests of our faith.

But while holding strenuously that the motive to good works is higher under the evangelical than under the legal system, we yet hold that our works are so imperfect, so defiled by sin, that so far from meriting of God, they deserve even His displeasure; and that to claim any desert of God is to deny the sufficiency of Christ's righteousness, and to attempt to strengthen and complete it by our own.

V. One more point of contrast remains concerning the pardon of sins committed after justification, or in the teaching of Rome, after baptism.

Sins are divided by the Church of Rome into two classes: venial and mortal sins. Venial sins do not destroy our justification before God. Mortal sins do, and these are removed by the sacrament of penance.

Hooker has most ably set forth this doctrine of the Church of Rome in this manner.

"As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial, it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover the loss which is made, the infusion of grace hath her sundry after meals, for the which cause they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works, and in them really it taketh away original sin, and the punishment due unto it; it is applied to infidels and wicked men in the first justification, through baptism—without works yet not without faith; and it taketh away both sins actual and original, together, with all whatsoever punishment, either temporal or eternal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied farther by good works to the increase of former grace, which is the second justification. If they work more and more, grace doth more increase, and they are the more and more justified. To such as diminish it by venial sins, it is applied by holy water, ave marias, crossings,

papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it by mortal sin, it is applied by the sacrament (as they term it) of penance; which sacrament hath force to confer grace anew, yet in such sort, that being so conferred, it hath not altogether so much power as at the first, for it only cleanseth out the stain or guilt of sins committed, and changeth the punishment eternal into a temporal, satisfactory punishment here if time do serve; if not, hereafter to be endured, except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. *This is the mystery of the man of sin.* This maze, the Church of Rome doth cause her followers to tread, when they ask her the way to justification. I cannot stand now to unrip this building, and sift it piece by piece, only I will pass it by in few words, that that may befall Babylon in the presence of that which God hath builded, as happened unto Dagon before the ark."

In strong contrast to this will-worship, our own Church teaches in her XVI. Article, that for all sins committed after justification or after baptism, (except, it may be, the unpardonable sin,) there is the grant of repentance, and by the grace of God, we may arise again, and wash away our guilt in the fountain of Jesus' blood.

A recapitulation or condensed statement of the two theories will now be of value to the reader. According then to the teaching of the Reformed Church,

"Justification is the office of God, not the work of man.

"It is God's *accounting* us righteous, not making us so.

"It is the forgiveness of the sinner the acceptance of the penitent as righteous into Divine favor, and the hope of eternal life.

"It cannot be purchased by our good works, and is therefore dependent on no internal righteousness, but is wholly dependent upon and growing out of the righteousness of our Lord Jesus Christ.

"The only mean of our securing it is faith, and this not because faith is meritorious, but because faith remits us altogether

to Christ;"* "faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the alms."†

This faith is the principle of all good works, and the parent of holiness. Good works spring from it as fruit from a living tree, and the incentive to their performance is the love of Christ constraining the soul; the love which hath ransomed us at so great a cost.

And for all sins committed after justification, there is the same full and ample provision in the free grace of God, received by faith upon genuine repentance. Such is the simple, yet sublime doctrine of the Reformed Church of Christ.

According to the teachings of Rome, justification is the sanctification of the soul. This sanctification is an inherent or internal righteousness, the formal cause of our acceptance before God. This internal righteousness is imparted to the soul through the sacrament of baptism, without which no one ever attained justification.

This justification is increased by our good works, which merit of God eternal life, and an increase of glory.

For all mortal or deadly sins committed after baptism a sacrament of penance is provided, which removes the eternal consequences of guilt, but not the temporal. These must be expiated or cancelled by self-inflicted punishments in this world, or else by purgatorial fires in the world to come.

Such is the dark and perplexing "maze" into which the followers of Rome are led, when they ask the way to justification.

It remains now only to characterize these opposing theories as to their effects and their results upon the individual and society.

I. One is a justification by immediate access of the soul to Christ through the Holy Spirit.

The penitent believing heart approaches not through media, but directly, the mercy-seat of "God in Christ," lays hold of the blood-sprinkled throne, and receives from a reconciled Father's hand the token of adoption, the seal of acceptance,

* Rt. Rev. Alfred Lee, D. D.

† Archbishop Usher, Body of Divinity, page 196.

the grace of pardon and peace. The other is a justification by the Church, by and through the sacraments of the Church in the room of Christ. It is first effected by the sacrament of baptism. If lost, it is renewed or recovered by the (so called) sacrament of penance, and it is perfected in the hour of death by the (so called) sacrament of extreme unction.

"The substance of this sacrament," says the Council of Trent, "is the grace of the Holy Spirit, whose anointing wipes away offences, if any are yet to be expiated, and the remains of sin."*

II. The one is an *humbling* doctrine; the other a *self-exalting* doctrine, inculcating the proud notion of human merit.

The one humbles the sinner and exalts the Saviour. It cuts at the root of all self-righteousness. It renounces all dependence for salvation upon human worth. It points only to the Lamb of God. It lays the sinner low at the foot of the cross. It teaches him to say from the first moment of his repentance to his dying hour, "I will make mention of Thy righteousness, even of Thine only." It puts in his mouth the jubilant song, "Thou art worthy; for thou wast slain, and hast redeemed and washed us in thy blood, and made us kings and priests unto God."

The other is a self-exalting doctrine. It encourages complacency and confidence in human righteousness. It mingles with Christ's merits man's own merits. It aggrandizes the Church and abases the Saviour. It falls in with the innate self-righteousness of the heart of man. "There is no man's case so dangerous," says Hooker, "as he whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God."

III. The one is a *comforting* doctrine; the other, where it operates upon sincere minds, leading to gloom, to fear, to despair.

The reformed doctrine is in the language of our Article, "*very full of comfort.*"

"There is," says Usher, "no such comfort to a Christian soul like that which floweth from this well of salvation, this sweet doctrine of justification." "Let it be accounted," says

* Conc. Trid. Sess. xiv. Cap. II. De extrema unctione.

Hooker, "folly, or frenzy, or fury, whatsoever, it is our comfort and wisdom, we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the Son of man, and that men are made the righteousness of God." What heart but the heavy-laden and sin-burdened shall tell the preciousness of this truth. It is the word of freedom to the captive. It unveils the face of a reconciled Father. It exhibits the beaming smile of a God of love. It is the spirit of adoption. Its first lisping is, "Abba! Father! my Lord and my God!" Its challenge to the universe is, "It is God that justifieth, who is he that condemneth?" Its firm and unshaken rock is this, "there is now no condemnation to those who are in Christ Jesus," and amid all the changes and chances of this mortal life, its exulting song is, "Neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall ever be able to separate us from the love of God which is in Christ Jesus, our Lord."

The other and opposing doctrine is a doctrine leading to uncertainty and to fear.

It is "a spirit of bondage again unto fear," and not a spirit of adoption. It is a yoke upon the truly devout mind, more galling than the Jewish, which the Apostle says, "Neither we nor our fathers were able to bear." And after leading the sincere soul through its "maze" of will-worship, it leaves the eternal salvation in doubt and uncertainty.

Hence the type of piety which this teaching has ever produced. What are the "Lives of the Saints" but records of appalling austerities, of incarcerations, of penances, of mortifications?

An able writer in the Church Review for July, 1850, has well set this forth.

"Where her (Rome's) doctrine of justification lays hold of earnest and devout minds, what labyrinths does it lead them to mistake for the recesses of holiness. Their attention, of course, will be mainly directed to that satisfaction which they must make to that "revenge and punishment for past sins" which they must endure, notwithstanding their release from the eternal penalties of sin and from its guilt by the satisfaction of Christ. Their whole life thus becomes a scene of purgatorial endurance, and their

attainments in holiness, which are held forth for admiration in the lives of their most esteemed saints, are those self-inflicted mortifications and sufferings in which the Fakirs of India excel them. Such is the sanctity which, in the lives of eminent saints published in our own day, is commended to the pious aspirations of the faithful of Rome. The sanctity of hair-shirts, and galling iron chains, and cruel scourgings, and eating of unwholesome and putrified food, and all the strangest devices of self-torture which can be conceived; this was the sanctity as set forth by Romanists themselves, of Alphonsus Liguori, and Francis de Girolamo, and Joseph of the Cross, and Pacificus of San Severius, and Veronica, Ginbrani, and the saints whose lives are contained in the Breviary, all of whom Rome loves to honor and for such sanctity, canonizes. And who shall say that such sanctity is not the native result of the Romish teachings on justification and satisfaction. But such teachings are a strange exhibition of that liberty wherewith Christ hath made us free, a most sad forgetfulness of His consoling grace, and a most lamentable caricature of that holiness to which He hath called us. And yet such achievements as those above alluded to, are the very master pieces of the Romish system. What well-instructed Christian will say that they do not stamp with falsehood, the πρῶτον ψεῦδος, the Romish doctrine of justification from which they sprang?"

Contrast with this superstitious bondage to fear, the joyful assurance of St. Paul, the loving spirit of St. John, the manly piety of Jewell and Hooker, the holy cheerfulness of Walton and Herbert, the serene heavenly-mindedness of Leighton and Ken.

IV. Once more; the one is "a *wholesome* doctrine," (Article XI.); the other *pernicious* in its tendencies and effects.

The objection to the doctrine of justification by faith, that it is unfavorable to morality and holiness, is as old as the Apostle's day.* Even then St. Paul is found defending it against

* This objection may proceed from a far different motive than many suppose. Hear the Rev. E. A. Litton, M. A., Vice Principal of St. Edmund's Hall, Oxford, in his late admirable work on "The Church of Christ in its Idea, Attributes and Ministry." London edition, pp. 652, 653. "Wherever justification by faith is held in its true Protestant sense, the doctrine of a human priesthood becomes a useless excrescence, and falls off of itself; for what need can he feel of a human mediator, who already enjoys fellowship with God in and through Christ. Hence is to be explained the peculiar vehemence with which the Romish writers have ever assailed this doctrine, and the misrepresentations to which in their hands it has been subject. The assailants may in many cases be too well acquainted with the writings of the Reformers not to know that solifidiamism, so far as the word expresses a tendency to laxity of practice, is as earnestly repudiated by the latter as by themselves; the animosity exhibited proceeds from a different source, and the

this most unfounded objection. "Do we make void the law through faith? God forbid; yea, we establish the law." An answer moreover has been given to this charge in a manner not to be gainsaid, even in the records of the history of Christendom. The whole history of Christianity proves that just in proportion as this great doctrine has been elevated, there has been a corresponding elevation of the private and public virtues of a nation. Where it is taught, preached and held in purity and truth, there will ever be found all the virtues that make the home the nursery of piety, all the charities that adorn life, all the sterner moralities that dignify human nature. And on the other hand, where the opposing doctrine is taught and held, its fruits will be seen to a vast extent in a decay and sickliness of private and public morality.

Let the fruits of these two systems be seen on the one hand in England and the other in Italy; in Scotland contrasted with Spain; the United States with Mexico. Let the reader look over these lands and say in which of them there is to be found the most fruits of holiness; where the fireside is the more sacred home of virtue, where chastity is more unsullied, where the masses are freer from debasing vices.

The Scriptural doctrine of justification is eminently "a *wholesome*," a *holy* doctrine. It cannot be received into the heart and fail to produce fruit unto holiness. It implants within the soul the mightiest mainspring of all exertion. "The love of Christ constraineth us," is its noble incentive. "Lord, what wilt thou have me to do?" the first impulse of the pardoned soul.

These two systems are now struggling with an energy unknown before, for the mastery. The day in which our lot is

Lutheran doctrine of justification is assailed, not so much because it is thought dangerous to morality, as because it robs the Church, that is, the clerical order, of its assumed priestly character. Hinc illae lacrymæ. As the dogma of the corporate life makes the Church, not Christ, the author of spiritual life, so the doctrine of a human priesthood under the Gospel makes the clergy the arbiters of the Christian's destiny, for such surely they are to whom is committed the power of barring or opening as they please, access to God. With an instinct which never errs, the advocate of the Tridentine system feels that justification by faith, by which is simply meant that Christ in His priestly office is *present* instead of being *represented* by a sacerdotal order, is out of place in their doctrinal structure, and must either remain to mar its symmetry or be expelled from it."

cast is one in which the conflict is around this vital truth. This lost, all is lost. All that made the Reformation of the XVIth century needful is at issue here. All for which so many confessors bore witness; all for which Cranmer, and Ridley, and Latimer suffered is bound up in this great truth. And alas, the conflict is waged not only with those without, but with those within the pale of the Reformed Catholic Church. It is the abandonment of this truth that has wasted and torn the glorious heritage received from our fathers. In every case of apostacy from "the truth as it is in Jesus"—this has been the point of divergence. This sublime doctrine held in its purity, its fullness and its symmetry, no essential error can exist by its side. Like Dagon before the ark of God, all heresies fall before its mighty presence.

Be it ours to cling, in a day of trial, to this doctrine as our sheet-anchor of hope. Be it the glory of our Reformed Church to elevate this vital, soul-saving truth. Be it our work, as children of the Church, to prove the sanctifying power of this divine principle. Be it our blessedness to echo in a dying hour the words of the martyr Bradford, "None but Christ! none but Christ!"

ARTICLE VII.

1 *The Symbolism of Churches and Church Ornaments*, a translation of the First Book of the Rationale Divinorum Officiorum, written by WILLIAM DURANDUS, sometime Bishop of Mende, with an Introductory Essay, Notes and Illustrations, by the Rev. JOHN MASON NEALE, B. A., and the Rev. BENJAMIN WEBB, B. A., of Trinity College, Cambridge, (England.) London: Rivington. 1843.

2. *Symbolism, or Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical writings.* By JOHN ADAM MOEHLER, D. D., Dean of Wurzburg, and late Professor of Theology at the University of Munich. Translated from the German, with a Memoir of the author, preceded by a Historical Sketch of the state of Protestantism and Catholicism in Germany for the last hundred years, by JAMES BURTON ROBERTSON, Esq., translator of Schlegel's Philosophy of History. New York: Dunigan. 1844.

NOTWITHSTANDING that the leading topics of these two works are essentially different, yet their titles being one, their affinities intimate, and their general purpose identical, we have thought proper to notice them in company, though the consideration of each must necessarily be by itself. We begin with the first:

As the introductory essay constitutes nearly half of the volume, and is really the most important part of it, we think proper to pay our first respects to its authors, the Rev. Messrs. Neale and Webb, on account of the extraordinary position which they seem to occupy. We take for granted that they are clergymen of the Church of England; but how to reconcile that fact with the sentiments they have advanced, is somewhat embarrassing. When speaking of the symbolism of the doors of churches, they say, "It is worthy of remark, that, in the matter of doors, Protestantism presents us, as is so frequently the case, with a very unintended piece of symbolism. When we see as in the beautiful Church of Bisley, Gloucestershire, *thirteen* different openings, with external staircases, made into the church, through windows and elsewhere, can we forbear thinking of Him who '*cometh not by the door into the sheepfold, but climbeth up some other way?*' "—(Page 102.) It should be observed that this is presented as a *Protestant* Church, and as a violation in this particular of the symbolic rules. The citation from Scripture, which we have put in italics, they have made to stare out in capitals, leaving the word *thirteen* as above and here presented. Again, (page 126,) they say, "In Italy, where there was no state to interfere with the Church, Paganism, (in symbolism,) which had always been more or less at work, sprang up at once, at the time of the 'Great Schism,' and has ever since prevailed." The two words "Great Schism," are made to begin with capitals, that their import cannot be mistaken as indicating the Protestant Reformation. This would be more clearly perceived in connection with the context. We have not room to multiply examples of this mode of cunning sarcasm played off in this introductory essay on Protestantism by these Reverend and *Protestant* gentlemen. We only wonder that the entire Church of England, which, as we suppose, glories in the name of Protestant, did

not, at the publication of this work, edited in this manner, by members of one of her own Universities, cry out, treason! and make it ring through the length and breadth of the empire. It was not simply an insult, sounded in the ears of the Church, but it was treason of an aggravated character. What! the Church of England to be told by members of her own body, dwelling securely in the sanctuary of one of her cherished Universities, that she is part of a "Great Schism!" Of THE "Great Schism" of the Protestant Reformation! And that all her clergy, her Bishops, her Archbishops and other Church dignitaries of the realm, of whatever class—unluckily the accusers themselves—"came not by the door into the sheepfold, but climbed up some other way!"

We see, by this, what progress this mode of insult had made in England before it began to be rebuked, and before its course was arrested by the spirit of the Church and of the nation, and by imperial authority. Thank God, that of this kind which was done in England ten years ago with impunity, could not be done now without fear of the impending chastisement of public opinion. And we have seen also the same scene enacted, through and through, among ourselves, in the bosom of our own Church. It was boldly attempted here to sink the name of Protestant. In the Diocese of New York it was actually sunk for four years by formal action of the Convention, but it was afterwards restored.* And here, too, thank God, we have wit-

* It will be found in the Journal of Convention for October 4, 1839, that the words "Diocese of New York," were substituted for the customary title of "Protestant Episcopal, &c.;" and that the old title was restored, on motion of Rev. Hugh Smith, D. D., September 28, 1843. Consequently, the Convention acted without their legal title for four years, not having had either the sanction of the Legislature of the State, or of the General Convention. What titles to bequests or other financial affairs were vitiated by these transactions, we are unable to say. All our chartered rights, we believe, are held in the name of the "*Protestant* Episcopal Church, &c." Consequently, they would be forfeited in law by the proposed change. The civil code, therefore, may keep us right in form, though our principles should fail us. The political Commonwealth of England, as Protestant, will hold the Church on that ground, notwithstanding the defection of some of her members. Pity, that the virtue of the State should be necessary to keep up that of the Church!

The Church of Rome may hereafter be under some obligation to the Rector of St. Peter's, (Protestant Episcopal,) of Philadelphia, if any of his parishioners should leave a bequest to "*the Holy Catholic Church*," as that Rev. gentleman

nessed the same reaction as in England, the awakening of a sentiment, which we pray God may never be caught asleep again. We believe it will not be. It was taken by surprise. The spirit of the Church and of the public mind has been roused from its slumbers, and the tide of Protestantism, which seemed to have receded for a time, has rolled back its wave, and floated safely on its bosom the bark that was well nigh beached.

With this brief but not inappropriate digression, to note for a moment among ourselves the reflected image of the extraordinary position of the translators and editors of Durandus on Symbolism, we return to them. And we have to thank them sincerely for the service they have done to the sacramental question, in their endeavors to establish "*the sacramentality*" of that class of symbols which came under their notice, not that we agree with them in the purpose they had in view. We subscribe only to that which they have well done, without purpose, unwittingly. They have drawn the charge from the *cannon* of the Papal theory of the sacraments, and it may now be fired off without harm. In attempting to prove the "sacramentality of symbols," they have reduced all sacraments to the same level. They have elevated nothing; but they have certainly lowered something—even that which was not intended. We would not be understood as assenting to what we consider they have proved all sacraments to be. For we regard the Christian sacraments as occupying a much higher place. We only wish to intimate, that, in proving too much, they have overshot their mark, and broken down completely the Papal theory of the Christian sacraments. In that they have done a good service, and we thank them for it.

But let these gentlemen speak for themselves: "The holy sacraments of the Church are examples, in the highest degree, of this principle of figurative or symbolic teaching. They, indeed, are not only signs of unseen things, but the channels and instruments of grace." [The lowest kind of churchmen would not object to this. It is the common sentiment of the

affects to style his own Church on the title-page of his works. The courts would undoubtedly award such a bequest to the Church of Rome. We do not know whether such a decision would be agreeable to the Rector of St. Peter's.

whole Christian world.] "The latter quality we do not claim for the speaking symbolism of a material Church;" [but it will be found they do claim it in their principle of "sacramentality;"] "but architecture is an emblem of the invisible abstract no less than Holy Baptism and the Lord's Supper. Besides the two sacraments, κατ' ἐξόχην, our Church, [the Church of England,] recognizes other offices, such as marriage, confirmation and the like, as Sacramentals." This, undeniably, is a piece of information. And why did they not go the whole figure, and say—what they doubtless intended should be included in the words, "and the like,"—the Church of England recognizes *seven* sacraments? They were not quite bold enough for that. But it was worth something to get in two links of the chain, with the remainder *symbolized* in an *et cetera*. While inculcating the doctrine of symbols, they might, in this form, give a practical example. It is reported there is a sly way of doing a thing. "*Other* offices, such as marriage, confirmation, and *the like*, as *sacramentals*." Observe, they do not say sacraments. No, that would be too startling. Two links of the chain, coupled with the rest behind the phrase "and the like," would do for a beginning; and they who would accept, without reflection, the word "sacramentals," would naturally soon be prepared for the word *sacraments*. It would have been useful to us, we confess, if these gentlemen had condescended to point out the difference between these words in such a use. The truth we fear is, such a distinction, if any could be made, would have been foreign to their purpose. According to these authorities, then, the Church of England has *four* sacraments, "*and the like!*"

But it is time to notice how this "sacramentality of symbols," and of such symbols, affects the character of the Christian sacraments, qualifying them, and reducing them to a level, not very satisfactory even to the lowest kind of Churchmen.

Sacramentality, it is true, is an abstract term. Nevertheless, its meaning, if it means anything, cannot be mistaken, as denoting anything less, in such an application, than a vital attribute of a sacrament. In other words, it is a part of a sacrament, the whole of which must be found, as we suppose, in things of the same class, and inasmuch as it is avowed by

those gentlemen, that "sacramentality runs through all the arrangements and details of Christian architecture," it may be convenient, for ought we know, to add to the number of the sacraments indefinitely. It took a long while, some centuries, to get up the number from two to seven. But now that this new field of sacraments has been opened, in church architecture and ornaments—indeed, the field is much wider than that —the principle once conceded, new sacraments may be thrust upon us with great rapidity. We can see no good reason why, on this principle, there should not be hundreds, and even thousands, of sacraments, forever multiplying, as the field of Christian arts is extended, and as their productions become more numerous. We leave it with these translators and editors of Durandus, or to the Ecclesiological society, to determine what and how many of these things may be necessary to constitute a sacrament. They who have taken the matter in hand, are, perhaps, bound to perfect the science; for a science, doubtless, it must become, before any thing very definite, for practical purposes, can be fixed. It is now a chaos. We must fain wait for a scientific consummation.

In the preface to the work now under consideration, the translators and editors say: "If the following pages are at all useful in pointing out the sacramental character of Catholic art, we shall be abundantly rewarded, as being fellow-workers with him (Durandus) in the setting forth of our, now too much forgotten, Church principle." "Sacramentality," say these gentlemen, "is symbolism applied to the truth *κατ' ἐξόχην*." (p. 25.) Again: "Sacramentality is that characteristic which so strikingly distinguishes ancient ecclesiastical architecture from our own. By this word we mean to convey the idea that, by the outward and visible form, is signified something inward and spiritual; that the material fabric symbolizes, embodies, figures, represents, expresses, answers to, some abstract meaning. * * It must be Christian reality, the true expression of a true ideal, which makes Catholic architecture what it is. This Christian reality we would call *sacramentality*." (p. 26.) "We have endeavored to enunciate the principle of sacramentality as essential for the full appreciation and successful imitation of ancient church architecture." (p. 34.) "Seeing that

there are strong reasons *a priori*, for believing that the ritual and architecture of the Church would partake of a decidedly symbolical character; that by the analogy of the practice among all religionists, of the operations of God in nature, of the conditions of art, and especially of the whole sacramental system of the Church, it is likely that church architecture itself would be sacramental, and a material fabric essentially figurative of the purpose for which it was designed; that an actual Christian church, taken as we find it, has such accidents as can be explained on no other than a symbolical supposition, and might be analyzed into just those elements from which, by induction, we first constructed an hypothetical Christian church; and lastly, that from express and continuous historical testimony, without any actual acquaintance with existing fabrics, we might have deduced that the material church would be itself, in some extent, a figurative expression of the religion for the celebration of which it is constructed, it does not seem too much to assert, that Christian architecture owes its distinctive peculiarities to its sacramental character, and that consequently we can neither appreciate ancient examples, nor hope to rival them, at least in their perfection, without taking into account this principle of their design. In other words, the cause of that indefinable difference between an ancient and modern church, is neither association of ideas, nor correctness of detail, nor picturesqueness, nor of a mechanical nature, but the sacramentality, the religious symbolism, which distinguished and sanctified this, as every other branch of the mediæval art." (pp. 77 and 78.)

If these extracts do not present a distinct meaning of what the reverend authors intend by the "sacramentality" of Christian architecture, and of the furniture and ornaments of Christian churches, it is not because we have not endeavored fairly to present that meaning. We confess we have labored in vain to find it, to our own personal satisfaction. We have only wondered at the presumption, at the audacity of these gentlemen, in attempting to affix a sacramental character to such subjects. The sacraments of Christianity we have ever been accustomed to regard as of too high, too sacred a character, to be thus confounded with the accidents of history, no matter what parts of

history they be; too sacred, in a word, to be thus profaned. For there is no escape from the moral effect on the mind, that, when put in such company, the Christian sacraments are dragged down from their lofty and divinely appointed position. These other objects, the mere inventions of human art—no higher claim is asserted for them—are not, cannot be elevated above their own appropriate level; whereas, it can never be said that the Christian sacraments are not debased by such association. We have already intimated that we have no objection, that the Papal theory of the sacraments should be exploded, in the hands of its advocates, as it most effectually is in this case; but God forbid that the sacraments of Christianity, as appointed by Christ himself, should be impaired by the same means. The entire train of reasoning by which these gentlemen have attempted to foist church architecture and decorations into the condition of "sacramentality," effectually and forever breaks down the character claimed for the sacraments of Baptism and the Lord's Supper by the church of Rome. And it does more: It essentially mars and wounds their character, as maintained by the whole Christian world. We leave them to settle for their own offence done to Rome in this particular, while we protest against such a profanation of the Christian sacraments. Doubtless, they will be forgiven at Rome, first, because they are in the right drift, besides being sturdy advocates of that which is most dear to Papacy; and next, because this bearing of their argument on the Papal theory of the sacraments, to which we have alluded, is rather indirect than direct, rather inferential than positive, though, in sound logic, it has a very decided and positive character. Inasmuch as the Papal theory of the sacraments is not directly assailed by intention or in fact, the Papists will not trouble themselves about it. Nothing could be more remote from the purpose of these gentlemen than to offend in that particular. It was their zeal to establish the sacramental character of symbols, which, by necessary implication, swept away the objectionable parts of the Papal theory of the commonly recognized sacraments, and left them simple channels and instruments of grace, which all Christians not only assent to, but maintain. Their argument for the sacramentality of symbols,

is an argument for Baptism and the Lord's Supper, and no more than that which they ascribed to the former, could be claimed for the latter. They failed in their main purpose, and succeeded only in what they did not intend. Their fault is, that they reduced the sacraments to a level which ought to shock all Christian minds. In advocating their theory of symbols, they laid violent hands on the sacraments of Christianity, which it was profanity for them to touch in such a connection, directly or indirectly. It is by the latter method that the effect, not intended, is produced; for it is impossible, in such an intimate relationship, as is here created, between the Christian sacraments and the symbolism of church architecture and ornamentation, that the comparative want of dignity in the one class of objects, should not ally itself, in men's minds, with what should ever be the lofty and holy character of the other. That both should be regarded as sacramental, whether equally so or not, the difference will not be commonly estimated; and the shocking profanity of the association cannot be avoided.

If such are the fruits of ecclesiological societies, we say, Procul, O procul este Profani! They are well and pertinently rebuked by the sentiments of a heathen poet. And yet, so far as appears, the Cambridge Camden (Ecclesiological) Society of England, was the originator of this new theory; and the New York Ecclesiological Society is apparently following in the same steps, and copying the same ideas. If we are mistaken, we should be most happy to be corrected.

So much of an alarming, even of an astounding character, has happened to the Church of England and to our own Church, within the last few years, regarding the encroachments of Rome, and apostacies to that quarter, that we hardly know where we are, or what to expect. The book before us is a part of this history, and one of its developments, more properly, perhaps, we should say, one of its causes, itself caused by things of the kind, which had preceded it. The first book of the *Rationale Divinorum Officiorum* of Durandus was translated and edited in the same manner as was Dr. Moehler's Symbolism, to meet the exigency. If we were a court authorized to pass sentence on the first named of these two works, we know not what shape we should give to it, or how to define the

occasion, or in what terms to enunciate it. It is a perfect non-descript portion of history. There is an audacity in it which we can hardly account for, except on the principle that, *quem Deus vult perdere, prius dementat* For it seems to us perfectly suicidal. Did the editors of Durandus imagine that the Church of England would kindly entertain such an enormity? They propound a theory that would degrade and debase the sacraments of Christianity! For within the range of the objects which they propose to be regarded as sacramental in their nature and character, we have not only things which are very decent in their appropriate place and position, but things very indecent in any place, and in any position. For example of the latter class, the following extract is from the pages of the introductory essay of the translators of Durandus' *Rationale*, the very book now under revision:

"We must say a few words on the least pleasing part of the study of Symbolism. We mean the satirical representations which record the feuds between the secular and the regular clergy. Thus, in the churches of the latter, we have, principally as stall-work, figures of a fox preaching to geese. In those of the latter, (former?) an ass's head under a cowl; or, which is very frequent, both in wood-work, and as a gurgoyle, the cowled double face. As a specimen of these designs, we may mention the stalls in East Brent, Somersetshire. A fox hung by a goose, with two cubs yelping at the foot of the gallows; a monkey at prayers, with an owl perched over his head; another monkey holding a halbert; a fox with a mitre and staff; a young fox in chains, a bag of money in his right paw, and geese and cranes on each side. To these objectionable devices, may be added, such as the baptism of a dog, in one of the Stanford churches, and others in Northampton, St. Peter's, of Norman date. One of the grossest which we have ever seen, is to be found on the north side of the chancel arch of Nelsea, Somersetshire."—(pp. 111 and 112.)

We should very much like to hear one of the Reverend lecturers on Ecclesiology, of the New York Society for example, gravely discoursing on "the sacramentality" of the above described symbols, if, indeed, it were not almost too shocking

to be mentioned. And yet, we can hardly see why, from the rapid progress recently made in symbolizing, the members of our Ecclesiological Societies should not acquire an admiration and affection even for such things as these. Have they not already been occupied with trifles equally frivolous, equally absurd, equally ridiculous—we had almost said equally profane and revolting? If we are to take the mediæval arts as we take Scripture, fully confiding that there is always some important and "sacramental" meaning in them, why not take the "fox preaching to geese," "the ass's head under a cowl," the "double face in a cowl," the "fox hung by a goose, and his cubs" bemoaning themselves "at the foot of the gallows," the "monkey at prayers, and the owl over his head," the "fox with mitre and staff, and a bag of money in his paw," surrounded with "geese and cranes," &c., &c.? These, doubtless, are veritable symbols of historical facts, appertaining to the mediæval ages, which, if not very edifying, are at least instructive. If there were not truths in them, they never would have been introduced, much less tolerated, in the places where they are even now to be found, and where, by reason of this exemplary veneration for the arts of those times, they will probably long remain.

The truth, undoubtedly, is, that these and all other specimens of mediæval art, cathedrals, churches, monasteries and other religious houses, their furniture, statuary, paintings, illuminated manuscripts, &c., to illustrate religious ideas, and ideas in religion, doctrinal and other, were simple accidents of history, characteristic of the times, precisely as the inventions of the arts of our own time are, within the domain of art, characteristic of the age in which we live. They are always interesting, always instructive, and some of them are eminently worthy of being copied. But we solemnly protest against their being set up, as proposed in the book now under notice, and in other quarters, such as the Ecclesiological Societies, to teach the Christian religion as reliably symbolical of the great, vital and practical truths of the gospel. And we religiously believe that the whole system of Symbolism, as taught in this book and elsewhere, is a new, another gospel than that which Paul

preached. We admit that it is not conclusive to say that no such means were employed by the Apostles; for in the nature of things, they could not be, as they were not extant. But we do understand that the symbols of the Cross and of the Christian sacraments, not otherwise made palpable to our bodily senses, than the administration and use of the sacraments must necessarily be so, in connection with preaching, were very effective then. They commanded the attention of the world. They entered the mind, reached the heart, touched the conscience; and converts were multiplied with great rapidity. Whereas, what is the effect of these vaunted specimens of mediæval art on the conscience, display them as you will, in all their magnificence, splendor and perfection; and praise them as you will; and talk of their symbolical and sacramental character as you will; and of their beauty and fine effect as monuments or works of art—what is their effect? As preachers of the gospel, they have proved a perfect failure from the beginning, and they are still a perfect failure. In the department of æsthetics, for a cultivated and contemplative mind, we admit they often afford great satisfaction; but for "turning transgressors from the errors of their ways," there is precious little, if any, recorded evidence of this good effect. We know how the preaching of the Apostles, without these aids—alas, that they should ever be regarded as aids!—told upon the mind and heart of the world. We know how the preaching of the gospel in the palmy days of the primitive Church, when every Christian was an iconoclast, and not an image of any description was tolerated, told on mankind. We know how it tells now, under a simple and direct address of evangelical truth, to the heart and conscience of the sinner. But introduce that same sinner to this world of mediæval art; direct his attention to the imposing grandeur of the temple in which he stands; point him to this, that, and the other window of stained glass and graphic delineations of historical or biographical subjects; tell him of the saints whose speaking statues stand in the niches on the walls; bid him lift up his eyes to the angels in fresco, sailing through the vault above; show him the "Blessed Virgin," with the infant Saviour in her arms, or assisting at his coronation as king of heaven, herself the

queen; expound to him the entire chapter of these various and impressive arts; and, last of all, point him to the crucifix on the altar; and if you will promise him absolution from his sins and the salvation of his soul, he believing that you have power to grant both, he will perhaps fall upon his knees, apparently to worship the things you have shown him, confused and distracted though he be by this various and wondrous exhibition of art. Need we say which is most likely to prove a genuine Christian convert, he who has simply been told that he is a sinner, so as to believe it, and that "Christ Jesus came into the world to save sinners," so as to entertain that also as glad tidings in his need; or he to whom you may have shown and expounded all the symbolical representations of the best furnished cathedral in Christendom?

"In entering the gorgeous edifice of the ancient (mediæval) church, one's feelings are very much such as might belong to a descent into some stalactite cavern, the sad magnificence of which is never cheered by the beauties of heaven; for there is no noon, there is no summer. The wonders of the place must be seen by the glare of artificial light, which confounds objects as much as reveals them, and which fills the place more with fumes than with any genial influence. In this dim theatre, forms stand out as if a senate of divinities had been assembled; but approach them, all is hard, cold, silent. Drops are distilling from the vault; and every stony icicle that glistens in the light, seems as if endued with penitence, or as if contrition were the very temper of the place. But do those drops fertilize the ground on which they fall? No, they do but trickle a moment, and then add stone to stone—chill to chill. Does the involuntary exclamation break from the bosom, in such a place, 'surely this is the gate of heaven!' Rather one shudders with the apprehension that one is entering the shadows of the valley of death, and that the only safety is in a quick return to the upper world."

Though this extract be somewhat pertinently descriptive of some specimens of mediæval churches, we do not mean to intimate that there is no religious solemnity in them. So there is in the cavern above described.

If, however, you will have magnificent churches, richly en-

dowed with productions of the arts, mediæval or other, le them be in all things appropriately Christian, if that rule ca be precisely ascertained for such an object; but let them no be put forward as a substitute for the preaching of the Gospel For highly cultivated Christian tastes, they may be agreeabl and satisfactory as æsthetical compositions. But in seeking t push them beyond the domain of æsthetics proper, and t charge them with the functions of teaching dogmatical theolog and evangelical truth, is a perversion of their legitimate pur pose, and a usurpation of a definite and fixed ordinance of God as found in the offices of the Christian ministry.

But besides that we are not prepared to award what i claimed of the symbolical and "sacramental" character o mediæval art, in the churches of these times, and in their ap pointments, we are forced to discover and allege the weakness sometimes the want of discrimination and good taste, and th servile admiration, so often and so extensively exhibited, in th almost unqualified acceptation, as standards, of the structure and monuments of the middle ages. There is nothing mor common than an epidemic of a specific passion, with whicl people are sometimes seized; and when once a decided type i manifested, it often rages like the cholera or the plague, witl scarcely less devastation of its own peculiar kind. And there i another feature of likeness in the case, viz., that it seizes on par ticular classes. Decidedly, this inordinate admiration of medi æval Christian art, is a disease of a class, and it has mad fearful havoc in their ranks. Infatuation and madness are th prominent characteristics of its career. No matter what pueri lity, what absurdity, what grossness, what deformity of nature what indecency even, may be raked up from the sewers of anti quity, or discovered in the ruins of a religious house of th dark ages, it is instantly transformed into a holy symbol, int a "sacramental" relic, and not unlikely an ecclesiologica society will be summoned to a special session for its solemn consecration to some religious use. Next comes an elaborat oration from some reverend professor, to expound its myste rious significations. Of course, a report thereof will most fitly require a place in a periodical devoted to such uses, to enlighten the Church, and edify the Christian world. This is scarcely an

exaggerated picture of sober fact. Is it not a disease infecting a class?

Plunge into the dark ages, if you will, to cater for their venerable relics; but we pray you to show some discrimination and taste, on returning with your arms full, that we may not be required to admire every thing that can be found in those regions. Above all, do not claim to add too much to the ritual of our religion, and to the furniture of our churches, from that quarter. And we beseech you to have so much of the fear of God before your eyes, as not to propose the mediæval arts for interpreters of the mysteries of the Gospel, as means without which they could not be understood. We will consent to the modeling of church architecture after the patterns of those times, so far as they are adapted to our own, and consistent with the object of accomplishing the greatest amount of good, with a given amount of means. But we confess, that we would rather celebrate our ritual, and hear the Gospel preached in a Quaker meeting house, than in a costly cathedral, if the latter can be had only by depriving a thousand or a million of souls of the means of salvation, and if the main purpose be to establish a system of "sacramental" symbolising, instead of preaching "Christ and him crucified" to a lost world. There is, we think, a spiritual as well as a commercial economy to be considered in church building. The latter is worth something, but the former is paramount. We deny that Christianity has invested itself with the symbols of material art, as a sine qua non, or that they are essential to its purpose as aids. Surely, it was never more pure or more effective, than when first proclaimed, without the slightest aid of art, even without a ritual, by the mouth of the apostles.

Though our authors of the introductory essay, have opened a vast field of thought, in which, at least to a somewhat larger extent, we should like to follow them, if we had space, we are forced to turn our backs upon them with a single thought of our own, which has impressed us deeply in reviewing their work, to wit, that the system of "symbolism of churches and church ornaments," in its practical operation, instead of opening the way to God himself as the proper object of worship, and to Christ as the great High Priest between God and man, itself

so occupies the intermediate ground between the worshipper a God, and between Christ and the sinner, as to bar access God and the Mediator. Such, we are sorry to say, is our de and painful conviction. This is a new thing to us Prot tants, a new science, a new study, a new Gospel—more th can be mastered by the greatest intellect. As a simple, pl man, the sinner, is lost at once. What is he to do? goes into one of these churches, full of mediæval art, and put to his task. When and how will he ever get through wi it? And if he should be successful, where and what will be, when he has learned his lesson? Alas! no nearer to G no nearer to Christ, no nearer to heaven, as we fear. He wi peradventure, apprehend less of God, of Christ, and of heav by reason of the obstacles interposed.

It is a mechanism of a vast and complicated structure, whi he cannot break through, and find his way to God, to Chri He is forever retained a student of the arts, with which he surrounded. Such, we think, was not the purpose of the G pel. But we fear it answers too well the purpose of those w have devised it—to subject the mind to man, instead of su jecting the heart to God.

But it is time that we come to the consideration of Durand himself. He was born about the year 1220, and died in 12 He first acquired some reputation in the world of letters; w chaplain to Pope Clement IV.; afterwards auditor to the sacr palace; next legate of Pope Gregory X. at the Council Lyons; was made captain of the Papal forces, and figured w in military life; and was appointed to the See of Mende 1286. His *Rationale* was the first work, from the pen of uninspired writer, ever printed—a somewhat remarkable ac dent in the history of printing.

Fortunately for us, in this case, Durandus will require less notice than his translators and editors. One could hard imagine why his *Rationale Divinorum Officiorum* should regarded as of sufficient importance to be done into Engli except for the exigency of the time, and the special purp which the translators seem to have had in view. They appe to have wanted something whereon to hang a tale. They h a theory to propound, and they must have a text. Their te

concisely stated, may be found in the first sentence of the third chapter of the first book of Durandus, as follows: "Pictures and ornaments in churches are the lessons and Scriptures of the laity." Such, avowedly, was their original purpose; and such is the purpose now, if we rightly apprehend the aims of the ecclesiological societies. Can there be a more flagrant treason to the authority and purpose of the Bible? The Oxford Tractarian disease had begun to rage with considerable furor, and it was just the time, (1843)—if ever a fit time could be—for the publication in England of the first book of the *Rationale*. It is difficult to divine what high merit the translators could have discovered in the book itself, to justify their choice and their zeal. But the subject was pertinent to their purpose, and the authority not positively mean.

It should not be expected of a writer of that age, (we beg pardon for such disrespect to the model period of the Church, as some would have it,) that he should display that manly vigor of sentiment and force of logic—if he were only fair—which generally characterize the writings of Moehler. Of course, since Moehler is on the same side, we shall not be accused of illiberality in this comparison. But the lapse of five centuries makes an amazing difference, both in the character and style of men's thoughts on religion and philosophy, especially if the starting point of this difference of time, be about the middle of the middle ages. Here, again, we must beg pardon; for we fear we may be found wanting, as compared with some of our neighbors, in the organ of veneration for those times.

But perhaps the want of logical acumen in Bishop Durandus, may be accounted for in two or three ways, connected with his social position. First, he was a bishop, and wrote for his flock; and it was a characteristic virtue of the sheep of those times, not to criticise the shepherd; but to obey the indications of his staff, and to take what he provided. Next, as the *Rationale* was the first uninspired book ever printed, the author cannot be supposed to have written in fear of the criticisms of a periodical press, or of any other literary opponent. And lastly, a bishop of those times was to be obeyed, not contradicted. It was enough for him to say or write a thing, and it was the duty of the people to take it precisely as he gave it out, without ques-

tion. Whatever he put down as proof, must be taken for proof. He was, as his translators say, evidently very familiar with the Scriptures, and probably a very good man. We know nothing to the contrary. But we have seen many a good old puritan woman, who could cite Scripture as fluently as the bishop of Mende, and quite as pertinently. We confess, that the bishop's talent in this way, has revived our recollections of this kind with great force; and we like it, too, there is something so simple and so honest in it. But we must also confess, that the reasoning and logic, in both cases, are often amusing failures. Nevertheless, as the cross is used by the Papists to keep off evil spirits, we have more faith in Scripture for that effect, whether employed by a good old Puritan woman, or by the Bishop of Mende. Both, doubtless, have been useful in this way, and perhaps equally so, however their skill may have failed to establish a logical sequence.

We will give a few examples of the bishop's exceeding *naiveté* in citing Scripture, in support or illustration of his propositions, and these we take at random, without any pains for selection. Of the profound subject he had taken in hand, he says: "The well is deep, and I have nothing to draw with." In vindication of the new system of symbols, one of his citations is admirable: "The priesthood being changed, there is made of necessity a change likewise of the law." The following, as will be seen, is original with the author: "The curtains of the Tabernacle were formed of four colors, as the world is composed of four elements." The following is rather an unfortunate illustration: "The roof of a church representeth charity, which covereth a multitude of sins!" The bishop, in his simplicity, evidently did not perceive the *double entendre*. "The door of a church representeth obedience, of which the Lord saith, 'if thou wilt *enter* into life, keep the commandments;' and the pavement, humility, of which the Psalmist saith, 'my soul cleaveth to the *pavement*.'" We, of course, in all these citations, give the version which the bishop employed. "A church hath four walls, which signify justice, fortitude, temperance, prudence. Hence, the Apocalypse saith, 'the city lieth four square.'" Doubtless it would have been more happy, if the bishop had made the fashion of the church follow from the

pattern of the heavenly Jerusalem given in the Apocalypse, rather than to model the latter from the former. But it so happens, that our symbolisers often exalt their theory above its types, and we have heard a churchman say, that he expected our Prayer Book would be used in heaven! Again, the bishop (original): "Flavianus and Theodosus taught the antiphonal method of chanting, having received it from St. Ignatius, who himself learnt it by inspiration." "The towers (of a church) are the preachers and prelates of the Church, which are her bulwark and defence. Whence the Bridegroom in the Canticles saith to the Bride: 'Thy neck is like the *tower* of David, builded for an *armory*.'" Here, again, the thing typified is invested with the dignity of a type, besides that the likeness is fanciful, as will often be seen. "The cock at the summit of the church is the type of the preachers." Excellent. The bishop has a great liking for this symbol, because the cock flaps his wings, and gives warning of approaching day, by crowing early and bravely. He saith: "Woe to them that sleep! Awake thou that sleepest!" "The iron rod whereon the cock sitteth, representeth the discourse of the preacher, that he speaketh not of man, but of God, according to that saying, 'If any man speak, let him speak as the oracles of God.' But, in that the iron rod is placed above the cross, on the summit of the church, it signifieth that Holy Scripture is now consummated and confirmed. Whence saith our Lord in his passion: 'It is finished.'" This, indeed, is rather a shocking instance of the extravagance of symbolists. "The glass (and pictured) windows in a church are Holy Scriptures." It is for that, precisely, that we object to them, so far as they are so taken, as they are often fabulous and fanciful. "The piers of the church are bishops and doctors—are called silver, according to that saying in the Song of Songs: 'He made silver columns.'—Although the piers are more in number than seven, yet they are called seven, according to that saying, 'Wisdom hath builded her house. She hath hewn out her *seven* pillars.' St. James and St. John, as the apostle testifieth, 'seemed to be pillars.' * * * The stalls in the church signify the contemplative, who are compared to gold. Whence he saith in the Canticles, 'He made a golden seat.' The beams in the

Church, and the vaulting or ceiling, are preachers who sustain it, of whom the Bridegroom saith, in the Canticles, 'The beams of our house are cedar, and its ceiling, fir.' * * * The Horologium is to teach the priests to observe the canonical hours, as he saith: 'seven times a day do I praise thee.' In the church men and women sit apart, because as the apostle saith: 'God is faithful, who will not suffer you to be tempted above that ye are able.' Also, that the bolder and stronger sex should take their place in the position fittest for action. To this pertaineth the vision of St. John, who 'beheld a mighty angel placing his right foot in the sea.'"

We might extend these quotations indefinitely; they are, indeed, so curious, so unique, that we have been strongly tempted to go further. But these are sufficient, though selected, here and there, from the first of nine chapters. They are, we think, a tolerably fair specimen of the whole. We are not sure, which would beat, in a race of Scripture citation, and in skill of application, a good old puritan saint, or the bishop of Mende. If we might be permitted to choose out of the former class, we believe we could make the bishop's competitors come out at least as good as neck and neck.

And such is the authority proposed, to recommend to us the system of "symbolism of churches and church ornaments!" We do not say that the Bishop of Mende has not written many instructive, good and edifying things. He certainly has, and so has many a good Puritan done since, in like manner, though not precisely for the same object. But we confess we cannot fully comprehend why Durandus should be put forward as authority for a system of symbolism, except from an amazing poverty of material of the kind. The latter, perhaps, is a fair conclusion, as the whole territory was open to these enterprizing translators and essayists, who seem to have been interested in making the best possible selection out of that, as they, doubtless, think, rich field of mediæval talent.

If we could have given advice to these gentlemen, it should have been this: make to yourselves a system of symbolism to interpret that of Durandus. As the unskilful performer on the violin, after having drawn his bow across the strings of the instrument with very little success, declared with some vexation

that there was music there, if one could only get it out, so these gentlemen should not only have averred stoutly—as, indeed, they have done—that there was music in Durandus; but they should have invented and applied a new mystic power of a like kind, to bring it out. They should have wrapped themselves in mystery, and quoted Scripture more, as Durandus did, no matter whether it was applicable or not, so that it should have some good sound in it. They should not have attempted to reason on a subject which had very little reason in it. In a cloud of mysticism they might, perhaps, have been safely housed. But to attempt a philosophical, analogical, inductive argument, was a great mistake. To challenge thinking minds, was to purchase discomfiture. They wanted the element of faith, of entire submissive susceptibility, to lean upon; a faith that believed beforehand, and that was ready to entertain any absurdity, however gross. In that way, and with such material to work upon, they might, perhaps, have succeeded. Some of our churches, manifestly, if we might judge from the symbols they have displayed, have adopted them in faith. The truth is, they are, for the most part, mere matters of fancy. If the people generally knew the origin of some of them, and what they signify, they would be shocked; for many of them are fabulous, and some are Pagan.

Or why did they not plunge into Swedenborgianism at a single bound? They surely got half way there, if not a little more. The two systems are one in principle, and Swedenborgianism has the advantage of a perfected science; whereas this new Gospel is so unskilfully framed, that the hand of quackery is apparent to the eye of the most casual observer. It is too late in the day for such an imposition. If Durandus made a good trade of it in his time, the present, we think, is not the age in which to vend such wares.

It is, perhaps, proper to remark, in this connection, that we, Americans, are too much addicted to do things in a passion, and sometimes, by that means, to go into excess. This result appears in our Church, at least in two ways. First, in the decorations with evergreens for Christmas. With all the faults of the Papal Church, her bishops tried hard to moderate this passion; but it was popular, and the tide very essentially im-

paired their influence. The force of custom, however, has been very much abated in Europe; and we now see in the churches of England and elsewhere at Christmas, only here and there a sprig of evergreen, which might be all done by a single man in one day. But in our country and Church, there has been a perfect furor for evergreens at Christmas, and for the symbols created by them. It is, perhaps, somewhat abated here; but the ladies of a parish are usually occupied many days before Christmas, in these decorations, not unfrequently to suspend some of the stated lectures or seasons of public worship, besides putting in requisition the aid of gentlemen.

We have recently, in some places, gone into a like excess of symbolizing, in church architecture, more especially in stained glass and pictorial designs; and the infection is apparently spreading. While the older churches of England, (we cannot speak for those lately built) ordinarily, show but one window—the large one behind the altar—stained and ornamented with symbolic designs, we have churches, every pane of glass in which is colored, and every window illustrated with symbols. Could they be shaken up, they would make admirable kaleidoscopes. Is it not true that our passion for novelties tends too much to excess? We shall be the last to object to improvements in church architecture, and to copying the best models, whether derived from antiquity or illustrated by the genius of the age. While we desire to cultivate a proper reverence for that which is old, when really excellent, we would not stultify the artists of our own time. It requires an artist to judge of art, and the same talents which can appreciate the excellence of the past, are worthy of at least some respect for their own designs. We must necessarily have a starting point, and a material of talent, to determine what is good; and if that is not to be found in the age in which we live, we beg to know where it is to be found? In the past, will it be said? But how can you settle that question without a talent of appreciation? Granting that, you have given up the main point, and the artists of the present generation are worth something. Obviously, we are forced to render them respect.

We may also remark here, that our essayists, the translators of Durandus, glided into the Papistical cant of the "Blessed

Virgin," and the like, with a very tolerable grace. And here we have a word to say on this species of cant—for cant it is undoubtedly. In offices of prayer and devotion, and indeed in all parts of our ritual, by which we express our need of the attributes of the Divine Being, of the intercessions of the Mediator, and of the aids of the Holy Spirit, we employ such epithets, in application to God, and to the persons of the Divine Trinity, as will naturally express those wants and our relations to God, as dependent and needy creatures. But when speaking of God, of the Saviour, and of the Holy Ghost, in the abstract, the application of epithets, of whatever quality, as terms of affection and honor, are, if we mistake not, diminutive. A great, a loved and honored name is never made greater, or more commended to our love and respect, by titles; but those very qualities of mind go halting under the ministration of such aids. It is the simple name, if it be a great name, which we want, and nothing more. All titles, in such a case, are diminutive. The term Holy is a part of the name of the third person of the Trinity, and is, therefore, with propriety applied to the Spirit of God, as the Holy Spirit or the Holy Ghost. Immemorial usage has also applied the term Saint to the Apostles, and to certain eminent dignitaries of the Church in ancient times; and to drop this custom would be a species of violence. But the "Blessed Saint Bernard" is Papistical cant; and the "Blessed Virgin," too, we think, is the same thing. "The Blessed Saviour," as a common appellation, belongs to the same category, and is diminutive. The common application of the term "Blessed," in such cases, is Papistical, or indicates those who are Papistically inclined. It is CANT.

But let us proceed to the consideration of Moehler's "Symbolism." This book is worthy of a more extended notice than can here be given. It will be understood that it treats of a different subject from that which we have had under consideration, and is an "exposition of the doctrinal differences between Catholics and Protestants, as evidenced by their symbolical writings," or creeds. Nevertheless, there is an intimate affinity between the subjects, and Robertson's translation of Moehler was undertaken and published contemporaneously with that

of Durandus, and with the same benevolent design towards Protestants. It was thought that the Tractarians of England had prepared the way for its reception and usefulness. Events, we are happy to say, have, in a great degree, disappointed this expectation, though Moehler is not a man to be despised. Durandus can much more easily be disposed of. He is too puerile and too absurd to command permanent respect; and his translators and editors, so far as this work is concerned, are doomed to the same fate. But Moehler is manly and philosophical, and thinks and writes with a vigor characteristic of the age. For a Papist, he exhibits an unusual amount of fairness—we should rather say, *apparent* fairness—towards Protestants. He professes, and would appear, to give the Protestants a hearing. But he could not be *really* fair to Protestants, in loyalty to Rome. On the great points, on which all depends in the controversy, he fails to make out his case, and falls to the ground, or flounders in difficulty. Thanks to the inevitable weakness of his cause. It was not for lack of an able advocate.

Although Bossuet in his *Variations* was in the same track, it cannot be said that the two writers occupy the same ground. Their modes of argument are essentially different. Moehler had the advantage of coming later into the field, and of studying his tactics in sight of the battles fought before his time. He rejected most of the weapons which had been broken and splintered in former combats, though he was forced to employ some of them. But he had genius enough to mark out his own campaign, and to determine its details, most of which were peculiar to himself. He departs so much from all former modes of warfare on his own side, as doubtless to have often startled the lookers-on at Rome; and we can easily imagine that even now they are not altogether exempt from anxiety. For we shall yet have occasion to see that his boldness has shaken the very foundations of the Papal throne, and essentially impaired some of its most important pretensions.

It cannot but be well pleasing to the members of the Church of England, and consequently to those of the Protestant Episcopal Church in the United States, that, with all his sagacity, Moehler has not been able to discover a single vulnerable point in that branch of the Protestant Reformation, nor with all his

powers, to inflict a single wound in that quarter. In the list of the symbolical writings of the different branches of the Protestant Churches, which he proposes in his introduction as subjects of consideration, he does, indeed, name the XXXIX *Articles* of the Church of England; but thenceforward he ignores them almost entirely, and spends nearly all his force on the Lutherans and Calvinists. The hardest thing he has said of the Church of England, is the following:—"In the Anglican Church, the internal self-contradiction was carried to the extremest pitch. A Catholic hierarchy, and a Protestant system of faith, in one and the same community! The Anglican bishops boast that by means of Catholic ordination, they descend in an unbroken succession from the Apostles; and are, accordingly, in a most intimate and living connection with the ancient Church. And yet, by their participation in the ecclesiastical revolution, (the English Reformation,) they broke off the chain of tradition."—(p. 414.) The truth of history is in substance here, and with all Moehler's skill of statement for the case, he has not been able to inflict a wound. The Anglican bishops, however, do not boast of what Moehler understands by "Catholic ordination." It is enough for them that they have Episcopal orders, no matter in what line. The papacy with them is nothing; it is nothing with any body who rightly apprehends its position as a usurpation. But Episcopacy is all that it is required to find. And who will say that the Church of England has ever been without that? Nor could the English Episcopacy be vitiated by what Moehler calls the "ecclesiastical revolution," or the English Reformation; for the Church of England was a complete Church, and could not lose its rights as such, by any acts of princes. She was as much a Church as the Church of Rome, and as a branch of the Catholic Church, was rightfully independent in her prerogatives. The allegiance renounced in the English Reformation, was that of a prince against a prince, of a court against a court, of a political corporation against another of the same class. It was a transaction of the court of England in relation to the court, not to the Church of Rome. For history and fact make a difference between the last two—so great, so radical, so fundamental a difference, that they cannot be identified. The sever-

ance from the court of Rome, therefore, effected by Henry the Eighth, was not an ecclesiastical schism, nor had it the slightest shadow of such a transaction; but it was purely the severance of political ties by a political corporation, and by political agents. The internal reformations effected in the Church of England in connection with the crown, subsequent to the separation from the court of Rome, were acts of independent sovereignty, for which the Church and State of England were fully and undeniably competent. Besides the proof which has been given over and over again on this point, we have great pleasure in refering to Dr. Seabury's late work on "the Continuity of the Church of England in the Sixteenth century."

Dr. Moehler, then, being a witness, after a cross-examination, the Church of England, and consequently the Protestant Episcopal Church in the United States, are fully vindicated as independent branches of the Church Catholic. If we grant Dr. Moehler his premises—which, however, cannot be granted—he might have made some impression on the position of the Church of England. But with all his ability, he has not found a single vulnerable point, nor inflicted the slightest wound. Indeed, he had too much sagacity to make a serious attempt, and has generally throughout his work, well nigh ignored the existence of the Church of England, although in his introduction, as before remarked, he promised to notice her. He has bent nearly all his energies on the Lutheran and Calvinistic branches of the Reformed Church, and there, it must be confessed, he did find some material of forcible argument. Although we, as a Church, have come out from this din of battle unscathed, untouched, we shall not desert our Protestant brethren of the above denominations, or such as are included in them, or such as have branched out from them. Our cause and theirs, against the Church of Rome, is common; and we would fight their battles, when convenient, as cheerfully as our own, against the common enemy.

Not finding the Church of England assailable, Dr. Moehler has descended with all his force, on the other quarters of Protestantism above designated; and we will endeavor to show how he has managed it. We have not space for a detailed analysis of his argument, comprised in a work of two volumes;

but can only give a brief description of his manner of conducting it.

Luther had his vulnerable points, as all the world knows. Dr. Moehler pitches directly into them, and treats them without mercy. All the world knows also how Rationalism has overrun Germany. Dr. Moehler endeavors to show that it was the legitimate fruit of Lutheranism. Calvin, according to Dr. Moehler, was a more prudent, more cautious man than Luther, besides that he came into the field enough later to profit by Luther's faults. But the strong points of Luther in his controversy with the Church of Rome, Dr. Moehler goes entirely round, shys them, keeps them out of sight. Here is not only a want of magnanimity, but a consciousness of weakness. The success of Luther would alone demonstrate the strength of his position, and Dr. Moehler has the candor to confess that Luther's ground of complaint against the administration of the Church of Rome, was just, though not, in his esteem sufficient to justify his course. But Luther acted, preached and wrote in the presence of the most intelligent portions of Christendom. The princes and the people to whom he appealed were fully competent to decide the questions at issue, on their merits. There was passion in the movement, it is true; and it was well provoked. And there was reason, and right too. The tribunal of opinion, which was to be decisive, was the most enlightened and most competent which the age could furnish; and the reasons of the cause of the Reformation were thoroughly debated, and well pondered before the decisive steps were taken. Rome, of course, would never recede, and the question was, how long the evils complained of, could or should be endured. It was a question of revolution in Church; for such was the character of the Continental Reformation, though not of the English. Rome called the former schism; but she has never been able to stamp that character on the latter. In every attempt, the charge recoils and fastens on herself. It was only on the ground of schism, that even Dr. Moehler could build a plausible argument against Luther. His reasoning is, that no state of the Church, however bad, can justify schism; and such, he maintains, was the character of the Reformation.

But, we have a reckoning with Dr. Moehler, on the ground

of his own admissions. First, he admits that the complaints of the Reformers against the Church of Rome, for her practices, as distinguished from her doctrines, were well founded and just. This, as will be seen, is an important point. But the following admission is one of astounding import: "The faults of individual Pontiffs, have not unfrequently cast a shade on the history of the Papacy." (p. 405.) "Doubtless, examples enough can be alleged of priests, bishops and *popes*, who, in the most unconscionable and unjustifiable manner, have failed to discharge their duty, when it was quite in their power to bring about a reform of morals; or who, by their own scandalous conduct and lives, have extinguished the still glimmering torch, which they ought to have kindled. *Hell hath swallowed them up.* Avowals of this kind, Catholics must not shrink from." (p. 349.)

Doubtless, Dr. Moehler would still maintain, that the authority even of *such* priests, and of *such* bishops, and of *such* Popes, as he himself has described above, is nevertheless binding on the conscience of the faithful, so long as they are priests, bishops and Popes. But it cannot be denied, that he has depicted a great exigency. Not to inquire what and how many other "priests, bishops, and *Popes*" of the Church of Rome, in the long line of her history, are truly described in the above extract from Dr. Moehler, and who, according to him, have gone down to hell; we think few will doubt, that the priests, bishops and *Popes*, who, in an "unconscionable and unjustifiable manner, and by their scandalous conduct and lives," provoked the Protestant Reformation, belong to that category; and we believe, that Dr. Moehler himself intended to be understood as placing them there. Admitting that their authority was binding on the conscience of the Church, their vices and crimes most assuredly produced a great exigency in human society, by rousing the virtuous indignation of all Christendom. Notwithstanding, in the beginning of the movement in Germany for a reformation, no one meditated schism. Luther did not. And all the world will justify their endeavors to bring about a reformation. The corruptions of the Church were so flagrant, as to put even ordinary vices to the blush. No worldly man could endure the sight of them, without disgust and repro-

bation. Luther and his associates only proclaimed these corruptions which had proclaimed themselves, and of which all the world were spectators. They remonstrated and protested against them. Were they not right? Could they have been faithful to God and the Church, if they had not done so? And what was the consequence? Instead of paying respect to this healthy conscience of Germany, and to those remonstrances against these vices, we may say, crimes of churchmen, originating and practised at the very seat of ecclesiastical empire, and sanctioned by the Pope—put forward by him—the whole power of the Pope and of Rome was mustered afresh to vindicate and sustain those vices and crimes, and to crush the remonstrants. What could the remonstrants do? Let the world, let high heaven be asked, what they were bound to do. Still they had no thought of schism, and they never proposed it to the last moment. They occupied simply the position of remonstrants against world-shaming and heaven-defying vice. And they were respectful, even towards those who had not the smallest claim for respect, except only from their official position. They entreated, they deprecated their necessity; but it was the necessity of virtue, of conscience, of the fear of God. Still they were pressed, and pressed by a vengeance, which might well be supposed to have come up from that place, where Dr. Moehler charitably admits its authors had gone. "Hell hath swallowed them up." "When," as the Doctor says, "it was quite in their power to bring about a reform of morals, they sought, by their own scandalous conduct and lives, to extinguish the still glimmering torch, which they ought to have kindled." They undertook to put an extinguisher on the last, or if not the last, certainly one of the most hopeful sparks of Christian virtue, that remained in the Church of the continent; and if they had succeeded, who can tell, if that spark would ever have been kindled again? Still the remonstrants had no thought of schism, and still they were pressed by this spirit of vengeance. The world and heaven looked on; and it may safely be left with the world and heaven to pronounce, which of the two parties had the right. The world and heaven have long since pronounced this decision, and we dare to say, that it will be

reviewed and confirmed in the judgment day in favor of the Reformers.

From beginning to the end, the Continental Reformers never proposed schism. They acted only on the defensive, of virtue against vice, of fealty to God against the spirit of an Anti-Christ of a most flagrant character. They adhered to God and to Christianity. Their persecutors were offenders of God, and violators of every Christian precept; and "hell hath swallowed them up." From stage to stage of the vindication of truth and righteousness, the Continental Reformers were forced onward in this career, by a relentless persecution. Whatever ground they took and occupied against the Church of Rome, they were compelled to take to save Christianity, and whatever could be saved of the true Church. They were certainly forced into a revolution; but where lies the responsibility? Call it schism, if you will; they neither proposed nor made it. Their position was forced by the Church of Rome, by her wrong doing, by her injustice, by her spirit of vengeance, and by her inflexible determination to support vice, and vindicate crime against man and against God.

As we have seen, the charge of schism against the Church of England, cannot be supported by the faintest shadow of evidence. Even Dr. Moehler did not dare to enter the field of argument on this point, although he must fain record a few loose remarks, intended, doubtless, to put the English Church in that position. But he imagined he had a firm grasp on the Reformed Churches of the Continent. In that, too, he made a great mistake. For, as we have seen, the fault, if fault there was—it was, indeed, a great fault—was all on the side of the Church of Rome. So far as there is anything false, or unfortunate, in the position of the Reformed Churches of the Continent, and of their Churches on this or the other side of the water, all the responsibility is on the Church of Rome. They were forced into it by their fidelity to the Gospel and to Christ, in a time of great trial. We heartily wish they had an episcopacy, and a liturgy, and we think they have suffered, and still suffer, great disadvantage for want of them. We think, if, in a liturgy for constant use, they had incorporated, as we fortunately have done, the great symbols of the Catholic faith,

they might have been saved from such deviations from that faith, as some portions of their history have recorded. But still we hold them as Protestant brethren, who, with us, in the Church of our common ancestors, "came out of great tribulation," and we pray God, that, so far as their robes have been stained by fault, they may be "washed and made white." It is, perhaps, too late for them to be made altogether such as we are, in church organization and polity. So the judicious Hooker seemed to think: "Certain Reformed Churches," he says, "the Scottish especially, and the French, which have not the government of bishops, which to remedy, it is for the one altogether too late, and too soon for the other during their present affliction and trouble. This their present defect and imperfection I had rather lament in such a case, than exagitate." (Book III. section xi.) This defect of theirs, as we have seen, was forced upon them, in a great struggle against the Church of Rome, for true Christianity—a struggle which is far from being ended. Both we and they still have a common cause, in the maintenance and vindication of Protestant principles and doctrines. As our mother Church gave them the hand of fellowship, maintained fraternal intercourse with them, and recognised their position as Churches of Christ, and as the preface to our Prayer Book has made the same recognition, we see no good reason for running into that "exagitation" of principles, as Hooker calls it, which would forbid us the courtesy, and deprive us of the satisfaction of following such worthy examples. We see nothing to be gained by such "exagitation," and we are sure much is lost. Our Church does not, and never did, claim positive precept for episcopacy. She rests the question on history and tradition, and believes it well established there—sufficiently so to bind our own conscience, while we pretend not to be masters of others' conscience. We see no such "exagitation," but, as we think, high Christian virtue, in Bishop Hall, when he says: "The Reformed Churches, which have not this government (of bishops,) we do love and honor as our sister churches, as the dear spouse of Christ. * * The apostolical right, which we hold, goes not so high as if there were an express command, that, upon absolute necessity, there must be an episcopacy, or no Church; but so far only,

that it both *may* and *ought* to be." (Pratt's edition of 1808, vol. ix. p. 690.) On this ground, which, we think, is alone defensible, we may have the love of our Protestant brethren of all denominations, and they will join us, when they can see with our eyes, which we believe they will do, as a consequence of our fraternal treatment. But they will never see with our eyes, so long as we attempt to pluck out theirs by a species of violence, and to thrust ours into their head in a like manner. And we are not required to sacrifice any principle by this fraternal treatment. Both we and they are still involved in a great battle with Papacy; and we should rejoice and thank God for their learning, for their piety, and for their zeal, in the common cause, of which there are many illustrious examples; and so much so, that we almost fear that our Church would suffer by a comparison. Every blow we strike at them, is a blow on the family of Christ. There is no churchman, who cannot be better employed.

Dr. Moehler makes much of the doctrine of justification by faith, as held by the Lutherans and Calvinists; and of that of justification by works, as held by the Church of Rome, and defined by the Council of Trent. The truth, perhaps, lies between these two parties. It required the "General Epistle of St. James"—which, it is supposed was written, not to controvert the doctrine of St. Paul on this subject, but to counteract the perversions which had been made of it—to balance the account, and neutralize the extreme views into which many had fallen. The Reformers, we think, had the best of the argument; and although Dr. Moehler has succeeded, in criticising, with great force, some of their modes of statement, we cannot see, that he has, in the least degree, impaired their position. The Doctor notices all the sects, that have sprung up, on the Continent and in England, and makes the Reformers responsible for all their extravagances.

Dr. Moehler, with all his philosophy, has not extended his speculations so far, as to consider the alternatives presented to the world, in the outset of the Protestant Reformation. It did not suit him or his purpose to do so. Granting all the evils he has attributed to the Reformation, in Germany and elsewhere, it was then a choice between the evils he claims to find in the

Reformation on the one hand, and the evils which would have come on human society by the triumph of the Pope. By the latter, all Christendom would have been doomed to the tyranny of a spiritual despotism, a type of which will not be found in all past history, Pagan or other. And not simply that, but it would have been a triumph of vice over virtue—of organized vice and crime, on a scale of most portentous omen, out of which no avenue of hope for man would have been opened. The dark and deplorable condition, into which human society would have been plunged by this alternative, is inconceivable. Grant, then, without the abatement of a single item of all the misfortunes which Dr. Moehler claims to have found in the Protestant Reformation and in its results, it was a very millennium of human felicity, as compared with what would have resulted from the triumph of Papal power, in that great emergency of human affairs.

The great misfortune of Dr. Moehler was, that a man of such philosophical acumen, and of such force of mind, as he has so abundantly demonstrated, should be obliged to vindicate all the extravagant dogmas and preposterous claims of the Church of Rome. We can easily imagine, that he often blushed with shame, and felt mean, in the execution of such a degrading task. True, he could not fail, in his candor, to do some terrible mischief at home. He has struck at least one blow on his own church, from which she can never recover. He has damned forever an indefinite number of her priests, bishops and popes, and so damned them that their chances of getting out of hell, even by the way of purgatory, are very slender. He has so damned them, by the characteristics he has specified whereby to recognise them, as to comprehend a very large class, even of the popes. He has so damned them, that one can hardly see, how their authority, though they were undeposed, could be respected; enough, at least, one might think, to make out a very good apology for trampling that authority under foot; enough, certainly, to induce every Christian to thank God, that a Church is to be found in the Protestant ranks, since the Church of Rome was so frequently and so long under the administration of such reprobates, so deeply dyed in vice and crime, that the world may well doubt, whether any redeeming quality was left behind. Beyond all question, Dr. Moehler, by his sentence

has made a full and ample chasm in the succession of Popes, for the legitimate rise of the Catholic Church under the Protestant name, as it now exists. As to the Church of England, she was ever a branch of the Catholic Church. She stood alone for six hundred years, before the Bishop of Rome attempted to extend his usurpations over the West, and she was never identified with the Church of Rome. Her reformation in the sixteenth century was an act of her own sovereignty, and not even a revolution, much less a schism. As to the Continental Reformation, it was indeed a revolution; but it was forced upon the Reformers by the attitude and action of the Church of Rome, and all the responsibility rests in the latter quarter. The Pope himself, by Dr. Moehler's own showing, was an emissary of hell in those transactions, and has gone there to atone for his crimes. If the Popes were ever the Vicars of God on earth for universal empire, there was clearly an interregnum at this time, unless we admit, that the devil in the garb of a Pope could fairly represent Christ. Observe this idea is not our own. We are only following up Dr. Moehler's concession to its logical consequences. We do not know that the question raised by this concession has been mooted in the books, but we should think it a pity, if the Church should have to go down to hell to make out a complete succession of her authorities; and if the Continental Reformers did not lead off the Church, we know not where, on the principle of Dr. Moehler's concession, the Church is to be found in that quarter. We can find her in England safe enough.

The truth is, the whole of Dr. Moehler's arguments, so far as schism is concerned, is based on the assumption of a false principle, the validity of which will never be conceded, to wit, that the Pope of Rome is the head of the Universal Church, and that nothing can be regularly done without him and under his authority. This claim is a naked usurpation which can be found in no part of history, even as a pretension, till the Church had existed for many centuries. Consequently the Papacy itself fails in its present form, and in the form under which it has existed for many centuries, and it fails on its own principle of uninterrupted succession from the primitive Church and from the Apostles. No historical verity is more potent

than this, and the foundation of the Reformed Church is at least as good as that of Papacy. We think it far better.

We will now say a word as Episcopalians. It is this, that no pretension for a Church organization can legitimately rise higher than that of Episcopacy, or a regime of bishops; and wherever a bishop is found, regularly ordained or consecrated, you have a complete Church organization, as we think, Apostolic. Papacy, as a usurpation, is nothing but a wrong, a vice; and neither time nor use can sanction such an enormity. It was impossible, therefore, that the Continental Reformers should be guilty of schism, for they only rebelled against a Pope, which is nothing in the Church; and which indeed, is somewhat worse than nothing,—a Pope, who, as Dr. Moehler concedes, is damned for his crimes, one of which was his treatment of the Reformers.

CHURCH EVENTS IN THE UNITED STATES FOR THE YEAR 1853.

We have taken some pains to arrange under proper heads the principal events which have transpired within the Episcopal Church in the United States, during the year 1853. Our object has been to make up such a summary as may be of present interest to the reader, and useful for future reference.

In some cases, we have not made as full a statement as might be desired, but this has arisen from the want of the necessary documents.

We begin by giving the losses which the ministry has sustained during the year by death and otherwise.

DEATHS.

THE REV. WILLIAM H. FRISBIE, Rector of Christ Church, Westport, Ct., died Jan. 11, 1853, aged 38 years. He was born at Norwalk, Ct., Dec. 3, 1814—baptized at the age of 16. Entered Trinity College, Hartford—graduated in 1841. Pursued his theological studies at the General Theological Seminary, New York—was ordained Deacon by Bishop Brownell, in Christ Church, Hartford, July 2, 1843; and Priest by the same, in St. John's Church, New York, June 30, 1844. He was first employed in Litchfield County, Ct., and in 1848 was invited to take charge of Christ Church, Westport, where he closed his work.

THE REV. JOHN W. CHANLER, of the Diocese of South Carolina, died in the city of New York, Jan. 11, 1853, aged 65 years.

THE REV. JAMES W. COOK, Secretary and General Agent of the Foreign Department of the Board of Missions, died in the city of New York, April 12, 1853, aged about 44. Mr. Cook was a native of Rhode Island,—graduated at Brown University—was ordained by Bishop Griswold—officiated at Lonsdale, R. I., and then as assistant to the Rev. Dr. Milnor of St. George's Church, New York city—from which place he was called to the Rectorship of St. Michael's Church, Bristol, R. I., where he remained until his appointment, about two years before his death, as Secretary and General Agent of the Foreign Committee of The Board of Missions. On the 5th of March he sailed for Aspinwall to examine that place and Panama, with a view to missionary operations. He finished the business for which he was sent, and embarked on his return, in usual health. During the passage he was seized with an attack of dysentery, which became more and more serious during the eight days of the subsequent voyage. He arrived in New York on the night of Saturday, April 9th, and was carried to his home on the morning of Sunday the 10th. He lingered under the power of disease for forty-eight hours more, until the morning of Tuesday the 12th, when, at 8 o'clock, in the midst of his family, he finished his earthly, and entered upon his eternal life. "Blessed are the dead, who die in the Lord; even so saith the Spirit; for they rest from their labors."

THE REV LUCIUS M. PURDY, died at St. Mary's, Georgia, the 27th of April, 1853, in the 48th year of his age, and the twentieth of his ministry. Mr. Purdy was a native of Rutland, Vermont, a graduate of Middlebury College—pursued his theological studies, first at Andover, then at the General Seminary in New York—was ordained in St. Peter's Church, Plymouth, Ct., by Bishop Brownell. He was first engaged as an officer in Trinity College, Editor of the Episcopal Watchman, and in missionary labors in Litchfield County. His health failing, he went south—conducted for a time the *Southern Churchman*, then published at Richmond, Va.

After this he officiated successively at Scottsville, Va., Wells, Vermont, Hampton, N. Y., St. Martinsville, La., Sullivan's Island and Abbeville, S. C., and finally at St. Mary's, Ga.

The Rev. Abraham Bronson, died at Franklin Mills, Ohio, at the house of his son-in-law, Rev. A Phelps, on Sunday morning, June 12th, 1853. Mr. Bronson was born in Waterbury, Ct., April 11th, 1778. He was educated at Cheshire Academy, Ct.—ordained Deacon by Bishop Jarvis, on Christmas day, 1799. For two years he was assistant to the Rev. Mr., afterwards Bishop Dehon, at Newport, R. I. He was ordained Presbyter in 1802, when he removed to Vermont, where for thirty years he officiated in St. James' Church, Arlington, and Zion Church, Manchester. In 1809 he received the degree of A. M. from Columbia, Burlington and Middlebury Colleges, and was for many years a Trustee in the latter institution. He was a member of four General Conventions—assisted in the organization of the Eastern Diocese, and participated in the election of Bishop Griswold to the Episcopate. In 1833 he removed to Ohio, and in 1835 settled in Peninsula, where he resided till 1846. For the last five years he supplied the parish at Wakeman and for a part of the time some others in the vicinity. Mr. Bronson was remarkably well acquainted with the history of our Church in this country, and was a most laborious, faithful, and Evangelical preacher of the Gospel of Salvation. He was called from his labors in the 75th year of his age, and the 54th of his ministry.

The Rev. Martin P. Parks, D. D., one of the assistant ministers of Trinity Church, New York, died on board the steamship Arctic, on her passage from Liverpool, July 21st, 1853.

The Rev. Richard S. Killin, Rector of the Church of the Ascension, Balt., Md., died at Leesburg, Va., August 10th, 1853. Mr. Killin was a native of England, came to this country, and pursued his academical and theological studies at Kenyon College, Ohio—was ordained by Bishop McIlvaine—labored successively at Piqua, Dayton, and Cincinnati, Ohio, and finally at the Church of the Ascension, Baltimore, where he was instrumental in building up a strong and vigorous church, and where many souls, as seals of his ministry, were brought to a knowledge of Jesus and Him crucified. He was a most devoted and faithful preacher of the Gospel.

The Rev. Samuel Penny, Jr., Rector of Emanuel Church, Manville, R. I., was instantly killed on the Providence and Worcester Railroad, August 12th, 1853, aged about 40 years. Mr. Penny was a graduate of the General Theological Seminary, New York—was ordained Deacon in 1838, and Priest by Bishop Griswold, in St. Mark's Church, Warren, R. I., in 1839. He was for several years the Rector of Emanuel Church, Manville—for some time assistant minister of St. Michael's Church, Bristol. For a short period he was connected with the mission at Constantinople, under Bishop Southgate. At the time of his death, he was again the Rector of Emanuel Church, Manville.

The Rev. Alexander J. Dobb, Rector of Trinity Church, New Orleans, died in that city, of Yellow Fever, August 18th, 1853, in the 41st year of his age. Mr. Dobb was born in England, on the 18th of June, 1813. In 1833 he came with his parents to this country—was ordained Deacon 14 or 15 years ago. He was first settled in Frankfort, Ky—then as Rector of Trinity Church, Columbus—then as Professor of the Latin and Greek Languages, at Kenyon College, and finally as Rector of Trinity Church, New Orleans, where in the discharge of his duties, he fell a victim to the pestilence, which so fearfully raged in that city.

The Rev. Solomon Davis, formerly Rector of "Hobart Church," and Missionary to the Oneida Indians, died at his residence, at Green Bay, Aug. 28th, 1853, in the 53d year of his age.

The Rev. D. D. Flower, Rector of the Protestant Episcopal Church, in Pensacola, died of Yellow Fever, Sept. 10th, 1853, aged 31 years.

THE REV. MARSHALL WHITING, Principal of the Male Department of the Astoria Institute, N. Y., died at his residence in Astoria, Sept. 2, 1853, in the 54th year of his age.

THE REV. STEPHEN PATTERSON, Rector of Christ Church, Vicksburg, Miss., died of Yellow Fever, Sept. 14, 1853.

THE REV. FREEMAN LANE, Rector of Christ Church, York Springs, Adams Co., Pa., died of Dysentery, Sept. 1853.

THE REV. JACOB KEELING, formerly Rector of St. Paul's Church, Suffolk, Nansemond Co., Va., died at his residence, near Suffolk, Sept. 18, 1853, in the 80th year of his age.

THE REV. AMOS CLEAVER, Chaplain of the Penitentiary, at Jackson, Miss., died of Yellow Fever, Sept. 1853.

THE REV CHARLES W. WHITALL, having charge of one of the Bethels, in the city of New Orleans, died of Yellow Fever, Oct. 14, 1853.

THE REV. NATHANIEL SPRAGUE, D. D., Rector of St. Peter's Church, Drewsville, N. H., died on the 29th of October, 1853, aged 63 years.

THE REV. J. S. CHADBOURNE, died, at Natchez, of Yellow Fever, in October, 1853.

THE REV. A. H. LAMON, died at West Baton Rouge, of Yellow Fever, in October, 1853.

THE REV. N. H. ADAMS, Rector of St. Matthew's Church, Unadilla, N. Y., died on the 28th of October, 1853. This most afflictive event has carried sorrow to many hearts, and especially to the congregation of St. Matthew's Church, Unadilla, of which parish he was the Rector. This was his first, and last, and *only* charge. For 27 years has he there labored faithfully and successfully, in the cause of his Master. The generation of which he was a fellow, as well as that which had grown up under his ministrations, had learned to love him as a brother, and reverence him as a father.

DISPLACEMENT, ABANDONMENT, &c.

The following clergymen have been displaced from the ministry of the Protestant Episcopal Church, or have abandoned it.

THE REV. WILLIAM CARDER LEWIS, Deacon, was displaced from the ministry at his own request, by Bishop Smith, of Kentucky, on the 14th day of January, 1853.

THE REV. NORMAN C. STOUGHTON, formerly Missionary at Athens and Coxsackie, Greene Co., N. Y., was deposed from the ministry, by Bishop Wainwright, on the 17th day of January, 1853. Mr. Stoughton had previously joined the Romish Communion.

THE REV. FRANCIS ASBURY BAKER, Rector of St. Luke's Church, Baltimore, Md., soon after Easter, renounced the Protestant Episcopal Church, and joined the Romish Communion. Mr. Baker continued to administer the Sacrament and officiate in his church up to the day he abandoned it.

THE REV. JOHN P. ROBINS, a Presbyter of the Diocese of Maryland, residing at Snow Hill, has abandoned the ministry of the Protestant Episcopal Church, and joined the Old School Presbyterian Church.

THE REV. DWIGHT E. LYMAN, Rector of St. Paul's Church, Columbia, Pennsylvania, has renounced the ministry of the Protestant Episcopal Church, and joined the Romish Communion.

The Rev. William F. Walker, formerly Rector of St. Thomas' Church, Brooklyn, N. Y., was degraded from the ministry, by Bishop Wainwright, in St. John's Chapel, N. Y., Friday, Oct. 14th, 1853;—he having been found guilty of grave offences by a competent court.

The Right Rev. Levi Silliman Ives, D. D., Bishop of North Carolina, was deposed from his office, in the presence of both houses of the General Convention, assembled in St. John's Church, New York, on Friday, October 14th, 1853.

ORDINATIONS AND CONSECRATION OF CHURCHES.

The ordinations and consecrations of churches during the year, have been as follows:

DIOCESES.	DEACONS.	PRIESTS.	CHURCHES CONSECRATED.
Maine,		2	2
New Hampshire,		1	1
Massachusetts,	2	3	1
Rhode Island,		3	
Vermont,	1		1
Connecticut,	9	1	1
New York,	11	4	7
Western N. York,		10	4
New Jersey,	1	3	7
Pennsylvania,	2	5	4
Delaware,	1		
Maryland,	2	2	1
Virginia,	5	7	1
North Carolina,			
South Carolina,			
Georgia,		1	2
Florida,			
Alabama,	1	2	1
Louisiana,	1	1	
Mississippi,	1	1	
Texas,	1		
Tennessee,			
Arkansas,			
Kentucky,		1	
Missouri,			1
Ohio,	7		
Indiana,		3	2
Illinois,	1		3
Michigan,	1	1	2
Wisconsin,	3		
Iowa,			

ELECTION OF BISHOPS.

The Rev. Thomas F. Davis, Rector of Grace Church, Camden, S. C., was on May 6th, 1853, elected to the Episcopate of the Diocese of South Carolina.

The Rev. Thomas Atkinson, D. D., Rector of Grace Church, Baltimore, Md., was elected to the Episcopate of the Diocese of North Carolina, at the Convention which met at Raleigh, on the 25th of May, 1853.

The Rev. William Ingraham Kip, D. D., Rector of St. Paul's Church, Albany, N. Y., was, during the General Convention, elected Missionary Bishop to the State of California.

THE REV. THOMAS F. SCOTT, Rector of Trinity Church, Columbus, Ga., was during the General Convention, elected Missionary Bishop of the Territories of Washington and Oregon.

CONSECRATION OF BISHOPS.

THE RIGHT REV. THOMAS FREDERICK DAVIS, D. D., was consecrated in St. John's Church, in the city of New York, in the presence of the General Convention, as Bishop of South Carolina, on the 17th of October, 1853.

THE RIGHT REV. THOMAS ATKINSON, D. D., was consecrated at the same time and place as Bishop of North Carolina.

THE RIGHT REV. WILLIAM INGRAHAM KIP, D. D., was consecrated in Trinity Church, in the city of New York, as Missionary Bishop of California, on the 28th of October, 1853.

ORGANIZATION OF NEW DIOCESES.

IOWA.—The Convention called for the purpose of organizing a Diocese, met at Muscatine, Iowa, on the 17th day of August, 1853. The Rev. A. Louderback was called to the chair, and Mr. Bever was chosen Secretary. After prayer, the Rev. J. Ufford stated the object of the meeting. A committee examined the certificates of lay delegates, and seven clergymen and delegates from six parishes answered to their names. A committee was appointed to draft a Constitution and Canons.

Next morning the Convention again met, and continued the discussion of the question whether they should proceed to organize. In the afternoon it was voted to receive the report of the Constitution and Canon Committee, with the understanding that the question should be left open to debate. The Report was adopted after several amendments. Being duly organized, they went into an election of Delegates to the General Convention and a Standing Committee, and chose four Delegates of each order to the General Convention, viz: *Clerical*—Revs. J. Ufford, J. Batchelder, R. D. Brooke, A. Louderback. *Lay*—V. Van Antwerp, H. T. Reid, J. J. Dyer, A. Humphrey. *Standing Committee*—Revs. J. Batchelder, R. D. Brooke, and J. Ufford, and Messrs. G. Greene, C. H. Phelps and A. Bridgeman.

CONVENTION OF THE BROTHERHOOD OF THE PROTESTANT EPISCOPAL CHURCH.

This body met in the city of New-York, in the Sunday School room of the Church of the Holy Communion, on the 15th day of June, 1853.

The Convention was organized by the appointment of the Rev. Thomas Atkinson, D.D., now the Bishop of North Carolina, as President; the Rev. E. M. P. Wells, D.D., of Boston, Vice-President; Mr. F. W. Welchman, of New-York, Mr. Francis Wells, of Philadelphia, as Secretary and Assistant Secretary.

A constitution, canons and by-laws were adopted.

THE CASE OF THE BISHOP OF NEW JERSEY.

We deem this case of sufficient importance to justify a general statement of the facts as they occurred.

In accordance with the provisions of canon iii. of 1844,

The Right Rev. Bishops Meade, McIlvaine and Burgess did, on the 20th of March, 1852, sign a Presentment charging the Right Rev. Bishop Doane with crime and immorality, under twenty-seven specifications. On the 20th of April, 1852, the Right Rev. Bishop Chase, of Illinois, the then Presiding Bishop, issued an order appointing a Court to be held at Camden, New Jersey, on the 24th of June of the same year. On the 17th of May, the Presiding Bishop, for reasons, issued

a second order, postponing the trial from the 24th of June to the 17th of October. On the 22d of July the Right Rev. Bishops Meade, McIlvaine and Burgess made a new Presentment, under thirty-one specifications. On the 25th of August the Presiding Bishop issued a new order, appointing the Court at Camden, on the 7th of October. On that day the Court assembled and organized by appointing the Right Rev. Bishop Hopkins, President, and the Rev. Dr. Wainwright, Secretary. Besides the accusers and the accused, there were present the Bishops of Vermont, New Hampshire, Massachusetts, Western New-York, Pennsylvania, Delaware, Maryland, the Assistant Bishop of Virginia, Florida, Mississippi, Kentucky, the North-Western Mission, Indiana and Michigan.

The presentment was read. On motion of the Bishop of Indiana, a committee of the diocese of New Jersey appeared before the Court and read a statement. The Presenting Bishops read a statement in reply. On the 11th of October the Bishop of Indiana offered the following preambles and resolutions:

"Whereas, previous to the making of the Presentment now before the Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for presentment, therefore,

Resolved, That as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

"Whereas, the diocese of New Jersey stands pledged to investigate any charges against its Bishop that may be presented from any responsible source; and, whereas, a special Convention has been called, shortly to meet, in reference to the new matters contained in the Presentment now before this Court, therefore,

"*Resolved*, That this Court, relying upon said pledge, do not now proceed to any farther action in the premises."

On the 15th of October, these preambles and resolutions were passed by the following vote:—For them, Bishops Kemper, McCoskry, De Lancey, Whittingham, Chase, Upfold, Green and Rutledge. Against them, Bishops Hopkins, Eastburn, Potter, Lee, Smith and Johns. Thus the case was dismissed without a trial.

On the 25th of February, 1853, the Bishops of Virginia, Ohio, and Maine addressed to the Presiding Bishop a third presentment against the Bishop of New Jersey, whereupon the Right Rev. Bishop Brownell, Presiding Bishop, summoned a Court of Bishops, to meet at Camden, on the 1st day of September, 1853, with a view to try the Bishop of New Jersey.

On the 1st day of September, the Court assembled in Camden, and organized. Besides the accusers and the accused there were present, Bishops Brownell, Williams, Eastburn, Chase, Hopkins, De Lancey, Wainwright, Potter, Lee, Whittingham, Johns, Elliott, Rutledge, Polk, Green, Otey, Freeman, Smith, Upfold, Kemper, McCoskry. After prayers, by the Bishop of Michigan, the presentment was read; whereupon the Bishop of Maryland offered a resolution to the effect, that as the charges contained therein had been disposed of by a previous court, that the committee of the diocese of New Jersey be now heard. After debate this resolution was lost, by a vote of *nine* in favor of it and *twelve* against it. On motion of the Bishop of Georgia, an order was unanimously passed, that at this or any subsequent stage of the proceedings, the court will hear from the respondent the results of the investigation of the Convention of his diocese into the charges. The paper prepared by the committee of the diocese of New Jersey was read by the Secretary. It was refused to allow this paper to be entered on the minutes. Bishop Doane demanded the production of the originals of the two former presentments. This was refused on the ground that the Court was not a Court of record, and that printed copies of these presentments were in the Respondent's hands, and might be received in evidence.

Bishop Doane made his argument on the motion to quash the Presentment. Bishop McIlvaine, on behalf of the Presenting Bishops, replied; and, after some further discussion, the Court appointed a committee of seven bishops to confer with the Presenting Bishops and the Respondent to ascertain whether they could not agree upon some plan for dismissing the Presentment.

The following paper was submitted to the Court by the Presenting Bishops:

TO THE COURT OF BISHOPS.

The Presenting Bishops, having been informed by a Committee of the Court, that a proposal is now under consideration to dismiss the Presentment, upon the several grounds stated in a report of the Committee, the chief of which is a certain acknowledgement on the part of the Respondent, do represent to the Court that the exclusive right of withdrawing the Presentment is with the Presenters—that the only legal mode of disposing of these charges by the Court is to try them by the evidence—that the Presenters stand ready with their evidence to enter on the trial which they have contended for, and they feel themselves bound to ask that the Court will call on the Respondent to plead guilty or not guilty to the Presentment.

With this statement of the legal position of the Presenters, as representing the executive of the Church in this case, the undersigned are prepared to abide by such action as the Court may take in the premises.

(Signed,) WILLIAM MEADE,
CHARLES P. MCILVAINE,
GEORGE BURGESS.

After reading the foregoing paper, the Committee of seven submitted the following report and resolutions as a basis of the settlement:

The Committee appointed to confer with the Presenting Bishops and Respondent, to ascertain whether they cannot come to some understanding which shall be mutually satisfactory, and also fully answer the purposes of justice, beg leave to report that, upon consultation with the Presenting Bishops, they found that no understanding could be come to of the sort contemplated in the order of the Court, the Presenting Bishops feeling themselves unable to withdraw their Presentment under any such acknowledgement of error as the Respondent would be willing to make.

The Committee then conferred with the Respondent, who expressed himself quite ready to acknowledge, as he had already done to some extent in open Court, such error as his conscience accused him of. The result of which conference was the paper embodied in the preamble and orders now submitted as a basis of a settlement of this vexed and painful question.

T. C. BROWNELL,
LEONIDAS POLK,
G. W. FREEMAN,
JAMES H. OTEY,
STEPHEN ELLIOTT,
JOHN WILLIAMS,
JONATHAN M. WAINWRIGHT.

Whereas, Very serious embarrassments have been thrown in the way of the action of this Court, first, by the postponement of the trial of the original Presentment, and afterwards by the decrees and orders of the Court of Bishops which assembled at Camden in 1852, and continued its sessions by adjournment at Burlington, to wit:

Whereupon it was decreed that, whereas, previous to the making of the Presentment now before this Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for Presentment, therefore,

Ordered, That as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further—which decree and order have been pleaded in bar to the trial of the present Presentment; and whereas, the Convention of the Diocese of New Jersey has, through a committee of its most influential and honorable laymen, satisfied itself that whatever may have been the imprudencies, in word and act, of the Respondent, there was not intention of crime or immorality on his part; and whereas the Diocese of the Respondent is now engaged in raising $135,000 for the release of all embarrassment of St. Mary's Hall, Burlington College and Riverside, the surplus income of which property, when thus released, is

to be annually applied to the liquidation of the remaining debts of the Respondent: And whereas the Respondent comes into Court and says:

The undersigned, in prosecuting his plans of Christian education, in connection with St. Mary's Hall and Burlington College, found that the expenses of the enterprise greatly exceeded his calculations; while the assistance on which he had confidently relied, perhaps too sanguinely, fell altogether short of what he deemed his reasonable expectations. In this condition of things, being entirely left alone and without advice, every step which he advanced involved him more and more deeper in pecuniary embarrassments. He admits that he made representations which, at the time, he believed to be correct, but many of which turned out in the event to be erroneous. He was also led, by his too confident reliance in anticipated aid, to make promises which he fully expected to perform, but which, experience has taught him, were far too strongly expressed. He was also induced, for the sake of obtaining money to meet his necessities, to resort to methods, by the payment of exorbitant interest on loans, which he did not suppose was in contravention of the law, and which common usage seemed to him to justify. He also, in entire confidence in his ability to replace them, made use of certain trust funds in a way which he deeply regrets, and although they have long been perfectly secured does not now justify.

The embarrassments here referred to were followed by a long and well-nigh fatal illness, which, withdrawing him entirely from the business which he had carried on alone, was mainly instrumental in the entire failure of his pecuniary affairs. The perplexity arising from this failure, with the protracted infirmity which followed his sickness, made him liable to many errors and mistakes which might easily bear the appearance of intentional misrepresentations. In connection with the assignment of his property, he set his name and oath to an inventory of his goods, and also to a list of his debts, which he believed to be correct—an act which he grieved to find had given rise to an impression in the minds of some that he exhibited an insensibility to the awful sanctions of the oath of a Christian man; but while he laments the impression, he declares that this act was only done under legal advice and in the firm conviction of its correctness.

Sometime after his recovery from the illness above alluded to, but while he was still in the midst of his perplexities, smarting under his heavy disappointments, and wounded by the imputations to which, in some quarters, he was subjected, the letter of the three Bishops came to him. He had no disposition to ascribe to them any other than just and proper motives in thus addressing him; but at the time when he received the communication, he received it otherwise, and, under the strong excitement of the moment, penned pamphlets, part of which he does not now justify, and expressions in which, in regard to those brethren, he deeply regrets.

In reference to his indebtedness, he now renews the declaration of intention which he has constantly made and has acted on to the utmost of his ability thus far—to devote his means, efforts and influence, in dependence upon God's blessing, to the payment, principal and interest, of every just demand against him—an expectation which there is reasonable hope of having fulfilled, since a Committee of the Trustees and friends of Burlington College, by whom both institutions are now carried on, have undertaken an enterprise which is nearly completed, to discharge the whole of the mortgage debt, and thus secure the property at Riverside and St. Mary's Hall, with that of Burlington College, to the Church for ever, for the purpose of Christian education; and this done, the Trustees have further agreed to appropriate, during his life, the surplus income of both institutions to the liquidation of all other debts in carrying on the said institutions; that in the course of all these transactions human infirmity may have led him into many errors, he deeply feels—he does not wish to justify or excuse them. If scandal to the Church, and injury to the cause of Christ, have arisen from them, they are occasion to him of mortification and regret. For these things, in all humility and sorrow before God and man, he always felt himself liable to, and willing to receive the friendly reproofs of his brethren in Christ Jesus, and especially of the Bishops of this Church.

G. W. DOANE, Bishop of New Jersey.

Therefore, ordered, that the Presentment before this Court be dismissed, and the Respondent be discharged without delay.

The Committee likewise recommended the adoption of the following orders:

First, That no order or decree of the Court, in October, 1852, or of this Court, shall be taken to admit the right of any Diocese to come between a Court of Bishops and the Respondent Bishop, after canonical Presentment first made by three Bishops.

Second, That the Court believes the Presenters to have acted in good faith, and in a desire and determination to carry out the laws of the Church in such case made and provided, in the painful duty in which they felt themselves called upon to perform.

The report of the Committee was unanimously adopted, and the Presentment thereupon unanimously dismissed.

Thus was terminated one of the most exciting and painful cases which has ever occurred in our Church. How far the proceedings of the Court were had under, and in accordance with, the provisions of the canon, our readers can judge from the facts which have been presented.

THE GENERAL CONVENTION.

This body assembled in Trinity Church, in the city of New York, on Wednesday, the 6th day of October, 1853. After divine service, and a sermon by the Right Rev. Bishop McIlvaine, the House of Clerical and Lay Deputies was organized by the appointment of the Rev. Dr. Creighton as President, and the Rev. Dr. Howe as Secretary. The House of Bishops was organized, the Right Rev. Bishop Wainwright acting as Secretary. Subsequently the Rev. Dr. Balch was elected to that office. There was a large attendance upon the Convention; every Bishop we believe being present for a portion of the time, and nearly every Diocese being represented by clerical and lay deputies. The sessions continued through 18 days, and though many important subjects were discussed and acted upon, yet throughout a spirit of Christian courtesy prevailed. We cannot now speak of all the measures proposed and acted upon, but to some we would briefly call attention. Fifteen years since, an amendment to the Constitution was adopted, giving to the General Convention authority to provide for the trial of a Bishop, accused of ecclesiastical offences. Twelve years since the first canon on the subject was passed. In 1844 the present canon was passed. This important matter was brought up in the late Convention, and referred to a joint Committee of both Houses. At a late period in the sessions this committee reported a canon, but it was thought that inasmuch as the whole judicial system of the Church needed revision, it would be better to defer action till the next General convention: accordingly, the whole subject of the Trial of Bishops, as well as other clergy, was referred to a joint committee, consisting of five bishops, five presbyters and four laymen, to report a system in 1856.

Perhaps the most important act of legislation which was consummated was the passage of four canons on the subject of ordination. The main features of these canons are as follows: All persons desirous of being admitted to the Diaconate, are at liberty either to be examined only as to their knowledge of the Scriptures and the Book of Common Prayer, and their fitness for the duties declared in the ordinance to appertain to the office of a deacon, or to undergo the examinations at present required. Those who do not adopt the latter alternative, may, notwithstanding, pass those examinations at any future time. Until he does so, he is not allowed to be settled over a parish, to officiate in the parish of another clergyman, except with his express assent, and under his direction; nor can he officiate in a diocese without the written request of its bishop. A deacon cannot generally be ordained priest until he has passed the stricter examinations, but the bishop has the same power of dispensation as under the late canon.

Another canon which was passed, regulates the mode of erecting new congregations. The new organization must have the assent of the rectors of the churches within the smallest civil division within which the new church is to be built, unless

there are more than three, in which case they must have the consent of the rectors of the two nearest churches. Should such assent however, be refused, the ecclesiastical authority of the diocese is empowered to decide the question, subject, in case the decision be against the new church, to the revision of the diocesan Convention.

Another canon, and the last to which we shall call attention, settles an important question. The law has been, that no clergyman could be transferred to another diocese, unless the ecclesiastical authority of such diocese were willing to receive him. The new canon places this restriction upon the power of the ecclesiastical authority; that it shall not be lawful to refuse to receive into a diocese, any clergyman who has been chosen minister or assistant minister of a parish, who brings the canonical testimonial from his former diocese.

During the sessions of this body, the Diocese of Iowa was received into connection. California applied for admission, but was refused on the ground of some informalities. The Rev. Dr. Kip and the Rev. Mr. Scott were appointed as Missionary Bishops; the former to California, and the latter to Orgeon and Washington. The Right Rev. Dr Davis was consecrated as Bishop of South Carolina. The Rev. Dr. Ives, late Bishop of North Carolina, was deposed from his office, and the Right Rev. Dr. Atkinson was consecrated to take his place. The Pastoral Letter of the House of Bishops was read, after which the Convention adjourned.

THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The Eighteenth Annual and the Sixth Triennial meeting of this body took place on the 6th of October, 1853, in St. John's Chapel, in the city of NewYork.

The interest of the occasion was much increased by the presence of a delegation from the "Society for the Propagation of the Gospel in Foreign Parts." The Delegation having been received by the Board, the Right Rev. George Trevor Spencer, D. D., late Lord Bishop of Madras, after a few prefatory remarks, presented and read the "Commission and Instructions" delivered to them by the Society.

The Right Rev. the Lord Bishop of Frederickton, one of the Colonial Bishops of the Church of England, was also present on the occasion.

On Friday evening, October 7th, a public meeting was held in the Church of the Ascension, on which occasion the Bishop of Virginia presided, and addresses were delivered by the different members of the Foreign Delegation and the Bishop of Frederickton. An adjourned meeting was held in the same place, on Monday evening, the 10th of October. As on the former occasion, the attendance was very large. Addresses were delivered by the Missionary Bishop to China, Mr. Tong, a Chinese convert, and candidate for orders, Mr. Syle of the China Mission, Dr. Stevens of Philadelphia, the Bishop of Massachusetts, and Dr. Tyng. These meetings seemed to give a new impulse to the missionary spirit, and it is to be hoped that much good will result from them.

During the subsequent meetings of the Board many grave subjects came under discussion. Conferences took place with the Foreign Delegation as to the various modes of co-operation between the Episcopal Church in the United States and the Church of England, in the matter of missionary efforts. The conduct of our Foreign and Domestic Missions was freely discussed, many suggestions made, and much valuable information was brought to light.

From the reports of the two Committees we gather the following statistics:

I.—FUNDS.

1.—*Receipts.*	*Domestic.*	*Foreign.*	*Total.*
Oct. 1, 1850, to June 15, 1851, 8¼ mos.,	$31,585 52	$31,463 84	$63,059 36
June 15, 1851, to Oct. 1, 1852, 15½ mos.,	30,395 50	48,314 86	78,713 36
Oct. 1, 1852, to Oct. 1, 1853, 12 mos.,	23,856 43	46,720 26	70,576 69
	$85,837 45	$126,501 06	$212,349 41
In the previous three years, ...	84,869 39	116,259 58	201,128 97

2.—*Payments.*

Oct. 1, 1850, to June 15, 1851, . . .	30,759 73	30,050 05	60,809 77
June 15, 1851, to Oct. 1, 1852, 15½ mos.,	27,983 56	49,100 72	77,084 28
Oct 1, 1852, to Oct. 1, 1853, . . .	26,976 12	48,630 31	75,606 43
	$85,719 40	$127,781 08	$213,500 48
In the previous three years, ...	89,649 53	117,138 07	206,787 60

II.—MISSIONS.

1.—*Domestic*

	Stations.	*Missionaries.*
June 15, 1851, ...	94	91
Oct. 1, 1852, ...	86	85
Oct. 1, 1853, ...	87	88

2.—*Foreign.*

Principal Stations.	*Missionaries.*	*Assistants.*	*Medical Men.*	*Native Teachers.*	*Pupils.*
Africa, China, Greece,	16	28	2	12	800

The following are the names of the gentlemen composing the Domestic and Foreign Committees:

The Domestic Committee.—Revs. F. L. Hawks, D.D., Lot Jones, C. H. Halsey, J. H. Hobart; Messrs. L. Bradish, J. D. Wolfe, R. B. Minturn, G. N. Titus.

The Foreign Committee.—Revs. G. T. Bedell, S. H. Turner, D.D., S. H. Tyng, D.D., P. P. Irving; Messrs. L. Curtiss, J. F. De Peyster, F. S. Winston, S. Brown. Secretary and General Agent, Rev. S. D. Denison.

THE PROTESTANT EPISCOPAL SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE.

The Second Triennial meeting of this Society was held in St. Mark's Church, in the city of New-York, on the 11th of October, 1853.

The Right Rev. Bishop Meade, President of the Society, took the chair, and the Rev. Dr. Anthon acted as Secretary.

The Rev. Dr. Andrews, of Virginia, read the Triennial Report, from which we make the following extracts, presenting some of the results of the Society's operations for the three years past:

"For the details of their work, in the years 1851 and 1852, the Executive Committee refer to the annual reports for those years.

"The general results were as follows:—From October, 1850, to October, 1851, the income of the Society was, from donations, $1,365; from sales, $2,034. Total number of publications sold, 22,577. Eleven new publications were issued—six original, five reprints. From October, 1851, to October, 1852, income from donations, $1,074; from sales, $1,343. Number of publications sold, 12,444. New publications issued, four—three original, one a reprint. The excess of sales in 1851 over those of 1852 arose from the large number of the ten dollar libraries furnished in that year, re-supplies not being frequently needed. For the year ending October 1, 1853, the income of the Society has been, from donations, $4,446 97; from sales, $2,610 96. The returns from depositories not having been received up to October 1, the whole amount of sales cannot be here reported. Number of publications sold, so far as can be conveniently reported by the depositary, from May to October, (five months,) 16,350. New works issued, 14, of which 9 are reprints, viz.:—"The Cross;" "A Call to Prayer;" "Be Zealous;" "Living or Dead;" "Little and Wise;" "The Golden Missionary Penny;" "Mrs. Sherwood's Stories on the Church Catechism;" "Goode on Baptism." Original publications, five, viz.:—"The Church in the House," by Bishop Lee; a beautiful and instructive exhibition of family religion and of the means of promoting it. "Questions for Bible Classes, and Higher Classes in Sunday Schools," by the Rev. Joseph Packard, D.D. Much time and learning have been expended on this work, and it is believed to be superior to any other work of the kind extant.

It is not yet ready for circulation. "Superstition," by Rev. Alexander H. Vinton, D.D. This is a masterly exhibition of the subject, exceeding in value anything which has come under the observation of the Committee upon the matter therein discussed, and which is conceived to have a very important bearing upon the state of religion in the Church of the present time. "Christian Idolatry;" a very effective little tract upon the duty of giving; written for the Society by a member of the bar. "The Contrast; or, the Evangelical and Tractarian Systems Compared in their Structure and Tendency," by Rev. John S. Stone, D.D., late General Secretary of the Society. We shall not undertake here even a critical notice of this book. It will be sufficient to say, that in none of his former works has the author shown more power as a theologian or more ability to understand and grapple with facts precisely as they exist.

"Not the least important part of the work accomplished during the past year, has been the establishment and circulation of the Society's two periodicals—the Parish Visitor and the Standard Bearer. The Standard Bearer is an illustrated magazine for the young, of very superior execution, and containing reading matter which will compare favorably with that found in similar publications. It has now near 5,000 subscribers, and the list is steadily increasing. The Parish Visitor has been received with a degree of favor wholly unexpected. Its subscription list falls but little short of 10,000, and is rapidly increasing."

OFFICERS OF THE SOCIETY.

President:

Right Rev. WILLIAM MEADE, D.D.

Vice-Presidents:

Right Rev. B. B. Smith, D.D.,
Right Rev. C. P. McIlvaine, D.D.,
Right Rev. S. Elliott, D.D.,
Right Rev. A. Lee, D.D.,
Right Rev. John Johns, D.D.,
Right Rev. M. Eastburn, D.D.

Rev. C. W. Andrews, D.D.,
Editor of the Society's Publications.

Rev. H. Dyer, D.D.,
Corresponding Secretary.

F. T. Peet, Esq.,
Treasurer.

Executive Committee:

Rev. B. C. Cutler, D.D.,
Rev. H. Anthon, D.D.,
Rev. E. Neville, D.D.,
Rev. E. H. Canfield,
Rev. S. Cooke,
R. G. T. Bedell,
L. Bradish,
G. N. Titus,
S. Brown,
E. W. Dunham,
R. C. Nicholas,
Horace Webster, LL.D.

Depository—No. 10, Bible House, Astor Place, New-York.

We had intended in this connection to give the proceedings of the triennial meeting of the Protestant Episcopal Sunday-school Union, but failed to get the documents in season.

PROTESTANT EPISCOPAL HISTORICAL SOCIETY.

The first triennial meeting of this Society was held in St. George's Church, Stuyvesant Square, New-York, on Friday evening, the 28th of October, 1853.

From the report, which was read by the Secretary, the Rev. Mr. Franklin, we learn that the Society was organized at Hartford, Connecticut, in June, 1850.

After the reading of the report, the Right Rev. Bishop Williams delivered a lecture on the Philosophy of the History of the Episcopal Church in America.

The following are the officers of the Society:

President:
The Right Rev. T. C. BROWNLOW, D.D. LL.D.

Vice-President:
The Rev. Francis L. Hawks, D.D., LL.D.

Secretary—The Rev. B. Franklin. *Treasurer*—Frederick S. Winston, Esq.

Committee:

Rev. Wm. Bacon Stevens, D.D., Pa.,
Rev. P. C. Bartlett, Mass.,
Rev. A. B. Paterson, N. J.,
Rev. J. H. Hobart, N. Y.,
Rev. W. I. Kip, D.D., N. Y.,
Rev. T. W. Coit, D.D., Conn.,
Rev. T. C. Pitkin, Conn.,
Mr. J. Alexander, Md.,
Mr. Samuel H. Huntingdon, Conn.,
Mr. Robert Bolton, Jr., N. Y.,
Mr. G. M. Wharton, Penn.,
Mr. E. A. Newton, Mass.,
Mr. George L. Duyckinck, N. Y.

We have thus presented some of the principal events which have transpired in the Episcopal Church in the United States, during the year just closed. Did the limits of our article allow, we should be glad to give a summary of foreign church events, as well as a general statement of the great religious movements which have marked the year 1853. We can only say, that a continued and increasing prosperity has attended the operations of all the great religious and benevolent societies both at home and abroad.

NOTE.—It is the purpose of the conductors of this Review to give in each number a summary of Church events and general religious and literary intelligence, both domestic and foreign. Circumstances have prevented the carrying out of this intention fully in the present number.

NOTICES OF NEW BOOKS.

I. The Contrast: or, The Evangelical and Tractarian Systems Compared in their Structure and Tendencies. By the Rev. John S. Stone, D. D., Rector of St. Paul's Church, Brookline, Mass.: Protestant Episcopal Society for the promotion of Evangelical Knowledge. Depository No. 10, Bible House, Astor Place: 1853.

The object which the author of this book proposes, is to present the main points of difference between the EVANGELICAL and TRACTARIAN Systems; and then to trace their respective practical tendencies. In prosecuting this object, he gives in Part I, the modes by which, under the Evangelical System the sinner is brought to Christ. In this connection he treats of Baptism, the Word of God, and the agency of the Divine Spirit, exhibiting in a clear and forcible manner the position and relative importance of each of these agencies in the work of conversion and salvation. He then contrasts with this view the Tractarian System, showing, that from its very *structure* it is fundamentally different from the other—that any reconciliation between them is not only impracticable, but impossible.

In Sec. III. he considers Good Works, the Position of the Bible, the Apostolical Succession, and the Priesthood. With regard to each of these points, the two systems are contrasted, and the conclusion reached is, as the author most justly remarks, "They are *Theological opposites*; utterly and forever irreconcileable. If the one be the *True* Gospel, the other is necessarily false." This may appear like very strong language, but such we have no doubt will be the deep conviction of every one who reads the book.

In Part II. the Tendencies of the two Systems are considered. In this connection the author shows what will naturally be the influence of each system, *first* upon the ministry; what views the ministry will entertain of itself, its calling, its duties, privileges, and responsibilities, and *second*, upon the people; what estimate they will form of the Church, its sacraments and services, the Priesthood, its authority and influence, and the effect of these views upon individual character and public morals. All of these points are considered at length, and with a power of logic and illustration which we have seldom seen equalled.

In Part III. the author considers the present condition, and the apparent duty of the Protestant Episcopal Church, in relation to these conflicting systems. He thinks, and plainly declares his opinion, that Tractarianism and Romanism are essentially the same. Upon this point we prefer to let him speak in his own words. He says:—

"Properly to introduce our remarks upon this point, we must preface a word as to the *impression* which our readers will be likely to receive from what we have already said. We are aware that this impression will be to the effect that *Tractarianism* differs little from *Romanism*. Nor are we careful, either, to conceal the

truth, that such is the impression which we have *wished* to make; or to withhold the avowal that, in our judgment, Tractarianism *is* Romanism. In *principle* and *element* the two are identical. Evangelical authors and preachers do not, and need not hesitate, openly and fearlessly to charge *essential* Romanism upon the Tractarian Scheme. Both schemes start from the *same* point of *tradition* as a necessary and virtually infallible interpreter of Scripture. Both proceed, from that point, along the *same line*, in fashioning their idea of the Apostolic Succession, of the Christian Priesthood, of the sacraments, of sacramental rites, and of church ceremonies. Both carry with them, along this line, the *same doctrine*, in regard to original sin, regeneration, justification, and the meriting value of works. And both tend toward the *same results*, in the construction of their systems of worship, and in their multiplication of external rites and forms. They are in essence one and the *same thing*. The main difference between them is, that the one has lived longer than the other, and has had more favorable circumstances for development and maturity. Give to Tractarianism the same number of centuries with those which have whitened the locks of Romanism, and surround it with the same favoring junctures for growth and expansion, and it would come to the same thing—not only in *essence*, but also in detail—not only in *spirit*, but also in form—not only in *structure*, but also in *size*."

In view of the errors which prevail in the Episcopal Church, and the dangers which threaten it, the author thinks that the friends of evangelical truth should arouse themselves, and by all proper means endeavor to detect and expose these errors and avert these dangers. To this end they should associate for purposes of combined and determined effort, both in the missionary work, and in the use of the press. They should not allow minor questions to separate them, but rally upon the great doctrines of the Gospel, and unitedly and unceasingly "contend for the faith once delivered to the saints.

II. A Treatise on the Law of the Protestant Episcopal Church in the United States. By Murray Hoffman, Esq., New York: Stanford & Swords, 137 Broadway, 1853.

This volume, for some time already before the public, although to be followed by another containing a full index of both, is yet complete in itself, being a full discussion of all the subjects brought forward. The fundamental principle of the book, that which meets us at every point, and comes up in the discussion of every question of importance, is one which ought, by all classes of Churchmen, to be definitely understood. If there be a respectable body in our Church who are prepared to take the position that the Episcopate is the primal source and fountain of all power, spiritual, legislative and judicial, that all such power elsewhere, whether in General or in Diocesan conventions or tribunals, simply exists through their gift, and logically may, at any time, be withdrawn, it would be well for them to carry it out consistently: especially where Providence has placed them under the jurisdiction of a Low Church Bishop. On the other hand, it would be well for those who repudiate such a theory, to see it as clearly presented, and to know that it is held definitely and distinctly. It is in view of these considerations, that we have read this work with interest, and commend it to the serious perusal of all who make our laws, or are concerned in seeing them executed. It does seem as if we were approaching that point in which the question is to be settled: whether for one order of the ministry there is any law, "statute," "something laid down," at all, or whether the will of the court, for the time being, based upon power; existing prior to all statute, in which every statute finds its origin and authority, and therefore beyond and

above statute,—shall determine how the confessed or unconfessed lying, or drunkenness or swindling of an offending bishop shall be treated. We do not believe, that all who voted in the closing scene at Camden, based their votes upon this theory of inherent power; though it cannot be too deeply regretted that such impression has gone abroad, and that many brave hearts have fainted, and many a strong arm has been paralyzed by this blow from their own leaders and defenders. A portion however of that vote did rest upon this foundation. It therefore behooves us to understand the law of our Church as it is, and then to know whether this law has power in all of our judicial tribunals, or whether there is one tribunal which may use or dispense with it at pleasure. The author does not develop his theory to this point. We think, however, it may be done with the assistance of his promises. To those who act upon the maxim *audi alteram partem*, both for the purpose of doing them justice, and of knowing exactly when they must be met and answered, this volume will possess special interest. Whatever may be their amount of agreement or disagreement with the writer, they cannot but be gratified with the high tone of Christian courtesy in which his views are put forth, and his evident familiarity with the subject matter of the discussion. Apart moreover from all points of controversy, there is a large amount of well arranged information with which every clergyman and intelligent layman should be familiar. There are some ecclesiastical questions to which the analogies of common law if they do not altogether fail, need to be applied with cautious limitations. These should be especially studied, and the discussions of Chancellor Hoffman are well calculated to call attention to them; to start trains of thought and reflection, leading perhaps to a conclusion opposite to his own, but still definite, and well founded. A conclusion which would perhaps have never been reached but for such suggestion. We might specify as of special interest the discussion of the control of a bishop in a ministration, the powers of the consecration of 1789, and that in the Introduction, as to the law of the Church and its sources. The last mentioned is one of great importance. Had the author confined himself to the sources of law and power there enumerated, he would have had much more trouble in carrying out his theory.

III. A Manual of Elementary Geology, on the ancient changes of the earth and its inhabitants, as illustrated by geological monuments. By Sir Charles Lyell, M.A., F.R.S., author of Principles of Geology, Travels in North America, &c., &c. Reprinted from the fourth and entirely revised edition. Illustrated with five hundred wood cuts. New-York: D. Appleton & Co., 200 Broadway. 1853.

Geology, "the science of the earth," is occupied with two great questions. First, the state of the earth, as it now is, the various changes now taking place, and the forces, aqueous, igneous, atmospheric or otherwise by which these changes are being produced or may be here accounted for. This question, of course, brings us into contact with that which may be known and must be dealt with in the spheres of experience and observation. The geologist must begin, if he begins rightly, with this first question, and in this way—not with a theory of the past, but with an investigation of facts as now existing.

With this first question, a work of Sir Charles Lyell's, soon to be issued by the publishers of the present volume, is occupied. This, however, "The Manual,"

deals more particularly with what may be regarded as the second great question, for which geology seeks an answer—the state of the earth in past ages, its changes and their causes prior to any tests of present experience and observation. In seeking an answer to the first of these questions, the author regards himself as reaching a solution for the second; in other words, reasoning from the known to the unknown, he arrives at the conclusion that the changes of the past are gradual, like those of the present; that laws are now in existence, and forces now operating which require only time for the production of future changes of equal magnitude.

It will thus be seen that this work is occupied with that portion of geological investigation which is not only suggestive of the deepest interest, as constantly bringing new facts to light, but also, as bearing upon the controverted questions of the earth's antiquity, and the agreement of geological conclusions with the Mosaic record. The author, very properly, in a work of this kind, does not enter upon the adjustment of such difficulty, whether real or imaginary. And if we may judge of his theological capabilities, from certain flippancies of which he was guilty in the journal of his first tour to this country, he would do well to confine himself to his own science. The theory of development, however, which makes its appeal to geology, and which geology is best able to break down, or build up, is condemned, both in the Principles and in the Manual, not only as unsupported by geological facts, but as opposed and contradicted by them. We need not remind our readers of the acknowledged position, on all hands, of the author, in his own peculiar walk of science, and, consequently, of the weight of any such conclusion, as deduced by him from facts in that science. In the conclusion, however, he does not stand alone. With the exception of one or two who merely regard this theory of development as without support, it is, by all geologists of note, scouted and ridiculed.

To those who are desirous of knowing more of this science than is to be found in such apologetic works as those of Dr. J. Pye Smith, Hugh Williams "Foot Prints," Buckland's Treatise, or Dr. Hitchcock's Religion and Geology—and we must say, even while gratefully acknowledging the value of these works for their intended purpose, that such knowledge is very unsatisfying—this book will afford opportunity for their being gratified. The work is well gotten up, with a large number of engravings, and the author is a model both for style and philosophical arrangement. The clergyman and Christian scholar must now know something of geology. He can feel and speak with confidence when this knowledge is derived, not from an apologetic work, but from a regular geological treatise. And he can thus dispel the suspicion, by which he and others are liable to be tormented, by seeing and showing that such apologetic works as we have mentioned are not the *ex parte* statements of Christian geologists, but sustained by the general drift of the science itself, in its most clearly ascertained facts and principles.

IV. A Church Dictionary. By Walter Farquhar Hook, D.D., Vicar of Leeds. Sixth edition, revised and augmented. London: John Murray, Albemarle-street. 1852. For sale by Stanford & Swords, 137 Broadway.

With many readers the question may be asked, what special necessity is there for a dictionary of ecclesiastical terms and modes of expression? The answer to such question is to be found in the fact, that many of those terms originated in

customs and institutions now obsolete or greatly modified; in one language the Anglo-Saxon now superseded, in a great degree, by Norman French and Anglicised Latin; in another, the Latin, now even among learned men, in much less use than formerly. If some of these curious readers were asked, in reply, what was meant by such terms as "Advowson," "Annates," "Lychnoscope," they would probably see the necessity for such a work as that of the Vicar of Leeds, to which this notice would call their attention. Dr. Hook's Dictionary has been for some time before the Church. It was first called forth by the necessities of his own parish, and sent out in tract form. The demand for these led the author to an extension of his plan, and to make his work of more general utility. It was at last enlarged and improved, until in this, the sixth edition, it has assumed its present character. While we object to many of its statements, especially those upon theological points, we believe it is the best work of the kind now to be had. The author tells us in his preface, substantially, that since his book first came out the times have changed, but that he has not changed with them. It is not, just now, our business to call either of these facts into question; still less are we called upon to show how much more logically some of his old associates, now at the Vatican, have reasoned than himself, from certain principles which he and they, some fifteen years ago, held in common; or, on the other hand, to show the inconsistency of much of his present "Catholicism" with the sound scriptural Protestantism of his views on the subject of justification. It is a gratifying fact that he is alive to the danger, in the direction from which it is threatened, and that he has such a basis for his theology as is contained in a correct view of the above-mentioned doctrine, both in itself and in its irreconcileable character with that of Rome. Apart, however, from all questions of controversial character—in regard to which no one goes for his opinions to a work of this kind—there is here presented a large amount of useful and curious information, much of it that cannot be obtained in any single volume, and otherwise out of the reach of ordinary readers. We may mention that the author lets us know that, in matters where such assistance was needed, he has called in the services of others, such, for instance, as in the articles on Law and Architecture, and that "an account has been taken of various Christian communities not in connection with the Church," of England, we add for him, and regret his mode of expression, however interpreted.

V. A Vindication of the Doctrine of the Church of England, on the Validity of the Orders of the Scotch and Foreign non-Episcopal Churches, in three pamphlets, containing, 1st, a general review of the subject; 2d, a Reply to Archdeacon Churton and Chancellor Harrington, second edition; 3d, a Reply to the Bishop of Exeter's Letter to the Archdeacon of Totness, third edition. By Wm. Goode, M.A., F.S.A., Rector of Allhallows, the great and less, London. New York: A. D. F. Randolph, 683 Broadway. 1853.

These three pamphlets of Mr. Goode's, reprinted in this country together, originally appeared in the London Christian Observer, and are occupied with the one great question, of the doctrine of the Church of England, as to the validity of non-Episcopal orders. We say the doctrine of the Church of England, not that of the

Church in all time, nor that of the Scriptures. Every loyal member of the Church of England assumes that her doctrines are in accordance with Scripture, and the purest teachings of Christian antiquity, and *vice versa*. But yet, for the sake of distinctness, and to bring the discussion within such limits as may lead to a reasonable hope of some definite conclusion, he may confine his investigation to one of these sources of authority. What does the New Testament teach as to the absolute necessity of Episcopacy to the being of a Church, is one question, which Scripture alone can answer. What is the teaching of the Church, *semper, ubique, ab omnibus*, is another, which must be answered by those who know, if there be any such, what all Christians, everywhere and always have agreed upon in this matter. While the question, what is the teaching of the Church of England is still another, and to be answered by her authorized formularies, in their statements, both negative and positive, and in the practical interpretation put upon them by those who drew them up. Mr. Goode, as we have said, throws out the two former, and confines himself to the last of these questions; and, in so doing, brings an amount of evidence, in the way of facts and quotations, in the lives and from the writings of standard divines of the English Church, which show, most conclusively, that they had no sympathy either with the unchurching dogmas or the still more hateful unchurching spirit of those who claim to be their representatives. While holding firmly to the apostolical institution of Episcopacy, to its necessity for the due and full order of a Church, he disclaims the idea of its necessity for a Church's existence; and shows, moreover, that those who drew up the Articles and Homilies, and by whom the affairs of the Church were administered, could not, without stultifying themselves, have written and acted as they did under any other conviction. We have no hesitation in saying, that the facts in these pamphlets, and in another little volume published in this country, by Rev. J. M. Gallagher, on the same subject, cannot, on the unchurching theory, be disposed of. If the Oxford writers are right, the Church of England is wrong, and their only consistent course is to dissolve their connection with it as soon as possible.

There is one class of readers by whom this book should be perused with attention—the laity. We have met with many of this class whose Christian sympathies revolted at this unchurching dogma, who refused to hold it, but who supposed the Church of their affections on this point was as represented by them, and who, like loving children, endeavored to hide the parental infirmity which they imagined to be in existence. They have heard embryo deacons and ecclesiological presbyters speak of "the Church and the sects," of the "sin of Korah, Dathan and Abiram," of "the equal distance of the Church from the abyss of Rome on the one side and the pit of Geneva, *i. e.*, all non-Episcopal Protestantism on the other," till they are led to suppose that this is the language of the Church itself—language at which they blush, and which they cannot excuse, but which they will not, under their mistaken impression, directly oppose. They need just the information which these pamphlets give; and we should be glad, when their work as pamphlets is accomplished, to see them remoulded in a more permanent form, to remain as one of the many evidences of the indirect power of error to bring out, for its own destruction, clear and unanswerable defences of truth.

VI. Hippolytus and his age: or, The Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus; and Ancient and Modern Christianity and Divinity Compared. By Christian Charles Josias Bunsen, D. C. L.: in four volumes. London, 1852.

The well established reputation of the author for talent, general learning and patristic research, together with his triumph in the Ignatian controversy, must secure for his present work an attentive and respectful study. We say study, because the mass of thought, documents and facts, comprised in the volumes before us, forbids anything less than careful and prolonged investigation. Whatever view may be entertained of Chevalier Bunsen's results, no one can fail to find his mind quickened, enlarged, and enlightened, by the numerous philosophical suggestions and interesting facts presented in "Hippolytus and his Age." Reserving to ourselves the privilege of a more deliberate judgment and adequate review in some future number, we merely indicate the contents of this able and learned treatise.

Volume first consists of five letters to Archdeacon Hare on the Authorship, Contents and Bearings of the manuscript, supposed to be the work of Hippolytus, Bishop of the Harbour of Rome.

Volume second, entitled "Philosophical Research," attempts a condensed philosophical history of the Christian Church, and is composed of Aphorisms and Historical fragments, the latter chiefly from Hippolytus and the Apostolic Constitutions.

Volume third, gives the "Life of the ancient Church, in Education, Baptism and Worship, in Government and Social Relations."

Volume fourth, Part 1st, is the "Apology of Hippolytus (to the English Reader;) or the Life, Criticism and Philosophy of the Ancient Fathers." Part 2d, is a voluminous collection of "Genuine Liturgies of the Ancient Church."

The Protestant Episcopalian must expect to find much not in accordance with his own sentiments, and the Anglo-Protestant will meet many views, novel and striking. A German, imbued with the philosophy and theology of his native land, even after twelve years residence in England, will speak a language, differing widely from the established notions of Britain and America. But we welcome an honest, paine-taking thinker, and a deeply read scholar, who offers to instruct us in important truths, and are willing to weigh his words, in the same spirit of sincerity which we find them.

Perhaps the author's temper may be exhibited in the following extract from the Introduction to Volume third.

"The nations of Christendom, whether of the Greek and Roman, or of the National, that is to say Protestant communions, may live, and ought to live by the side of each other in charity and peace; but they can only do so by virtue of the great principle of the Reformation of the sixteenth century, and of the free political constitution it has produced, and is producing. For that principle is the moral self-responsibility of each individual, founded upon personal faith in Christ, and his spirit reflected on both, and by the conscience of the human heart, and by the reason of the human mind. This faith produces necessarily self-responsibility; self-responsibility produces, and virtually is, self-government; self-government renders possible, and works political liberty; and this political liberty is the only safeguard, as much as it is itself the fruit of religious liberty. Both liberties together render possible mutual toleration, without indifference, and prepare the age in which divine char is to rule paramount over the world."

VII. The History of the Church of England. By J. B. S. Carmithen, B. D., late of St. Mary's Hall, Oxford; Bampton Lecturer for 1809, and Vicar of Sandhurst, Berks. In two volumes, second edition, Oxford: John Henry Parker, and 377 Strand, London. 1849.

This work imported, and for sale by Stanford & Swords, is a simple and well arranged narrative of the fortunes of the Church of England, more particularly from the period of the Reformation to that of the Revolution of 1688. It precedes in point of time, the volume of Bishop Short, and although not so full upon certain points of special interest to the Theological student, is much better adapted both in the way of producing interest in the subject, and of keeping it up for the great body of readers. It is, at the same time, more full and impartial than the volumes either of Mr. Southey, or the Rev. Mr. Lathbury, upon the same period. That a loyal member and minister of the Church of England, under the strong provocations of the case, should not always make the fullest allowance for the Puritans, and their leaders, is not at all wonderful. It is what they have never done for the leaders in the English Church to any extent; and we should be delighted to see them, so far as our author has gone, closely imitate him. Nothing can be more painful to an honest and Christian mind than to read works in which it would seem to be the aim of the respective writers to tell all that was bad on one side, and all that was good on the other. Prejudice, in such case does not necessarily imply dishonesty. So far, however, as the mass of misinformed readers are concerned, it answers all of its practical purposes. It is with great pleasure that we have met with so small a portion of this, in the interesting and graceful narrative of these volumes.

Apart from the general substance of this history, there is one fact, connected with its appearance, of special interest. It came out, the first part in 1829, and the second in 1833, just about the beginning of the positive movements of the Tractarians. If the reader will note the clear Protestant tone of the author, in regard to Chillingworth's great maxim upon the rule of faith, or that in which Bacon and Martyn, and the delegation to the Synod of Dort are spoken of, and then bear in mind the warm commendation bestowed upon his work by the British Critic, he will have some idea of the progressive development of that party—will see either that they are *quam longissimi distet* from their original Protestantism, if ever had any, or that they exhibited more ingenuity than ingenuousness in their first utterances.

VIII. English Literature of the Nineteenth Century, on the plan of the author's Compendium of English Literature, and supplementary to it. Designed for colleges and advanced classes in schools, as well as private reading. By Charles D. Cleveland. Philadelphia: E. C. &. J. Biddle. 1853. pp. 785.

Professor Cleveland has, in the volume before us, made copious extracts from more than one hundred of the best English writers of the nineteenth century. These extracts are numerous enough, and of sufficient length, to give a pretty good idea of each author's characteristics. And, what adds very much to the interest and value of the book, is the circumstance that a brief though quite satisfactory biography of each author is given.

IX. Nineveh and its Remains, with an account of a visit to the Chaldean Christians of Koordistan and the Zegidis or Devil-worshippers, and an inquiry into the Manners and Arts of the Ancient Assyrians. By Austen Henry Layard, Esq., D. C. L. Thirteenth thousand. Two volumes in one. New-York: G. P. Putnam, 10 Park Place. 1852.

X. Discoveries in the Ruins of Nineveh and Babylon, with Travels in Armenia, Koordistan and the Desert, being the result of a Second Expedition, undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P., author of Nineveh and its Remains. With maps, plans, and illustrations. Twelfth thousand. New York: G. P. Putnam & Co., Park Place. 1853.

Deferring, to our next number, a fuller notice of these interesting volumes, we would now call the attention of our readers to the fact, that the Messrs Putnam & Co., in this the only full and complete American edition of Layard's Travels, both in the first and second expedition, have given the public an opportunity of getting the result of these discoveries in volumes, of a uniform size and appearance. The first of these volumes is mainly occupied with the Ninevite investigations; the second, more particularly although not altogether, with those at Babylon. Some of the results of this second expedition, the identification of certain individuals mentioned in the deciphered inscriptions with characters spoken of in Scripture are of startling interest to every thoughtful reader of the inspired volume. While our faith does not rest upon such discoveries as those of Layard, and while we are well assured that no such discovery, if really what it claims to be, can conflict with this inspired record; yet it is a source of gratification to meet with those correspondences of profane with sacred history; to see, as light comes in upon us from all directions, that it heightens the brilliancy and authority of that light which leads us to heaven, in many cases making what were previously its darkest and least understood statements the clearest incidental proofs of its inspiration and divine authority.

The work is gotten up in sumptuous style, as to type, paper, illustration. They are books "pleasant to the eyes, and to be desired" by those who abhor small print and dark paper, or who need, for their intellectual delectation or usefulness, the aid of spectacles.

XI. The Church of Christ, in Its Idea, Attributes and Ministry; with a particular reference to the controversy on the subject between Romanists and Protestants. By Edward Arthur Litton, M. A., Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford: London, 1851.

This book, which has been two years before the English public, is just beginning to find its way to the shelves of American divines. It is one of the numerous expositions of Protestant Church views, which have been provoked by the Romeward movement of Tractarians. It is singular that the bane and antidote should both have issued from Oxford. The author of this work, since its publication, has

been appointed to an office in one of the Oxford schools. We cannot understand this affair, at such remote distance, but it seems strange, that a writer dealing such blows against the Novelties, having their home in that ancient university, should find a resting place within its walls.

This treatise on the Church contains a masterly exposition of the whole subject in some of its most important bearings. Hoping to pay our respects to it in a more formal manner, at no distant day, we now earnestly commend it to the students of theology and clergymen of our Church.

The key note of this valuable work may be found on page 328.

"In maintaining, then, the distinction between the visible and the invisible Church, we do not, as Bellarmine untruly alleges, make two churches, or even as some of our own divines speak, one society within another; it is one and the same Church that is the subject of consideration, only regarded from different points of view, εσωθεν an εξωθεν, from within and from without. It is the same persons that, materially, constitute both the one and the other; but the *modus existendi* is different in each. So far forth, as the Christian is a professor of the doctrine of Christ, and in communion with a local Christian society, he is a member of the visible Church, and he remains so, whatever be his inward state, until he be excommunicated: so far forth as he is a living member of Christ, he belongs to the invisible Church, or to the Church in its link."

We hope some American publishers will soon reprint Litton's work. It should be widely circulated among all denominations.

XII. Songs in the Night, or Hymns for the Sick and Suffering, with an Introduction by Rev. A. C. Thompson; second edition. New York: Anson D. F. Randolph, 1853.

This is a collection of choice Hymns, selected from a great variety of the best authors. Each hymn is headed by an appropriate passage of Scripture, thus leading the mind of the sufferer to the great fountain of comfort and support. Most of the pieces will be new to the majority of readers in this country. Some few however will be familiar to every one, but they are such as we are always pleased to find in every collection of lyrical productions.

As a specimen of the style of poetry to be found in these hymns, we quote a verse or two from the hymn—

"WATCH YE."

1 Cor. xvi. 13.

When summer decks thy paths with flowers,
  And pleasures' smile is sweetest;
When not a cloud above thee lowers,
And sunshine leads thy happy hours,
  Thy happiest and thy fleetest;
O, watch thou, then, lest pleasures' smile
Thy spirit of its hope beguile!

Through all life's scenes, through weal and woe,
  Through days of mirth and sadness;
Where'er thy wandering footsteps go,—
O, think how transient here below
  Thy sorrow and thy gladness!
And watch thou always, lest thou stray
From him who points the heavenward way.

XIII. The Church of Rome, or, the Babylon of the Apocalypse. Three Lectures, by Chr. Wordsworth, D.D., with an Introduction, by Rev. Jarvis Buxton, of the Diocese of North Carolina. Philadelphia: H. Hooker. 1853.

We have here, in pamphlet form, three lectures—the tenth, eleventh and twelfth of Dr. Wordsworth's book on the Apocalypse. The following quotation from the first lecture shows what the author thinks of the Church of Rome:—"I should feel myself guilty of culpable dereliction of duty in the sight of Almighty God, if I did not declare my conviction, that the prophecies contained in the 13th, 14th, 16th, 17th, 18th and 19th chapters of the Revelation of St. John the Divine, and which describe the guilt and portray the punishment of the mystical BABYLON, have been partly accomplished, and are in course of complete accomplishment in the CHURCH of ROME." This is bold language, but it is not used at random, as the lectures most abundantly show.

XIV. A Treatise on Baptism, designed as a help to the due improvement of that Holy Sacrament, as administered in the Church of England. By the Rev. E. Bickersteth, Rector of Watton, Herts. Philadelphia: H. Hooker.

We have here, carefully arranged under proper heads, the mature views of that eminently godly man, the Rev. Edward Bickersteth, upon the important sacrament of baptism. In the ninth and eleventh chapters he dwells at length upon the design of baptism and its connection with spiritual blessings. While he discards entirely what is usually styled *the sacramental theory*, still he holds that in baptism there is something more than a mere relative change. He thinks that baptism introduces us into a federal or covenant standing before God and the Church, imparting great spiritual privileges and involving corresponding duties. The spirit of the book is excellent, and cannot fail to benefit the reader.

XV. The Tongue of Time, or, the Language of a Church Clock. By William Harrison, A.M., Chaplain to H. R. H. the Duke of Cambridge, Incumbent of St. Michael's, Pimlico, &c., &c. From the sixth London edition. New-York: Anson D. F. Randolph.

The design of this little work was suggested, as the author informs us, by hearing the clock strike at midnight. "It occurred to him that the connection of some Scripture precept with each hour of the day might not only lead the Christian to note more zealously the passing flight of time, but would also as constantly remind him of its solemn and final object." The book is full of practical observations, and is calculated to serve an excellent purpose.

XVI. Night Watches. By E. L. Philadelphia: Willis P. Hazard. 1853.

This is a collection of poems, written during a period of protracted suffering. The mind of the writer was evidently drawn much to spiritual things, and throughout the poems breathe a spirit of humble and submissive piety. They are

arranged somewhat after the manner of Keble's Christian Year, though not exclusively so. Each one has an appropriate heading, either a passage of Scripture or one of the Church Days.

XVII. The duty and Responsibility of Private Judgment in Religion. A Sermon preached before the Protestant Episcopal Society for the promotion of Evangelical Knowledge, Oct. 9, 1853, at St. George's Church, New York. By Stephen H. Tyng, D. D. Depository of the Society, No. 10 Bible House, Astor Place.

This sermon presents in a clear and forcible manner, the obligation and right of personal judgment in matters of religion. The author shows, that while there are certain limitations of this right, still the responsibility is laid upon every person of exercising his judgment in the great concerns of his soul's salvation. In establishing this great point in the discourse, he brings forward, in the happiest manner, an array of Scripture authority which is perfectly conclusive upon the subject. He then proceeds to quote from several of the Articles, showing that our Church holds and teaches this great doctrine. We regard this as a most timely production, and well calculated to promote the ends which the Society before whom it was delivered, has in view.

XVIII. Pilate and Herod, a Tale, illustrative of the early history of the Church of England in the Province of Maryland. By the Rev. Harvey Stanley, Rector of the Holy Trinity, Md. Philadelphia: H. Hooker. 1853. 2 vols.

This is a cleverly-written book, though we have a strong dislike to the title. It is true, the author disclaims any harsh imputations on Romanists and other religious bodies, by comparing them to Pilate and Herod. But why use such terms? They are certainly employed in an offensive connection, and if the object is to do good, it would be better to avoid such offences.

The title of the book gives a clue to the thread of the story, and to the general views of the author with regard to Church polity.

XIX. Altar Stones, by the author of "The Faithful Promiser," "Morning and Night Watches," &c., &c. New-York: Anson D. F. Randolph. 1853.

A collection of simple, devotional hymns, designed principally for private use, though suitable for family worship.

NOTE.—Several book notices prepared for this number are, for the want of room deferred to the next.

CONTENTS OF No. II.

ARTICLE. PAGE

I. NINEVEH.

1. Nineveh and its Remains. By Austin H. Layard, D.C.L.
2. Discoveries among the Ruins of Nineveh and Babylon. By Austin H. Layard, M.P., - - - - 175

II. THE TIME OF THE LAST SUPPER, - - - - - 189

III. THE NEW REFORMATION IN IRELAND, - - - - 215

IV. THE GENIUS OF THE CHURCH OF THE MIDDLE AGES, - - 228

V. GENERAL CONVENTION OF 1853.

Journal of the General Convention of the Protestant Episcopal Church in the United States, - - - - 246

VI. GENIUS AND MISSION OF THE EPISCOPAL CHURCH.

The Genius and Mission of the Protestant Episcopal Church in the United States. By Rev. Calvin Colton, LL.D., 260

VII. THE GREAT WANT OF THE CHURCH, - - - - - 290

CHURCH EVENTS IN THE UNITED STATES. - - - - - 313

1. General Intelligence, - - - - - - 323
2. Foreign Intelligence, - - - - - - 328

NOTICES OF NEW BOOKS.

1. The Epistle to the Romans, in Greek and English, with an Analysis and Exegetical Commentary, - - - 332
2. The Epistle to the Hebrews, in Greek and English, with an Analysis and Exegetical Commentary, - - - 334
3. Civil Liberty and Self-Government, - - - - 336
4. Course of the History of Modern Philosophy, - - 337

PAGE

5. Commentaries on the Laws of the Ancient Hebrews. With an Introductory Essay on Civil Society and Government, - - - - - - - - - 339
6. Lectures on Practical Subjects, - - - - - 343
7. Exploration of the Valley of the Amazon, made under Direction of the Navy Department, - - - - 343
8. Speeches. By the Rt. Hon. Thomas Babington Macaulay, M.P., - - - - - - - - - 346
9. Twenty-five Village Sermons, - - - - - 346
10. The Church of England Quarterly Review, - - - 347
11. The Fifth Annual Report of the Board of Education of the City and County of New-York, of the Operations and Conditions of the Free Academy in said City, - 347
12. The State and Prospects of our Church as indicated by her last General Convention; a Sermon in Christ Church, Cincinnati, - - - - - - - 347
13. A Counter-Statement of the Case of Bishop H. U. Onderdonk. In reply to one signed "A Member of the Church," - - - - - - - - - 347
14. Putnam's Monthly. February and March, 1854, - 347
15. The Seasonable Question; a Sermon preached in the Parish of Grace Church, Honesdale, Pa., by the Rector, Rev. Richard B. Duane, - - - - - - 348
16. A Word in Season; a Sermon in St. Paul's Church, Milwaukee, - - - - - - - - - 348
17. An Anniversary Sermon, - - - - - - 348

THE

PROTESTANT EPISCOPAL

QUARTERLY REVIEW,

AND

CHURCH REGISTER.

APRIL, 1854.

No. II.

ARTICLE I.

1. "*Nineveh and its Remains.*" By Austen Henry Layard, D.C.L. New-York: G. P. Putnam. 1852.
2. "*Discoveries among the Ruins of Nineveh and Babylon.*" By Austen H. Layard, M.P. New-York: G. P. Putnam & Co. 1853.

The world is opening. The seal of ages has been broken with reference to the mysterious East, and the more mysterious Past.

The former has been the "cloud-land" of our imaginations from our youth. Dim visions of bright things to be found in it have piled themselves one above another in our view, like the golden mountains and palaces of light that float before us in the heavens, as the sun goes down behind the evening mists. No doubt our conceptions of it have been very much affected by the gorgeous marvels of that wonderful series of tales which almost every one hangs over with entranced attention in his childhood, and which even manhood finds it difficult to lay aside. The caves of jewelry, and diamond-sprinkled vales, and lavish wealth of every sort, which there continually meet our

view, have made our youthful fancies generally run riot in their imaginings of the East. Even gradually-growing knowledge of its people, customs, and scenery, has not wholly taken off the silvery veil through which we have thus been taught to gaze; for that knowledge has, in the main, reached little further than the outward borders of the continent, and *there* has shown so many things, wild, wonder-waking, unique, and barbarically rich, that, spite of the mingling of much evil and wretchedness with these, to excitable imaginations it was still the land of gold and diamonds, of glorious women and of gallant men; where the forests groaned with spices, and the bays were bright with pearls—a very Eden in its sunny beauty and its variety of fruitful wealth.

And then its past!—how much of wonder gathered around this—incidents strange, exciting, more than romantic in their character, looming up from its half-illuminated, dimly historic depths. The past of Asia! We needed but to mention it, and immediately came the thought of a desolated Eden and a deluged world—of the Ark floating across flooded plains, and resting far up on the lonely mountains; a new centre for the populating of the globe—of the confusion of languages at Babel, the dispersion-point whence the nations took their start—of the touchingly interesting patriarchal wanderings—of the varied fortunes of their heaven-guided seed—of the distant magnificences of Nineveh and Babylon—of the divinely-predicted rise of Cyrus, and the eagle-pinioned spread of his vast power—of the famous retreat of the ten thousand—of the splendid sweep of the Macedonian madman through the East—and then, in nearer view, of Roman conquests; Armenian and Parthian resistance of their pride; the magic suddenness of Palmyrean splendor and decay—till finally the Mogul, the Saracen, the Turk, appear upon the stage: Genghis, and Saladin, and Bajazet sweep fiercely into view: the faint remains of Grecian and Roman civilization vanish; and the pale crescent rides through the sky of the darkened Orient alone.

But most of these things have, till recently, been seen by us through a haze. The countries over which Sennacherib and Cyrus marched, and in which the children of Tamerlane and Othman held dominion, were, to Europeans, comparatively

unknown lands. The bigotry of Moslem prejudice, with the general disorders of Mohammedan misrule, made it difficult and even dangerous for travellers to penetrate the scenes of Eastern history, and explore the field there presented to the view. The monuments of Asiatic antiquity have thus continued locked beneath the keeping of a semi-barbarous race, who cared infinitely more for a comfortable present than for a dim historic past; and who, if a castle or a dwelling were to be constructed, would work up into it, without remorse, the stones of some neighboring hoary ruin—rich, possibly, in inscriptions, or in bas-reliefs. There has, consequently, been little opportunity for verifying or correcting the accounts of ancient transactions in the East. The buildings, sculptures, medals, coins, memorial-tablets, &c., which have so assisted historical researches throughout Europe, were not accessible in this yet older field. For a long while, therefore, it appeared probable that we must rest satisfied with traditionary statements, brief Biblical references, and the imperfect allusions and descriptions of ancient historians and geographers in reference to the East.

But the world, as we have said, is opening. The long-locked treasures of the Oriental mines of information are being made our own. A century ago, Messrs. Wood and Dawkins—bold pioneers of travel—penetrated the Syrian deserts, and in a series of splendid illustrations, brought out the "Ruins of Baalbec and Palmyra" to the view. The progress of the British power in Hindoostan threw subsequently all that region into light; unfolded the remains of Mogul splendor, and brought the rock-sculptures and inscriptions of Elephanta within reach. A pious curiosity carried multitudes of travellers to Palestine, and made its scenes of sacred and historic interest familiar as household words. A mingling of adventurous and pilgrim spirit sent others through the desert, on the track of Israel, and showed how accurate were the Mosaic statements as to the points of their exodus and of their halts. Later researches in the same direction led to the singular discovery of the rock-hewn palaces of Petra, and drew attention to the vast extent of the inscriptions on the rocks of Sinai, of which we hope to hear more in due time. Freer communication with Persia

afforded opportunity for examining minutely the sculptures and inscriptions at Persepolis, rich in information, which is becoming constantly more clear. The track of the ten thousand, too, was followed out, and all the scenes of their gallant and remarkable retreat explored. Even the windings of the Jordan, and the lonely shores of the dead Sea—memorial sad of the buried "cities of the plain"—have been made familiar by the expedition of Lieutenant Lynch. The missionaries from America, moreover—intelligent and educated men; not travellers, but residents—have done a great deal to improve our knowledge of the East. Stationed at various important points, among the Druses of Lebanon, in Asia Minor, in North-western Persia, and in the mountains of Kurdistan, they have employed the leisure they could save from their absorbing sacred occupations, in extending our acquaintance with the geography and the geology, the customs and traditions, the present condition and the architectural remains, of the regions they were settled in, or were led to traverse in their work.

Through all these means, Asia has gradually come to be almost as familiar to us as Europe or America. We can scale in imagination its great mountain-ranges; sweep over its grass-covered or its desert plains; and sit down amidst its tents and dwellings, or beneath the hoary ruins of its past, as much at home as we could have been, a few years since, in journeying through the valleys of the Alps, or studying the inscriptions on the arches and columns of Old Rome. The *romance* attaching to our dreams respecting it, has, indeed, in a great degree, been broken up. The Eden that it once appeared, and that possibly it was, it is no more. Its formerly fertile plains are deserts: its grand old cities crumbling and decayed: its people debased by the perpetual oppression that makes even a wise man mad. The mere pale shadow of the Asia that once "made the earth to tremble, and did shake kingdoms," it can evidently never rise to its former high rank among the continents, except through a thorough interpenetration of Western civilization, intelligence, and life.

But amidst all our growing acquaintance with the East, there remained one region that, until lately, bid defiance to research. The great tract between the Euphrates and the

Tigris, with that which skirted, toward the sun-rising, the banks of the latter noble stream, gave for some centuries no answer to the questioning of travellers as to mementos of their ancient days. The sites of the two oldest empires seemed literally to have been "swept with the besom of destruction." Not a column or a wall that was older than the Macedonian dominion rose any where to tell that here Babylonia and Nineveh had been. Huge mounds, that *might* cover the remains of palaces and temples, rose here and there along the plains; but the difficulty and expense of excavation, with the uncertainty as to its results, deterred from an attempt to unearth the remains of cities over which the rubbish of at least twenty centuries was heaped.

It could not, however, remain always thus. No difficulties can prevent the prosecution of research when once curiosity is effectually aroused. All that is wanting is a man of energy and enterprise enough to start it; and such an one is sure to be presented when the proper time has come. It was so here. Mr. Layard—who needs no introduction to the reader—seems to have been specially prepared by Providence for just the work of which the results are now before our eyes. Some years of Eastern residence and travel had inured him to the climate of the tract to be explored, and made him familiar with the languages and character of its varied and heterogeneous population. Full of desire to penetrate the secrets of the Mesopotamian and Assyrian mounds, he only waited for the needful funds to enable him to enter on the work, when news was brought that the "*Open Sesame*" to these treasure-caves of monumental wealth was actually spoken—that M. Botta, whom he had himself urged forward, had dug at Khorsabad into the chambers of a palace whose walls were covered with sculptures and inscriptions apparently of the old Assyrian day. With such fuel on the fire of Mr. L.'s already eager spirit, we can readily imagine his enthusiasm, when, furnished with funds by liberal and able hands, he threw himself into the saddle, and swept, almost without drawing rein, through the passes of the Taurus, and across the Mesopotamian plains, and lay down at last to sleep beside the mounds, with "visions

of palaces under ground, of gigantic monsters, of sculptured figures, and of endless inscriptions" floating before him.

Of the splendid results of his first excavations—how palaces seemed to rise up from the ground beneath his hands—how sculpture after sculpture, of the most unique and interesting character, with inscriptions full of rich historic information, were successively disclosed—it is not needful for us now to speak. None can have forgotten the intensely excited interest awakened by this sudden reviviscence of a city buried away from sight two thousand and more years ago. It seemed to bring us face to face with the people of the most remote traditionary times. We had, not only fragments of their history, but their very form, and countenance, and dress, brought up to view. Their armor and weapons, their modes of warfare, and their treatment of prisoners and of the slain, their collections of tribute, and the triumphs of their conquering kings, were portrayed before us. The representations of their deities, the costume of their priests, their sacred symbols, the ceremonies of their worship—almost every thing, indeed, that was needed to throw light upon their private or public, their secular or religious life, was sculptured on the walls of the buildings Mr. Layard disentombed. Never was there so complete a resurrection of a buried people, as when, under the labors of Mr. L., the earth of centuries was thrown aside, and the pictured palaces of Sardanapalus and Sennacherib exposed, with their descriptive sculptures and inscriptions, to the gaze of modern investigation and research. It almost seemed that nothing could be added to the knowledge thus suddenly and singularly gained.

But in the second work of Mr. L., we have the record of discoveries almost as exciting and novel as the first. New phases of Assyrian and Babylonian life are here brought out before us, and a still richer wealth of historical inscriptions is disclosed. The freshly-discovered sculptures show the processes of removing from the quarries to the palaces the huge blocks of which their foundations were sometimes composed, and the colossal statuary with which their entrances were garnished. The mechanical contrivances by which this was effected are

distinctly represented. Among these, the roller, the lever, and the wedge, are quite conspicuous—a fact which shows that the discovery of these great mechanic powers dates far back of what has been commonly supposed. The arch, too—long thought to be of Roman origin—is found among the vaults of Nineveh, as well as in the representations on the walls, so that the era of its first invention must be removed back some hundred years. Glass, wrought into vases of great elegance, had been found in the earlier excavations; and now, as if wonders never were to cease, a *convex lens* is brought forth from those old Assyrian palaces: *bells*, of fair shape and excellent material, are discovered; and *bronzes* of fine quality, exquisitely wrought. These things indicate an advancement in applied science which is truly wonderful, when we consider to how exceedingly remote a period they must be referred.

The arts, too, are shown to have been cultivated in an extraordinary degree. The palaces discovered might be considered splendid, even now. The colossal figures at their entrances are almost sublime as an embodiment of mingled intelligence, speed, and strength. The sculptures and pictorial representations on the walls exceed the Egyptian of a kindred date. In many of them there is a freedom and a finish that would do credit to more modern art. While the engravings upon gems are executed with such delicacy, that in some cases a magnifying glass is needed to distinguish the fine lines.

Over all this refinement, however, there is thrown a melancholy shade by the evidences of a fierce and brutal spirit that we meet. The images of their divinities—always a sure index of a people's character—have generally a lion's or an eagle's head, emblems of rapacity and thirst for blood. The representations of their wars show a barbarity in the conducting of them that is sickening in the extreme. The warriors returning from a combat bring with them to a registering officer *the heads* of their slain foes. Captives are seen in front of beleaguered cities, tortured, flayed alive, or cruelly *impaled*.* And even laborers employed in peaceful avocations—as in the

* In one place, too, the records of a military expedition celebrate "the burning of innumerable women and children." Babylon and Nineveh, p. 356.

removal of the great statues for the palaces—are followed at certain intervals by taskmasters with heavy scourges, who evidently lay on their blows with a good will.

But the great interest of Mr. L.'s discoveries lies in the historical information they unfold. The Assyrian monarchs, most fortunately for us, were accustomed to adorn their palaces with the records and pictorial representations of the principal events and circumstances of their reigns. "Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colors. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented." This ministering to ambitious vanity, God's gracious providence has made subservient to our good. The unearthing of the halls thus sculptured and inscribed, has brought to view the vast series of records they contain. The labor of patient scholars has deciphered them to a considerable extent. The result is an addition to our previous knowledge of Assyrian, Babylonian, and even Israelitish history, of which we could not previously have dreamed. Much yet remains to be accomplished in this line; but, as a first-fruits of the harvest to be gathered, we have the names and sketches of the history of *eighteen* sovereigns of Nineveh, *two* or more of those of Babylon, and *four* of those of Israel and Judah.* The information thus afforded is in some cases wholly new. In others, it touches on events, respecting which we have notices in scripture history; and it is at once interesting and encouraging to find, that wherever such is the case, the exhumed records of distant and hostile Nineveh confirm the statements of those holy men of old, who spake as they were moved by the Holy Ghost. As an example of this, we

* Discoveries subsequent to those of Mr. L. present the prospect of a large accession to our knowledge in this line. As a specimen of these may be mentioned an inscription "consisting of eight hundred lines of writing, which contains the bulletins of Tiglath Pileser I., and is at least two hundred years older than any other document yet discovered." There are also "tables of dynasties," in which "each king has a separate compartment, and his name is followed by those of from six to thirty others, who constitute his household or cabinet."—*Letter from Col. Rawlinson.*

have, in the inscriptions on the palace of Sennacherib, *his* account of the Assyrian irruption into Palestine, mentioned in 2 Kings 18 : 13, and in Isaiah 36 : 1. In the details of this irruption, and of its success, the records of the invading king and those of the invaded people agree with wonderful minuteness, the only difference between them being in respect to the amount of tribute levied, a difference very easily explained.* Even so slightly mentioned a circumstance as the siege of Lachish finds a place in the historical sculptures of Assyria, and in the inscriptions by which they are explained. The monarch is represented on his throne before the city, superintending the operations of his army, while persons of strong Jewish features kneel and implore his clemency, and others are being slaughtered or tortured in his view. Above him is the inscription: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish. I give permission for its slaughter."†

Of course we do not find among these records of Sennacherib express confirmation of the judgment which sent him, armyless, to his far home; but, as there is no claim that Jerusalem was taken, and no explanation why it was not, when the remaining cities of Judah were all spoiled, we are left to the impression, that the capital was spared, *because it had to be;* and that it had to be, because of some great check. For, as the taking of the royal city would have been the chief crown of the invasion, if achieved, the absence of all reference to such a capture must argue either cowardly caution or defeat. The former can hardly be imagined in the case of a fierce conqueror, with vast imperial resources at command; and the latter is the only explanation that remains. The very silence of the Assyrian chronicles thus attests the faithfulness of the scriptural account almost as strongly as a parallel description would have done.

He must be blind who can not see in these things an interesting illustration of the wise providence of God. A haughty monarch, in the dim infancy of history, is led to inscribe on the foundations of his palace descriptive representations of his

* "Babylon and Nineveh," pp. 143–145. (8vo.)
† "Babylon and Nineveh," pp. 149–152. (8vo.)

military deeds. The spoiler comes: conflagrations wrap their destructive mantle round the regal habitation: the rubbish of its upper parts falls over the elaborately decorated walls: the winds of many centuries pile up their dust on the accumulated mass: and the remembrance of the vain-glorious inscriptions fades wholly from the minds of men. Ages pass on, and philosophic scoffers begin to throw discredit on the word of God, to treat its histories as fables, and its narrations of miraculous occurrences as myths. The minds of the pious are disquieted. Mere *reasoning* will not reach a predetermined unbelief. *Facts* are required to meet it, facts that shall show the truth of Scripture narratives, with which the whole system of revelation is intimately intertwined. Unless these facts be found, the faith of multitudes must needs be shaken; for infidelity will never cease to press its point, to deny the history that is not absolutely proven, and to urge against the Bible; "Falsum in uno, falsum in omnibus." And lo! in the very crisis of the exigency, the need is met. Industrious antiquarians dig down for other objects into the long-hid palace of the ancient king, and there, kept by their deep burial from defacement by the elements, and from destruction by the hand of man, the sculptured and engraven slabs tell out their tale of the irruptions into Palestine, and hint, by their very silence, at *one* terrible result. The testimony is contemporaneous with the Scriptures; it confirms their statements wherever the same points are touched; and thus the hostile heathen sovereign becomes an involuntary witness to the faithfulness of the divine word. In the keeping back of this witness till required, and bringing him forth, as from the grave, just when his testimony is of so much worth, we gladly recognize the wise ordering of Him who "doeth all things well."

But it is not at this point alone that infidelity has met with a rebuke. Before the publication of the "Babylon and Nineveh," it had been announced with shoutings by the enemies of Scripture, that the discoveries to be presented utterly discredited the book of Daniel, showing it to have been written far away from Babylonia, and long subsequently to the times it professes to portray. We rather think that no discoveries could have destroyed the reliance of the Christian world upon a book

whose narrative links in so naturally with all known contemporary history, and whose prophecies (good evidence of divine origination) have been in process of most evident fulfillment for now upwards of two thousand years. But, in truth, Mr. L.'s own description of his researches in and about Babylon, shows plainly that no discoveries were made which could at all invalidate the statements of the book of Daniel, while everywhere, when he has occasion to refer to it, he plainly takes for granted its authenticity and genuineness, and speaks of it with reverent respect.*

Accordingly, we find that since the publication of the "Babylon and Nineveh," the exultant clamors of infidelity have suddenly subsided—a clear acknowledgment of disappointment and defeat. Indeed, no one can read Daniel in connection with the volumes under review, without perceiving plain internal evidence of his having written in the times and amidst the scenes which he depicts. His description of the impetuous, impatient, arbitrary Babylonian king, is a picture to the life of a thorough Eastern despot—such as we find continually in the sculptures—more absolute than any of less ancient date, disposing at his own mere will of the lives and property of those beneath his sway, and making that will, unlike the succeeding Persian sovereigns, his sole law. And then the lion with the eagle's wings, which in his seventh chapter he makes symbolical of the Chaldean monarchy—why, we can hardly open any where the volume on "Nineveh and its Remains," or that on "Babylon and Nineveh," without seeing how native to the region and the time was this emblem of a fast-spreading and rapacious power.

Nor are the "wheels" of *Ezekiel's* visions by the Chebar—instinct with a divine vitality, and sweeping with the cherubs in their rushing flight—without their seeming originals in the perpetually recurring "circles" of Assyria and Babylon, within whose winged circumference the supreme divinity is represented as enthroned.

Such illustrations of the Scripture imagery of the times of the captivity meet us very often in these volumes, the Spirit

* See, for example, pp. 470, 529, 533, and 540, Babylon and Nineveh. (8vo.)

having apparently suggested only the great truths and principles to be conveyed, and the excited imagination of the prophets having clothed these in such a dress as belonged to the lands in which at that period they sojourned.

As to the thorough fulfillment of the prophecies concerning the ruin of Babylon and Nineveh, there seemed to be needed no fuller confirmation than was given by the accounts of Niebuhr, Rennel, Sir R. K. Porter, and Mr. Rich. Their descriptions of the present desolation of those ancient seats of empire, appeared almost to exhaust the proof of the miraculously minute foreknowledge shown by those who predicted the destruction of both kingdoms while yet they were at the height of pride and power. But every new discovery in these regions throws some new light upon the sacred page. In the calcined alabaster and charred cedar of the Assyrian palaces, which Layard has exhumed, we have additional evidence that the prophets spoke by divine suggestion, when, besides the flooding river and destroying sword, they brought in (what might have seemed inconsistent with the first) the devouring fire,* as a means by which "the rejoicing city, that dwelt carelessly," should be made a "desolation, a place for beasts to lie down in;" while, as to Babylon, the whole description Mr. Layard gives of his visit to its site,† reads (evidently without intention on his part) like a commentary on the impressive declarations of Isaiah respecting the melancholy and almost savage wildness in which "the lady of kingdoms" should eventually be involved. As he tells of the "shapeless heaps of rubbish," of the ancient canals now "choked with sand," of the "fragments of glass, marble, pottery, mingled with the nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste," we seem to hear the very echo of the words of Jeremiah:‡ "Her cities are a desolation, a dry land, and a wilderness; while of the neighboring, and, at first sight, incongruous declaration,§ "The sea is come upon Babylon; she is covered with the multitude of the

* Is. 10 : 16, 17. Nahum 1 : 10; 3 : 13, 15. † Chapters xxii., xxiii., and xxiv.
‡ Jer. 51 : 43. § Ib. 51 : 42.

waves thereof," we have as much the echo in the statement: "From the summit of the Birs Nimroud I gazed over a vast marsh, for Babylon is made 'a possession for the bittern and pools of water.' In the midst of the swamps could be faintly distinguished the mat huts of the Kazail, forming villages on the small islands. The green morass was spotted with herds of the black buffalo. Light boats were skimming to and fro over the shallow water."

The libraries of the clergy from henceforth can hardly be complete without the books of Mr. L., and from the materials which he has furnished may be drawn many of their most striking elucidations of that volume which it is their great business to illustrate and explain—that volume which has it as its own exclusive glory to grow in interest as it grows in age; to shine the more brightly for the light which shines around, and to gather, from whatever discoveries are made, new claims to the confidence and the respect of men.

Though it be somewhat foreign to the general purpose of our article, as well as to that of the book under review, we can not omit to notice, before closing, the testimony borne by Mr. Layard, (pp. 404–407,) to the effects of American Missionary operations among the Armenian and other churches of the East. These operations are not, we are grieved to say, under the control of American episcopacy. Proceeding under Congregational or Presbyterian influences, they have, we fear, introduced (though undesignedly) the elements of eventual division and contention among the episcopally-constituted churches which they reach. Still, thoroughly confiding in the honesty and earnestness with which the missionaries have endeavored to present a pure and unadulterated Gospel, we rejoice to hear from a witness so impartial and so well-informed as our author evidently is, that through their efforts (*we* would rather say "through God's blessing on those efforts,") a great and beneficial change is taking place in the Christian communities of Turkey—that a spirit of inquiry is at work—that a desire for the reform of abuses is excited—that Protestant communities are formed in almost every town of note—that in the principal cities schools have been established for the education of young men for the priesthood. that men of the highest character from amongst the

Armenians themselves, are associated with the missionaries in this work—and that its success has not been endangered, like that of many other movements of the kind, by interested or hasty conversions. Nay, we rejoice to know from other sources, that the work has been deeper than is even told by Mr. L.—that the power of the Gospel has been thoroughly experienced by many of those ardent Eastern hearts—that priests and bishops are among the converts to a better faith—that flourishing communities of evangelical believers, numbering hundreds in some cases, have been organized in the large towns—and that, with the Nestorians especially, the reformation fairly promises to sweep the Church. We regret exceedingly that our Protestant episcopacy should not have been the first in this great work. We regret that, having come in second, with the intent of fostering and favoring it, yet throwing a healthful conservatism round, our Church should finally, by the mismanagement of her chief agent, have been placed in the entirely false position of an apparent hinderer of the progress of the truth. We regret that this should have occurred through a very exaggeration of conservatism—through *such* regard for unity and for episcopacy, as required of the first converts to remain within their church, when the hard alternative in doing so was either a compelled idolatry, or the endurance of bitter persecution for the truth. We regret, that by this means conservatism should have grown unpopular, so that, instead of seeing in the East a reformation which should bring away a moderate episcopacy and pure liturgy, we are likely to see one which will make both of small account. Still, remembering how much truth is above peace, and a living piety above all outward forms, we do rejoice and will rejoice, that "Christ is preached" among the churches of the East—that his gospel is producing there its due effect—and that bodies of living Christians are being formed out of those dead masses, the Jacobite, the Armenian, and the Greek Church.

ART. II.—THE TIME OF THE LAST SUPPER.

"*Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified. But they said, Not on the feast-day, lest there be an uproar among the people. Now the first day of the feast of unleavened bread, the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve.*"—Matt. 26 : 2, 5, 17–20.

"*After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, and wheresoever he shall go in, say ye to the good man of the house, The Master saith, where is the guest-chamber where I shall eat the passover with my disciples? and he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve.*"—Mark 14 : 1, 2, 12–17.

"*Now the feast of unleavened bread drew nigh, which is called the passover. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Mas-*

ter saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you, before I suffer."—Luke 22 : 1, 7–15.

"*Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end.*"—John 13 : 1. "*Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.*" 18 : 28. "*And it was the preparation of the passover, and about the sixth hour.*" 19 : 14.

The attentive reader of all the above texts will immediately perceive that the statements contained in them appear to be contradictory. According to the first three Evangelists our Lord keeps the passover with his disciples the night before he suffers; whereas St. John seems most plainly to inform us that the day of the crucifixion was preparatory to the paschal supper, which the Jews had not then eaten, and which they were desirous of celebrating, and therefore would not subject themselves to a legal disqualification by contracting a ceremonial defilement.

Such is the impression most naturally produced by a cursory view of the statements. And this impression has not only given rise to various and extravagant theories invented in the hope of harmonizing the accounts, but also has induced many critics, especially of the German school, to reject the statements, either wholly or in part, as unworthy, of credit.

We intend in the following article to examine the subject generally, with a view of placing the evangelical history in a clear light, and of removing, if practicable, the difficulties which must embarrass the reader of the Gospels, who desires, with humble and Christian temper, to seek and ascertain the truth. This examination will afford occasion of elucidating several collateral points of Scripture, and may therefore become

the more useful, and it is hoped will not be the less acceptable to our readers.

In the first place, we shall note some of the theories of exposition.

I. We shall begin with that which presumes the accounts to be irreconcilable. This supposes, either that St. John tacitly corrects the errors of the other three, or that error pervades the accounts in general.

The theory that St. John's Gospel was written to supply deficiencies in the former three, although indeed it is of high antiquity, rests on no other support but tradition. That the internal character of the whole book is essentially different from that of the others, results from the peculiar and deeply spiritual character of the writer's mind; and that he has omitted much of what they have stated, and has stated some leading facts and also some circumstantial details which they have omitted, results from his design in writing. This was, as he tells us himself, to impress the necessity of faith in Jesus as the divine Messiah, in order to the attainment through him of eternal life; 20 : 30, 31. His work contains nothing which intimates that he was even acquainted with the other evangelical accounts. It has neither reference nor allusion to them. If he were, it is not probable that he would have corrected their supposed errors without some intimation to this effect; or, if he intended no such correction, that he would have so expressed himself as to appear to contradict their statements. It is incredible that a writer would frame a historical correction of preceding narrations, which had been universally received, and were in common use among the whole body of those for whom he wrote, without a word of intimation to that effect. This part of the theory is therefore inadmissible.

Neither will the other bear the slightest investigation. Let us keep in mind the alleged contradiction, namely, that the three former biographers of our Lord determine that he celebrated the last passover one day before that to which St. John assigns it. Now, setting aside the inspiration of the writer, as we must do in this investigation, it is impossible that one of the twelve apostles could be mistaken as to whether their Master ate

the passover with them or not, and St. Matthew states positively and in detail that he did. Consequently Christ did keep the passover the night before he suffered. If this be true, St. Matthew and St. John must both have known it, for both were present. There could be no mistake in such a point as this: it is a circumstance that could not have been forgotten by one who bore a prominent part in it. The only alternative is truth or falsehood. And this must bring the discussion of this theory to a close, as no Christian can think of admitting the latter, inasmuch as the whole contents of the books which contain the accounts are, from beginning to end, a proof of the former. And even the unbeliever can allege no possible inducement that would lead to a designed misstatement on such a topic.

II. Secondly, it has been said that our Lord anticipated the usual day of the paschal feast.

Some who adopt this view suppose that he celebrated what has been called "a commemorative passover," without a proper offering or sacrifice of the lamb. This theory has been maintained by men of great distinction, among whom may be named Grotius and Dr. Hammond. The latter, on Mark 14: 12, speaks of it as "another passover" from the ordinary Jewish one, "which was not sacrificed, (and accordingly of that which Christ took, it is nowhere said in the Gospels that it was sacrificed, not θύω, but only ποιῶ, I keep, or celebrate, and φάγω, I eat it,) but eaten as a memorial of the afflictions and deliverance out of Egypt, namely, unleavened bread and bitter herbs, and nothing else." But this passover without the sacrificed lamb, the very thing essential to its existence, is nothing but a fiction, invented in the forlorn hope of removing a difficulty, which, were it even well-founded, could not thereby be touched. The reason that the word sacrifice or slay does not occur in the narrative of the paschal celebration is simply this, that the Evangelists have no occasion to speak of the sacrificing or killing of the lamb used by our Lord and the twelve, but confine themselves to the supper itself. It is strange, however, that Dr. Hammond should have made such a statement; for immediately preceding this narrative, both St. Mark and St. Luke do use the word. "On the first

day of unleavened bread, when they *kill* (or as the marginal reading is *sacrifice*,) the passover:—then came the day of unleavened bread, when the passover must be *killed*," or sacrificed: Mark 14 : 12, Luke 22 : 7. This statement, therefore, is inaccurate, for it loses sight of this language, which stands in intimate connection with the very account he appeals to.

In order to lay bare the dearth of proof in defence of this anticipation, it may be well to note one or two of the arguments employed in support of it. Grotius appeals to Matt. 26 : 18: "My time is at hand; I will keep (literally I keep) the passover." He infers that the use of the present tense implies immediate action; as if the Saviour had said, "this very night, not to-morrow, the time prescribed by the law." The reason assigned for this haste is our Lord's approaching death. The same conclusion he draws from the other phrase, "my time is at hand." And this reasoning he thinks is confirmed by the language of St. Luke in 22 : 15: "With desire have I desired to eat this passover with you before I suffer."—If now the Evangelists had plainly told us that Christ did anticipate, there would be some plausibility in alleging these clauses as in harmony with the view; but as evidence in defence of it, they are utterly incompetent. The theory rests almost entirely on supposition, and therefore any particular refutation is unnecessary. That it should ever have been advocated by learned and able men only shows how prepossessions may be retained, notwithstanding the absence of all testimony.

III. We pass on to another theory. This also is founded chiefly on supposition. It supposes that on this year different bodies of the Jewish nation kept the paschal feast on different days.

One class of the defenders of this theory conjecture that on this year the Pharisees and Sadducees differed in their calculations, so that, according to the former, the fourteenth day of the first Jewish month fell one day later than it was placed according to the more accurate astronomical calculations of the latter, and that our Lord and his apostles celebrated their paschal feast at the same time with the Sadducees.

Much astronomical and rabbinical learning has been ex-

pended in endeavoring to substantiate the opinion that the Pharisees determined the day of the month by sending out agents who should keep watch on the mountains, and report the first indication of the new moon's appearance, while the Sadducees decided this point by computation. But the thoughtful reader can feel no satisfaction in such a theory as this. It would be absurd to suppose that two such reckonings could be carried out in practice. There would be no uniformity among the people in the notation of time. Who ever heard of two leading parties in a nation counting the same day of the month differently? the one naming the fifteenth what the other announced to be the fourteenth? The evidence of such a statement ought to be clear and conclusive, and yet it is altogether vague, uncertain and conjectural. It is allowed that the Jewish senate sometimes fixed upon the wrong day; but still tenacious of a decision, even when erroneous, they clung to it in determining the time of the feast. It has even been supposed that such was the case on the occasion in question, and that our Lord, who would not submit to a perversion of the proper and legitimate custom, ate the passover with his disciples on the legal day, and therefore anticipated the erroneous time which the council had fixed. No wonder that some of the advocates of the anticipation theory allow "that the proclamation of the time of the new moon's appearance did not always determine the Jews in fixing the first day of the month, and more especially that it did not always do so with regard to Nisan. This," it is said, "is sufficient to prevent our deciding with absolute certainty upon the day on which the passover took place."* On this whole theory it is sufficient to remark that, if such a difference of notation did actually exist, it is incredible that not one of the evangelists should have given a hint to this effect, when a word or two would have been sufficient to relieve their readers from all embarrassment, and have disencumbered their narratives of all apparent contradiction.

Another class of writers maintain the same theory of both days having been kept, although they do not connect the dif-

* Townsend's N. T., arranged in Chronological and Historical Order, chap. vi. sect. xxx. vol. i. p. 445, London, 1825.

ferent observance with the two leading sects. Townsend, whom I have just quoted, expresses himself in favor of the "opinion that our Lord did eat the passover this year, but not at the same time with the Jews." Thus he seems to advocate the anticipation theory. And yet in the development of his view he professes to agree with Benson, "that the majority of the Jews sacrificed the paschal lamb on the same day with our Saviour," allowing, at the same time, "that many of the Scribes and Pharisees and other leading characters among them, did not sacrifice it until the evening of the following day." And he infers from the language of St. John, "that the priests and Pharisees did not eat this passover at the same time with the rest of the Jews."* The same view in general is maintained also by one of our own distinguished scholars, the late Rev. Dr. Jarvis. In his Chronological Introduction to the History of the Church, he defends this theory. The well-known literary reputation of this divine demands for his views a respectful consideration, although we may be compelled to differ from him in his results, and to doubt the soundness of some of his reasoning. We shall place our readers in a condition to form a judgment for themselves, by presenting them with fair quotations from the learned work in question, and also from the first number of the Church Review, in which the author vindicates his work from certain strictures on it, which had been published by a late able Professor of Yale College.

It is to be regretted that neither of the writers just named expresses himself with such accuracy as seems to be required in critical discussions, although the general meaning of each is sufficiently clear. The former first employs a general term, "*the Jews*," for which he afterward substitutes, "*many of the Scribes and Pharisees, and other leading characters*," setting in contradistinction to both "*the majority of the Jews*." Afterward he distinguishes between "*the priests and Pharisees*" and "*the rest of the Jews*," as eating the passover on different days. The latter uses the following language: "Was there a diversity of practice among the Jews at that time, so that the Jewish *nation in general* ate the passover on the night be-

* Ubi sup. pp. 442, 443.

tween Thursday and Friday, and *a portion of them, including the high priests and elders*, on the night between Friday and Saturday, the commencement of their Sabbath? This appears to me to be the only tenable hypothesis." Afterward also he employs the phrases "the nation generally," "the nation in general."* In the Review he writes, "Christ ate the passover on the evening in which *the nation* observed it"; yet afterward he remarks: "We learn from the Scriptures that *a part* of the Jewish nation, including our Lord himself, ate the passover on Thursday evening, while *another part* did not eat it till Friday evening." The reader will bear in mind that the former part of the nation is what is elsewhere described as the nation in general, and the latter as a portion of them, including the high priests and elders.

The principal arguments from Scripture on which both these learned writers depend, are drawn partly from the language of the first three Gospels, which plainly specifies a well-known day on which, according to law and usage, the passover must be eaten, which day corresponds with that on which our Lord did eat it, and partly from statements made in the fourth, which seem to determine that this legal day was the following. These arguments will properly come under consideration in a subsequent part of this article, when we examine the objections that may be urged against the view we purpose to maintain. At present it is sufficient to say, that a theory which supposes the bulk of a nation to celebrate on one day a grand, annual, public, religious festival, to attend which myriads of Jews flocked, not only from all parts of Palestine, but also from various other countries, and the body of their high priests and other ecclesiastical officers on the following day, bears on its very face the mark of utter incredibility. We are amazed that any one should regard this as a "tenable hypothesis." The agency, or at least the concurrence, of these very officers was required for its due celebration. Would the priests and Levites have poured out the blood of the paschal lambs at the temple for the mass of the people, when their ecclesiastical superiors, and doubtless themselves also,

* Introduction, pp. 455, 456, 458.

contended that it ought not to be poured out until twenty-four hours later! This body of men have never been so accommodating to the popular wish, and least of all would the Jewish priesthood of our Saviour's age have been. In all such cases the people follow the priests, and independent action of each party is contrary to all observation, and must not be assumed. Dr. Jarvis states as facts what are simply his own opinions, and, as we think, unfounded. "After three o'clock, on Thursday afternoon, the passover lambs were killed at the temple for those who ate the passover that evening. On Friday afternoon, after three o'clock, the lambs were slain at the temple for those who ate the passover on Friday evening. *These facts (!) alone show that a choice was permitted.*" It is surprising that Dr. Jarvis should make such gratuitous statements as these, when he has quoted, without any intimation of dissent, the following remark of Lightfoot: "Christ ate his passover on the same day that the Jews did theirs; nay, it was not possible otherwise, for *how impossible was it to get the priests to kill a paschal for any upon a wrong day?*" Introduction, p. 447. He proceeds thus: "It was lawful for him who fulfilled all righteousness *to offer himself as a sacrifice at the paschal supper*, and then, as a passive victim, to pour out his precious blood at the very moment in which the paschal lambs were slain for his enemies."* In connection with the representation of the sacrificial offering of Christ at the supper, we would call the reader's attention to what is said in the Introduction: "From the institution of the sacrament I date the commencement of our Lord's passion. As a priest, he was an agent; as a victim, he was only a passive sufferer." And again: "From the institution of the sacrament, the commencement of our Lord's passion must be dated."† These remarks seem plainly intended to represent the eucharist as the commencing act of Christ's propitiatory sacrifice. The same idea is suggested by Toinard, as stated by Townsend,‡ only he "supposes the holy eucharist to be substituted in place of the paschal lamb. Thus," says he, "every thing was prepared, and our Saviour *was offered up; the sacrifice* of the real paschal

* Review, p. 98. † Pp. 448, 584. ‡ Pp. 441, 442.

lamb was attended, in every respect, with the very same ceremonies as had been appointed in the Old Covenant to precede the sacrifice of the typical victim, thereby fulfilling every tittle of the law." Thus does theological theory shape and modify interpretation of Scripture.

IV. Having thus briefly noted some leading theories, we proceed to state and defend that which we think to be the only true one.

We consider the language of the first three Evangelists as settling the point that the Jewish nation, the Pharisees and Sadducees, high-priest, priests, Levites, and laity, kept the passover at one and the same time, that namely, on which our Lord and his disciples kept it, the evening before the crucifixion. This is the necessary and only admissible meaning of the words, "Ye know that after two days is the passover—after two days was the passover and unleavened bread—the first day of unleavened bread when they killed the passover,—when the passover must be killed." No one who derives his information solely from the first three Gospels, can possibly suppose any thing else.

This being the meaning intended, the first point of inquiry relates to the time of killing the paschal lamb.

The language of the law is as follows: "Ye shall keep it up until the fourteenth day of the same month, (Nisan,) and the whole assembly of the congregation of Israel shall kill it in the evening." Exod. 12 : 6. The literal translation, which is retained in the marginal reading, is "between the two evenings." It becomes necessary, therefore, to determine the meaning of this phrase.

According to some Jewish authorities, the first evening commences at the moment of sunset, and the second at dark night, so that the intermediate space between the two evenings is equivalent to the twilight. According to others, the first evening commences at the point of time when the sun begins apparently to decline toward the west, and the second at sunset. The latter is undoubtedly the more probable view. The narrative of the miraculous feeding of "five thousand men beside women and children," which is related in Matt. 14 : 13-23, and the parallel places in the other Gospels, is decisive on this

point. The phrase in the fifteenth verse, "evening being come," is explained in Mark 6 : 35, and Luke 9 : 12, by "when the day was now far spent—began to wear away," that is, in the afternoon. At this time arrangements are made for feeding this immense multitude, and the miraculous supply created by the Lord is distributed to them by the disciples. This would occupy a considerable time. When the meal was ended and the fragments collected together, Jesus obliged his disciples to set sail for the other side of the lake, he himself remaining to dismiss the multitude. Then he ascends the mountain privately to pray. After all this, we read again in Matthew, verse 23: "When the evening was come," that is, after sunset, "he was there alone." The hours following two or three o'clock in the afternoon would allow sufficient time for all that had taken place, and give "the women and children" an opportunity of reaching home before a very late hour. But on the other theory, the brief space of a Palestine twilight would be altogether inadequate.

This narrative is also decisive against the theory of the late Professor Lee of Cambridge, which, we believe, is peculiar to him. He supposes the phrase "between the two evenings," to mean, between the period termed evening on one day, and the same period on the next, including *one whole day;* so that the paschal lamb was to be eaten some time between six o'clock on the fourteenth of Nisan, and six o'clock on the next day." Thus he accounts for our Lord's eating "the paschal lamb at the due time appointed for that rite, and also suffering on the day so appointed," and also for some not being willing to "enter the judgment hall on the same day, because they had not yet eaten the passover, (John 18 : 28.) "This," he thinks, "makes the whole plain and easy."* Now, this exposition of the phrase is not only at variance with the narrative just noted, but in itself utterly improbable. For if the law sets apart the whole day of twenty-four hours, in any part of which the prescribed duty might be performed, of what possible use would be the phrase, "between the two evenings?" It is plain that some particular portion of the day must be intended. But argument is unneces-

* Lee's Hebrew Lexicon, under the word for evening, p. 477.

sary on such a point, as the language of Exod. 12 : 8, 10, is too clear to be misunderstood or misrepresented: "They shall eat the flesh IN THAT NIGHT, and ye shall let nothing of it *remain until the morning.*"

The precise point of time then marked by the phrase, "between the two evenings," would seem to be the moment of sunset; but as this, like the present, is merely a conceivable instant, immediately flitting away, the phraseology of the law must be interpreted more largely. It might be understood to comprehend the space of time between the apparent declination of the sun in the afternoon, and the actual cessation of twilight. Or it may denote the time between the commencement of each of the two evenings; that is, from about two or three o'clock to sunset. On the former supposition, the lamb was to be killed at any hour between the apparent declination of the sun and dark. According to the other it was to be done about the middle of the afternoon. This latter opinion accords with the direction in Deut. 16 : 6: "Thou shall sacrifice the passover at even, at the going down of the sun;" that is, when the sun evidently declines toward the west. Thus we have in Gen. 15 : 11: "When the sun was going down," followed by, "When the sun went down," in verse 17. According to this view, while the two evenings form parts of different days, the space intervening between them will belong entirely to the former. But there is still another question to be settled in relation to the time signified by the phrase, "between the two evenings," with which is necessarily connected the time of eating the paschal lamb. From what has been said, it is evident that the space comprehended by the two evenings belonged partly to one day, and partly to another. The latter part of the afternoon was the first evening, the twilight that followed was the second, and as the one day ended at sunset, the second evening was the commencement of the next. Hence arises the question, was the second of the two evenings, referred to by the law of the passover the commencement of the fourteenth or of the fifteenth of Nisan? or, what is equivalent, on which of these nights was the last supper eaten? The settlement of this question has a very direct bearing on the main topic of this article.

J. H. Rauch, in an Essay which appeared originally in the

Studien und Kritiken for 1832, Heft. 3, p. 537 et seq., a translation of which by the Rev. Dr. Robinson was published in the first number of the Biblical Repository for 1834, maintains that the space between the two evenings comprehends the latter portion of the thirteenth and the twilight of the fourteenth; that the supper was eaten on the night of the fourteenth; and consequently that the day of our Lord's crucifixion was the fourteenth, and not the great festival-day, the fifteenth of Nisan. The arguments in defence of this view are extremely plausible.

In Exodus 12 we have an account of the institution of the passover. A lamb was to be taken by each family on the tenth of Nisan, or Abib, the first Hebrew month, and kept "until the fourteenth day of the same month:" verses 3, 6. It may be said that the word *until* most naturally designates the commencement of the fourteenth day. As the Hebrews reckoned from evening to evening, according to the language of Genesis 1, "the evening and the morning were the day" designated, the fourteenth day began immediately after the sunset of the thirteenth. The unleavened bread that was to be eaten on the occasion was also to be used from "the fourteenth day of the month, at even, until the one-and-twentieth day of the month, at even:" verses 8, 18. The word even may be said to denote the commencement of the days immediately after the sunset of the thirteenth and the sunset of the one-and-twentieth. Thus it would seem that the paschal lamb was to be eaten on the night which began the fourteenth day of the first month. And this appears at first view to be sustained by Josh. 5 : 10: "The children of Israel kept the passover on the fourteenth day of the month, at even." Assuming this view to be correct, the objection which has so often been made to the trial, condemnation, and crucifixion of our Lord on the fifteenth of Nisan, which was celebrated as a festival, entirely falls away, for all these took place on the fourteenth, and on the fifteenth, the opening day of the festival, the Lord of life was quietly reposing in his sepulchre.

The directions given by our Lord to Peter and John, as contained in Luke 22 : 7–13, and the parallel places, are not irreconcilable with this view. "On the first day of unleavened

bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou "mayest eat the passover"? Mark 14 : 12. The two apostles are then sent into the city, having been told to make preparation in a certain house, that of a disciple, most probably, as (would appear from the circumstances of the case, and especially the language of our Lord,) into which they should see a man entering with a pitcher of water. After preparing, they return and inform their master, and then all proceed to the place. Now, had the inquiry been made even as late as sunset, if the place in which our Lord and his apostles were assembled were near the city, as is altogether likely, there would have been time enough for receiving and executing this commission before a late hour of the same evening. The messengers are told that the man whom they are to follow should meet them when they had "entered into the city." As he was "bearing a pitcher of water," the house he was going to was probably not far distant from the city wall. Now, as "the guest chamber" was already "furnished and *prepared*," the master of the house no doubt had expected it to be occupied on this occasion, and perhaps by our Lord and his apostles. Whether this were so or not, Peter and John, finding the "upper room" already prepared, could have had but little to do in order to complete the arrangements. If now the disciples had taken the precaution to have their lamb roasted at some convenient place, late in the afternoon, or early after sunset, every thing necessary might have been done, and the twelve have sat down with their Master as early as half-past eight or nine in the evening.

All this is exceedingly plausible; but, unfortunately, there are two statements in the Pentateuch, which, when examined in connection, prove that this theory can not be correct. In Num. 33 : 3, the sacred historian of the Hebrews states as follows: "They departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover, the children of Israel went out." Here it is settled that the day of the exode was the fifteenth. And it is impossible to read the full narrative of this event in Exodus 12 without becoming satisfied that the Israelites left Egypt the morning immediately after the paschal supper; which,

according to the theory just stated, would have been the fourteenth. It was to be eaten in a state of preparation for hasty departure, because on that night "the first-born in the land of Egypt" were to be slain. This last plague was inflicted at midnight, and that same night Pharaoh directed Moses and Aaron to go, and the Egyptians urged the departure of the people, and thrust them out of the country. Their preparations for removal must have been, in a great measure, made before. See verses 11, 12, 14, 17, 20, 29–34, 39.

As it is thus proved that the original passover was eaten on the night immediately preceding the fifteenth day, the passages which have been adduced in favor of the other theory must be susceptible of a different interpretation from that before given. And that such an interpretation is the more natural one, will be evident from a slight examination of them.

No great importance can be attached to the use of the word until, as it might be equally well employed in reference to any part of a day. It would, indeed, be quite natural to understand it as referring to the commencement of the day, did the connection and other circumstances allow. But these must determine what part of the day it does designate. And so the two evenings may just as well relate to the latter part of the fourteenth, and the twilight of the fifteenth, as to the time that had passed twenty-four hours before. And that it does so relate is certain, from the fact that the same phrase, "between the two evenings," is employed to mark the time of the second daily sacrifice, and commuted with the word "*even*," which being in contrast with *morning*, the time of the first sacrifice, must denote the latter part of the same day. The word *even* is not to be limited to the period immediately following sunset. It may mean the after part of the day, the latter half of the afternoon. This will be clear, if we keep in view the time when the law directs that the daily sacrifice shall be offered. In Exodus 29 : 39, it is: "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer *between the two evenings*." And so also in verse 41, and in Num. 28 : 4, 8. In 1 Chron. 16 : 40, the time of the same offerings is said to be "*in the morning and in the evening*." And so also in 2 Chron. 2 : 4; 13 : 11; and 31 : 3. These are certainly periods of the

same day. The account of Elijah's offering confirms what has been said. "When midday was passed, and they prophesied until the time of the offering of the evening sacrifice. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah came near and said," &c. 1 Kings 18 : 29, 36. After he had finished his offering, the priests of Baal are slaughtered, the prophet ascends to the top of Carmel, and then runs to Jezreel before Ahab: verses 40–46. The words in Joshua 5 : 10—"the children of Israel kept the passover on the fourteenth day of the month at even"—may be explained of the commencement of the celebration, the preparation of the lamb, and other necessary articles from the middle of the afternoon of that day. In this way the Jews have uniformly understood the law; and accordingly Josephus speaks of the paschal lamb being slain "from the ninth hour until the eleventh," meaning from three P.M. to five.*

On this theory, which we trust has been shown to be true and scriptural, we are not obliged to assume any of the probabilities before stated respecting the commission given to Peter and John to prepare the passover, as it was doubtless given on the morning of the fourteenth, and the disciples had the greater part of the day to execute it in.

Dr. Müller, in the commencement of his article on the Lord's supper, (Abendmahl,)† repeats the objection before mentioned. He remarks, that it is incredible that all the matters connected with our Lord's seizure, judgment, and execution, could have been carried on by members of the Jewish nation, on the fifteenth of Nisan, the first and great day of the festival. He therefore concludes that the accounts of the three first evangelists are irreconcilable with that of St. John.

Now we are not disposed to admit, that the dominant party of the nation would have felt very scrupulous about doing all these things on their great religious festival. It is true that they did express themselves as unwilling to proceed to extremities at that time, but it was from apprehension of a tumult: Mark 14 : 2. Could they, without danger or risk, have accom-

* Jewish War, Book vi., ch. ix., sect. 3, p. 1291, Hudson's edition.

† In the Real-Encyklopädie für Protestantische Theologie und Kirche, Stuttgart, 1853.

plished their object, the destruction of the much hated prophet of Nazareth, they would not have hesitated to desecrate the sacred day of the feast. It appears from John 7 : 32, 44 et seq., that "the Pharisees and chief priests," who had sent officers to apprehend Jesus, would not have scrupled to take him on "the last, the great day of the feast" of tabernacles, (verse 37,) if the men whom they had commissioned to execute their nefarious purpose had not been so awe-struck by the divine speaker's instructions, as to abandon their intention, and to drink in his words of wisdom. Such devotees to a ritual of fast and festival can easily accommodate their consciences to an omission or neglect, provided some favorite or much desired object can thereby be the more readily accomplished. It requires no great stretch of imagination to suppose them to have argued that, if God struck down the first-born of the Egyptians on the midnight preceding this festival day, and on the day itself led out his redeemed ones, notwithstanding all the toil and labor which such an exode must have required, it was quite allowable in them to avail themselves of a favorable opportunity to seize and destroy the Galilean impostor, along with the two notorious and execrable robbers.

We now proceed to consider, as briefly as the topics will admit, some objections which may be urged against this view of the time of our Lord's eating the last passover. The difficulty arises from certain passages in St. John's Gospel. We shall consider them in their order, and this will give us an opportunity of illustrating one or two portions of the Evangelical narrative, by placing the accounts in harmonious connection.

The first objection is drawn from the language in 13 : 1, "Now before the feast of the passover," &c. It is presumed that the reader is acquainted with the general contents of this chapter. We believe that the supper of which it contains an account is none other than the paschal supper, the same as that related by the other three Evangelists. The similarity of the circumstances attending each is too minute and peculiar to admit of any other supposition. But St. John's introductory language, just stated, has induced some very learned divines and commentators to maintain that it preceded the paschal supper. Dr. Lightfoot places it two nights and Dr. Jarvis one

before. The latter, after mentioning certain "constructions" which he regards as "forced," asks, "what objection can there possibly be to consider this as the supper of Wednesday?"* We can not but express our great surprise at such a question and now proceed to state some objections which the learned doctor ignores.

According to this theory, at the supper on Wednesday night Christ tells his disciples that one of them would betray him. They express their amazement and horror. At the suggestion of Peter, John ascertains by a sign from Christ who the traitor is and in this way Peter also is informed: John 13: 21–26. Then two nights after, according to Lightfoot, and one, according to Dr. Jarvis, Judas appears at the paschal supper, although Peter and John knew his treasonable intention, and it is unnatural to suppose that they could have known it two whole days, or even one, without informing some of their brethren. Yet he is allowed to sit down with the others, thus marring the harmony of the paschal feast. And now Christ repeats his declaration, that one of them would betray him; again the disciples are grieved and amazed; again they put the question "Is it I, is it I?" and inquire of each other, "which of them should do this thing," although some undoubtedly knew who the traitor was: see Matt. 26: 21, 22, and the parallel places. Are these things credible? Could two suppers have taken place within three or on two successive nights, and such a scene as this be acted twice? And yet this must have been the case unless John 13, relates the account of the paschal supper. These are objections which certainly are not unworthy of notice; indeed they do not admit of a satisfactory reply. But what absolutely settles the point, and is equivalent to a demonstration is, that according to *all the Evangelists*, it is at this supper that our Lord tells Peter that he would deny him that very day before cock-crowing. (Comp. Matt. 26: 34, Mark, 14: 30, Luke 22: 34, John 13: 38.) This most decisive circumstance is not noticed by Dr. Jarvis. Lightfoot does indeed attempt to remove the difficulty. We give the reader the benefit of his solution. If he can see any thing satisfactory in

* P. 443.

it, we willingly yield him credit for a degree of perspicacity far exceeding any to which we can lay claim. "*The cock shall not crow till thou hast denied me thrice.*" Therefore some say, that that was the same supper with this of the *passover*. Very right, indeed, if it ought to be rendered, *the cock shall not crow once*, or, the *cock shall not crow at all*. But it is not so; but it amounts to this sense, *within the time of cock-crowing*, thou shalt deny me thrice, for Peter had denied him but once before the first crowing of the cock, and thrice before the second. From hence, therefore, we may easily observe, in what sense those words are to be understood which were spoke to Peter two days before the passover: John 13: last. *The cock shall not crow, &c.;* not that the cock should not crow at all between that time and Peter's denying; but as if our Saviour had said, *are you so secure of yourself, O Peter?* "*Verily I say unto you, the time shall be, and that shortly, when you shall deny me thrice within the time of cock-crowing.*"* It is strange that a learned man could write so much unmeaning verbiage. The conclusion we are compelled to arrive at is this, that if the supper of John 13 be not the paschal supper, the Evangelists can not be reconciled.

But what does St. John mean by the expression, "before the feast of the passover?" We will not defend the opinion that he simply means, "before they began to eat the supper." Let it be observed that, although we often read of "the feast of the passover," and "the feast of unleavened bread," meaning the whole period that it lasted, yet the word *feast* or *festival* is applied by way of distinction to the day succeeding that of the paschal celebration, namely, the fifteenth of Nisan, which is, properly speaking, the first day of the feast of unleavened bread, the fourteenth being, properly speaking also, the passover day. Thus we read in Num. 28: 16, 17: "In the sixteenth day of the first month is the passover of the Lord, and in the fifteenth day of this month is the feast" or festival. This day was kept with peculiar solemnities, as on it there was to be "a holy

* Lightfoot's Hebrew and Talmudical Exercitations upon the Evangelist St. Matthew, 26: 34: Works London, 1684, fol. vol ii. pp. 261, 262. The italics are the author's.

convocation, and no manner of servile work" was allowed. See ver. 18. St. John therefore remarks that before this festival-day the Saviour showed his love to his peculiar ones. How he showed it, whether by various acts during some considerable time before, or by the particular act afterward related of washing their feet, he does not say. We see no reason why the Evangelist may not intend to denote the warmth of his Lord's affection as bursting out in various ways during some time previously to the feast, and most strikingly in the last humble act.

If any one be disposed to ask, why should he use this particular expression when he might have specified the time in a more definite form; we have only to reply, that we do not know, and are not obliged to tell. St. Matthew, in 27 : 62, calls the Sabbath the day after the preparation. (Comp. Luke 23 54.) Why did he not call it simply the Sabbath? We can only say, he had his choice of either expression, and he preferred the former. St. John also in a similar way used his discretion.

The next phrase, "supper being ended," *γενομένου*, ought to be translated, "supper *having come*," or "*being ready*." This is a very common a sense of the participle, that it needs no confirmation. One illustration is sufficient, and may be found in Matt. 26 20, "evening having come." In Mark 16 : 1, it is employed with the preposition *διά* in composition, to express the ending of the Sabbath. The verb is also used in the meaning of *being read* in the Apocryphal book of Tobit 2 : 1, where he says, "a good dinner *was prepared* for me," *ἐγενήθη*. The washing of the feet will then precede the eating of the meal. It is true that the supper was just about to be partaken of, for Christ is said to "rise from supper." St. Luke's account seems to throw some light on this circumstance. He remarks, that on the occasion there had been a contention among them for precedence, 22 : 24. If this were accompanied by a contest for the more honorable positions at the table, arising partly from a desire of precedence, and partly from an affectionate wish to be as near to their beloved Master as possible, the narrative of St. John harmonizes perfectly. The Master, although he was conscious of his universal supremacy, his original dignity, and

approaching glory, yet rises from the table, where it is likely he had just taken his position, and sets his ambitious disciples an example for imitation. While engaged in washing their feet, most probably he gives them the instructions recorded in Luke, vs. 25–30, urging on them the practice of humility, recognizing their steadfast adherence to him in his various trials, and promising them ample rewards in his future kingdom. He then, as stated by St. John, explains in part the meaning of what he had done, and tells them that the betrayer is in their midst as one of the twelve, even one of those who dipped from the same dish with him, that is, who made a part of the company, eating from the same dish and partaking of the same food. Matt. ver. 23, and Mark, ver. 20. This general expression for an intimate associate did not designate the individual, and therefore Peter resorts to the expedient before adverted to. After receiving the dipped morsel, Judas is told to be expeditious. This the Apostles in general understand as a direction, either to buy certain articles needful for the whole period of the feast or its commencing great day, or else to give something to the poor. At this point of time most probably the traitor, whose vigilance, arising from conscious guilt, may have led him to observe the conduct of Peter and John, and therefore to understand the bearing of our Lord's act, rises to go out, accompanying the movement with the words, spoken perhaps with indignant sarcasm, "Master, is it I?" and receiving an affirmative answer. Matt. ver. 25. Thus he is announced to the whole body as the traitor, and he does not again appear until he leads the band in the garden of Gethsemane. When he had relieved the company by his absence, Jesus speaks of his immediately approaching glorification, urges mutual love on his chosen followers, and warns Peter of his fall before the next ordinary time of cock-crowing, that is, before the approaching dawn.

Another objection to the theory which we have advocated is drawn from the statement in John 18 : 28 : "They went not into the judgment hall, lest they should be defiled; but that they might eat the passover." From this it would seem that, on the morning of our Lord's crucifixion, the Jews referred to had not yet eaten the paschal lamb. If we were compelled to

derive our knowledge itself from the Gospel of St. John, without any collateral aid from other documents or sources of information, it would be most natural to suppose that the paschal supper had not been celebrated. But inasmuch as this would be at variance both with the accounts in the other Gospels and the plain letter of the law, we must either give such an interpretation of the passage in St. John as will harmonize with those accounts, or else abandon entirely the idea of reconciling the statements. If the latter course is preferred, let it be remembered, that it resolves itself, as we have before said, into the question of *the truth or falsehood* of this part of the Evangelical narrative. In our opinion the former conclusion can be defended by a natural and easy interpretation.

We grant that the usual sense of the phrase, "to eat the passover," is, to partake of the paschal supper. And it is not absolutely impossible that such may be its meaning here. It may be that the Jews, who were so unwilling to subject themselves to ceremonial defilement, had been on the previous evening so completely occupied with the business of arranging for the Saviour's capture, speedy condemnation, and prompt execution, that they could not keep the paschal feast at the legal time, and therefore purposed to keep it on the after-part of the same day. Such an inconsistency in bigots, such as they were, would not be at all unnatural. Moreover, Lightfoot on Mark 14 : 12, ubi sup. vol. ii. p. 353, quotes from Maimonides a tradition that the passover might be postponed, if they who were to celebrate it were few, but not so if they were numerous. In very peculiar circumstances, too, a postponement was allowed even by the law. Thus we read in Numbers 9 : 10, 11 : "If any man be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover. The fourteenth day of the *second* month at even they shall keep it." And in accordance with this permission, the passover was kept at that time in the reign of Hezekiah. See 2 Chron. 30 : 2, 3, 13. However, we shall not depend on such a solution of the difficulty; for if this had been the fact, St. John would most probably have given his readers some intimation to this effect. We rest, therefore, on another exposition.

There is reason to think that the word passover in this verse

is not to be understood of the paschal lamb, but of certain peace or thank-offerings, called in Hebrew *chagigah*, which were partly sacrificed and partly eaten on the first day of the feast of unleavened bread. If the paschal supper were meant, there would be no sufficient reason why the Jews should decline to enter into Pilate's hall; for they could have purified themselves legally by the close of the day, and have been prepared to eat the passover that evening. See the law of purification in Levit. 15, the requisitions of which might be performed by sunset. In accordance with this, Lightfoot* quotes from Pesachin, a treatise in the Mishna on the passover, cap. 8, "He that mourns washes himself, and eats his passover in the even." But the chagigah must be eaten on the same day, and the law of purification could not then apply.

To prove that the word passover is not necessarily limited to the paschal lamb, we submit the following remarks.

It has been shown that the word is used to designate the whole period of the feast. And so the corresponding Greek word was applied, by the early Christians, not only to Easter-day, but also with appropriate epithets, to passion week, and the week following.† That the Hebrew term was employed to designate the offerings just mentioned, is proved by numerous quotations from Jewish authorities, quoted by Lightfoot on the text in St. John.‡ We will cite one or two passages: "It is written, observe the month Abib, and keep the passover, that all ye do may go under the denomination of the passover;" literally, "that all its works may be for the name of passover." And again, "the calf and the young bullock which they kill for the name of the passover." These quotations are from the Talmud, and consequently very ancient. He cites also from Rashe on Deut. 16 : 2: "Thou shalt sacrifice of the flock *and the herd.* The flocks are meant of the lambs and the kids; *the herd, of the chagigah.*" And so from other Rabbinical authorities: "the flocks are for the due of the passover," meaning what is absolutely essential to the paschal supper; "*the herd for the sacrifices of the chagigah; the oxen for the chagigah.*"

* Ubi sup. p. 353.

† See Suicer's Thesaurus under πάσχα.

‡ Ubi sup. pp. 610, 611.

The quotation from Deuteronomy, and other texts of the same kind show plainly, that the word passover included the other sacrifices of the festival, and was not limited merely to the lamb. The herd comprehended bullocks. In the same extended sense is the word employed in 2 Chron. 35 : 7–9, where a particular description is given of the celebration of the passover in the reign of king Josiah. He "gave to the people, of the flock, lambs and kids, all for *passovers*, to the number of 30,000, and 3,000 *bullocks*. And the rulers of the house of God gave unto the priests for *passovers*, 2600 small cattle, and 300 *oxen*." And so in the next verse: "for the *passover*, 5000 small cattle, and 500 *oxen*." Let it be observed, that the word rendered in our translation "passover-offerings," is in the Hebrew simply *passover*, and therefore I have so translated it. Of these *passovers* the reader will observe that the bullocks and the oxen constitute a large portion.

Further: The transfer of a word from something particular to something more common, or the contrary, is not at all unusual, when the general ideas expressed thereby are associated. Thus synagogue and church denote both the building and the congregation assembling therein; and also a combination of such congregations. We have examples of similar usage in the Old Testament. Thus, for instance, in Ps. 118: 27, "bind the *sacrifice* with cords," the Hebrew word for sacrifice is the same which is usually employed for *feast;* and in 2 Chron. 30 : 22, where our translation has, "they did eat *throughout the feast*, seven days," there is nothing corresponding to *throughout*. The Hebrew literally translated is, "they did *eat the feast*," meaning undoubtedly the offerings connected with the occasion.

A careful attention to this use of language will tend to relieve an honest reader from the difficulty under consideration. He will not be disposed to shut his eyes at it, he can not ignore it; but, on examination, he will see that it may be fairly solved. If now the readers of St. John's Gospel were acquainted with any one of the three that preceded it, and at all familiar with Jewish modes of expression in relation to the feast and the offerings of the occasion, they would immediately conclude that the passover he spoke of was not the pas-

chal lamb, and therefore must be the chagigah or thank-offerings of the festival.

One other objection worthy of notice still remains to be considered. In John 19: 14, the day of the crucifixion is called "the preparation of the passover." This, it is said, presumes that the paschal lamb was to be eaten that night, and that preparations for the supper were made on that day.

But this assumes a meaning of the phrase which is not only unnecessary, but inconsistent with its use elsewhere. The word passover, as we have before remarked, is by no means limited in its meaning to the paschal supper, or even to the fourteenth day. It is often employed in a broad sense to express the whole festival. Thus St. John speaks of the custom of liberating a prisoner *at the passover*, where the other Evangelists employ the phrase *at the feast*, meaning when the feast of the passover occurs. See Matt. 27: 15, Mark 15: 6, Luke 23: 17. So far as we have any knowledge of the usage of the Jews of that period, the word preparation is restricted in its application to the Sabbath properly so called. We never read of a preparation day for the "paschal meal." "Neither Josephus, where he speaks of the killing of the lambs or elsewhere, nor the Evangelists where they relate the discourse of our Lord with his disciples repecting the passover, their questions, our Lord's commission, and the arrangements of the disciples, mention any preparation."* Passover preparation-day therefore signifies the day that preceded the Sabbath of the paschal week, and is only another term for Friday; as in ecclesiastical language Easter-even is another term for the Saturday before Easter.

A moment's attention to all the places where this word occurs in the Evangelical accounts of the passover, will sufficiently show the correctness of these remarks. The first is the text under review. This is just as fairly explained by 'the preparation-day of the paschal Sabbath,' as it is by 'the preparation-day of the paschal Supper;' and nothing but usage can determine the meaning. The next passage is 19: 31, which we shall translate accurately from the Greek: "The Jews,

* Rauch ubi sup. p. 117.

therefore, that the bodies might not remain upon the cross on the Sabbath, since it was preparation; for the day of that Sabbath was a great (day,) besought Pilate," &c. Nothing can be clearer than that St. John determines the day on which the bodies hung upon the cross to be the preparation-day of the great day that followed, and this was the Sabbath. And because it was the Sabbath that fell in paschal week it was a "high day." In the same sense we read in 19: 42, of "the Jews' preparation-day," meaning for the approaching Sabbath. So also in Luke 23: 54, "That day was the preparation, and the Sabbath drew on." This needs no comment—the day succeeding preparation was the Sabbath. Matt. 27: 62, supports the statement already made: "The next day (after the interment of Christ, as the preceding verses show,) that followed the day of the preparation." Saturday, or the Sabbath, is of course the day intended. The remaining text would settle the point, if there could be any reasonable doubt as to the meaning: "Because it was the preparation, *that is the day before the Sabbath:*" Mark 15: 42. The same usage appears in the Apocryphal book of Judith 8: 6, where the original word rendered "*the eves of the Sabbath,*" is the same as that which occurs in St. Mark. And Josephus employs the same word *preparation* to designate the day that precedes the Sabbath.*

We have thus endeavored to clear from serious objections the theory which we have undertaken to support. Those of our readers who may think that we have failed, are requested to substitute some other theory, which shall harmonize better with the law of the passover, as promulgated in the Pentateuch, exhibited in the practice of the most ancient Hebrews, and in that of our Lord and His Apostles. A superficial objection or two can not be regarded by a careful examiner as of essential moment. There are scarcely any important and fundamental truths against which some objections may not be urged. The candid inquirer will endeavor to ascertain which among the various theories or hypotheses is the most probable; which agrees best with all ascertainable data; which harmonizes best with all the reliable sources of information. Having settled

* Antiquities, Book xvi. Chap. vi, Sec. 2, p. 722, Hudson.

his mind on this one, he will not easily abandon it, because it may be accompanied by some difficulties. These he will rather ascribe to his own ignorance, and rest contented in the conclusions which are logically and rightly drawn from the whole mass of evidence carefully compared and investigated.

Art. III.—THE NEW REFORMATION IN IRELAND.

NO. I.

Such is the title given to a very remarkable religious revolution which has commenced in Ireland within a few years past, and which is still advancing with unabated vigor and success. The Christian community in England and America have felt a deep interest in its progress and results. Their desire for the spread and establishment of the Gospel would have awakened this, apart from any particular relations to the people of Ireland. But the children of Ireland are now so extensively and permanently incorporated in both these lands, as important elements either of prosperity or injury, that English and American Christians have a very peculiar interest in observing and encouraging the operation of the Gospel among them. The Irish nation, elevated from the besotting influence, and rescued from the degrading dominion of Popery, may become an honor and joy to the earth; and her children, sanctified, instructed, and free, may be the agents of vast blessings to mankind. We have been so long in the habit of observing the degradation and the evils which Ireland has borne and inflicted, that we are in great danger of losing our just relation of sympathy for the people, and suffering our tenderness and pity for their sorrows, and our desires for their elevation, to be overwhelmed by our disgust for their crimes, and our weariness of the annoyances which they require us to bear. Natural as this tendency is, it is equally unfortunate for them and ourselves. How are they to arise, without the encouragement which we are able to give? How are we to be guarded from the extreme dangers of the brute force with

which they are clothed, and the demoralizing influence which they will exercise, while under the irresponsible and uncontrolled dominion of a crafty and unprincipled priesthood, but by aiding their escape from this thraldom, and uniting to lift them up to the intelligence and freedom of Protestant Christianity? The most superficial consideration of our relations to the Irish nation may awaken, in a serious mind, a desire to examine and to understand a movement so remarkable as the present Protestant enlargement of that people. To the gratification of such a desire, I would contribute in the following pages:

A great moral or political revolution in a people, though in its general aspect it be a single event, has been dependent upon a variety of previous influence. Like a large city, it may be approached from various directions. Or, like an extensive field of landscape, it may be surveyed from very different points of view. The present Protestant reformation in Ireland is every where one in its results. It gives liberty and elevation of mind and condition to all who are made the subjects of its immediate operation; affording the prospect of higher and brighter provisions of social advantage than Ireland has ever seen. But the causes which have operated to produce this great result, and the instruments which have been employed in the Divine Providence for the attainment of the end, have been various and successive. I would compile a short survey of the previous history of this work, and then present some of my own personal observations of its operation.

Three distinct societies have been engaged in the work of Protestant missions, to the Roman Catholics of Ireland, exclusively under the control of members of the Established Church. There have been, also, other very efficient societies in the hands of the Presbyterian and Independent churches of Ireland and England, to whose valuable operations I have not room to refer in a more particular way, which are described in Dr. Dill's "Miseries of Ireland,"* a book which is worth a very particular consideration by those who desire more general information on this subject. Most of these societies are still in active and successful operation. The three Church Societies,

* Published by Robert Carter & Brothers, New-York.

as they are familiarly called, are "The Church Education Society for Ireland"—which has near 2000 teachers, and about 100,000 scholars—"The Irish Society," formed in Dublin in 1818, and "the Society for Irish Church Missions to the Roman Catholics," established in London in 1849. These two last societies formed an union of operations in 1853, by which the whole of Ireland is opened to the operations of the last named society, now rapidly becoming the main agent in establishing evangelical missions among the Irish. From 1822, the Irish Society began its direct missionary work of circulating the Irish Scriptures, and establishing schools, in which the people were taught to read the Bible in their own Irish tongue. Their system of operation was primitive in the extreme. The masters employed taught wherever they could find their chance. One great object was to catch the people, and another was to avoid the priest. Accordingly, without schoolrooms or apparatus of any open display, the little circle was often found cowering behind a haystack or a turf-heap, or in some appointed cabin in the evening, with a single farthing candle passing round from hand to hand. Most of the early teachers were themselves Romanists. But their love for their native tongue overcame all difficulties and all hostility, and the work extended with constant success. In one place, where, a few years before, a Bible had been publicly burnt, an agent sold seven hundred Testaments in a few hours. Most interesting facts are scattered through the annual reports of this Society. In one, out of 17,000 scholars, 13,000 were adults, and 351 of them were over fifty years of age. A lady who visited some of these schools in 1842, says: "On the 13th, I visited for the first time a real Irish school. I went with Mr. Winning, at half-past five o'clock, up a hilly and bleak road, about five miles from King's Court, where, leaving our car at a cabin, we walked, or rather scrambled over hedges and ditches, over our shoes in mud, nearly a mile farther, when we entered a small cabin. In the middle was a table, surrounded by men in frieze coats, with Testaments in their hands, and the rest of the room presented one heap of faces, men, women, and children, of all ages and sizes. There were two farthing candles; one was stuck in a hole in the table, and the other moved

round the room from hand to hand, according as they came to read a verse. They read and translated the eighth chapter of Romans; and to give some idea of the knowledge of the Scripture they exhibited, I will only mention that two boys quoted the scape-goat and the paschal lamb, telling the stories in their own words, to prove the way in which condemnation can be removed from the sinner. Mr. W. then spoke a few practical words, which were listened to with the deepest attention, and ended with prayer." In 1840, their annual report says: "During the last eighteen years you have had, in actual operation, upward of 1500 Irish scriptural schools; and, in these schools, at least 100,000 Roman Catholics have been brought into contact with the Scriptures."

The parish of Dingle on the south-west coast, in the county of Kerry, was the centre of very remarkable success. The Rev. John Gregg first visited this place to establish a Mission there. In the room in which he was preaching, a young man, a zealous Romanist, sat under the table, and endeavored to drown the preacher's voice by beating his stick upon the table. Nine years after, Mr. Gregg visited Dingle again, when that same young man stood by his side, to aid him in preaching the faith he had then labored to destroy. He has since become a most valued and efficient minister in the work. Since then, there is no part of Ireland which presents a more interesting appearance to the Christian world than the wild county of Kerry. There is nowhere in Ireland "so general a demand, so steady a seeking for, so bold a grasping of the sacred oracles of God." A clergyman who knew that county well, describes a visit which he subsequently made to it: "It was a cheering sight to witness the laying of the foundation-stone of Dunurlin church. Eleven clergymen of our church were on the spot. Two hundred and thirty children from the parochial schools, of whom 200 were children from converts from Popery. Our service commenced with a hymn in Irish, 'There is a fountain filled with blood,' and 500 voices, in their own tongue, burst forth in praise of their Redeemer, whom they once so greatly dishonored by the superstitious worship of Rome. Prayer followed, and an address in Irish. Again the valleys resounded with the praises of God. I remember seven

years ago that not a single native parishioner embraced the Protestant faith, but one man eighty years of age, the remnant of some old settlers there. But now, what a change! Hundreds in that district, brought to know, and love, and die in the Lord Jesus!" These are a very few of the illustrations which might be gathered, of the successful operation of the Irish Society. In their last year's report, 1853, they have 645 schools in twenty-four counties in Ireland, containing 30,000 children, daily studying the Holy Scriptures in the Irish language. The hostility which they have met from the Romish priests has invariably promoted their success. One of the most violent opposers in Kerry was once in a room where the Rev. Mr. Moriarty (the young opposer before mentioned) was preaching, and where they were then building a church, and after listening to him intently for some time, he exclaimed, "If you go on praying as you do, and if the priests go on opposing you as they do, it is not one church but twenty you will have to build."

As late as December, 1853, the present state of the Dingle Mission is thus described:

"Persecution of converts has long been tried in Dingle, without any other effect than that which followed the persecutions of Nero and Caligula, when the blood of the martyrs was the seed of the Church. The Dingle Mission is now more firmly established than ever. *Eighteen hundred* converts have renounced the errors of Romanism in that district within the last fifteen years, and a considerable degree of emancipation has been won for all. The grass grows green on the path to the holy well. The station of the holy fish is almost forgotten. Fewer cows die while the priest is babbling mass over them. Less blessed salt is sprinkled on the potato fields, and the whip of the slave-driver leaves smaller and fewer stripes behind to mark the authority of the Church."—*Kerry Post, Ireland.*

I might refer to other equally interesting scenes of the labors and success of the Irish Society. But I would now turn from these, to a view of the work accomplished by the Society for Irish Church Missions. The field of labor originally selected by them was the western portion of the island, in the province of Connaught; but they have since extended their efforts to every part of the island, and established local committees in more than thirty different places as centres for district opera-

tions. Such has been the success of their work, and such the vigor of their scheme of operation, that there seems great encouragement to hope for the utmost religious benefit to Ireland as the result. They are undaunted by persecution, undeterred by difficulties, bold in their conceptions, vigorous in their action, wise in their plans, and are well sustained by the sympathy and aid of evangelical Christians in the Church. From what I have myself seen of their work, I have every reason to have entire confidence in its reality, and the permanency of its results.

The last Archbishop of Tuam, the venerated Power Le Poer Trench, in whose province this western district was situated, opened the way for the very successful missions which have been since in operation there. He was appointed to the Province of Tuam in 1819, where the whole energies of his noble soul, and commanding mind, and unwavering courage were given for twenty years to reëdify the Church, and to establish within it the power and fullness of the Gospel. Well did a dissenting minister say of him, in writing to a clergyman of this diocese, "You have been spared to see the archepiscopal throne of your province filled by one who glories in crowning Jesus, Lord of all." Archbishop Trench immediately devoted himself to a personal visitation of a field which had been utterly neglected by his predecessors, and filling up every parish, as it fell vacant, with a thoroughly evangelical ministry. He took the new ground in that part of Ireland, that the ministry of the Established Church was not a ministry to Protestants, but to the people, and therefore ought to be a direct ministry to the Romanists also. In an early address to his clergy, he said:

"The Saviour of mankind did not say, go to the Jew or to the Gentile, but go ye into all the world and preach the Gospel to every creature. Nor do I, when I send you forth as laborers into the vineyard of Christ, commission you to go only to the Protestants, or Roman Catholics, or the Dissenters, but I direct you to preach the Gospel to every creature. I would impress upon you, that the soul of every human creature within your respective parishes is given in charge to you. And if you do not speak to warn *all* the wicked from their ways, whether they be members of the Established Church, Roman Catholics, or Dissenters, they shall die, but their blood will the Lord require at your hands."

This was his exhortation. How admirably he fulfilled it in his own personal ministry, the eminent Bishop Jebb thus testified in the House of Lords:

"The Archbishop of Tuam, from morning to night, from extremity to extremity of his province, is at once the main-spring, the regulator, the minute-hand of the whole charitable system; as distress deepened and spread abroad, he multiplied himself with a sort of moral ubiquity. He proved himself worthy to rank with Marseilles' good bishop, and, hand in hand, go down with him to the latest posterity, among the benefactors of mankind."

This excellent man was not long in reaping blessed fruits from his faithful ministry. The conversions among Roman Catholics were at once multiplied in all parts of the province. *Thirteen hundred and forty* conversions are recorded in the single six months between October, 1826, and April, 1827, in a single district of his province. One of his visits to a parish in the county of Sligo is thus described:

"Here not a Sunday had passed for three months, with a single exception, without bringing forward one or more instances of conversion. The Archbishop's visit to this parish was the first Episcopal visit which had been made there for *ninety* years. People of all ranks, ages, and character attended upon this occasion. The country around presented the most lively appearance. Respectable, well-dressed peasants were seen hastening to the spot in all directions. The dissenting chapels were closed, and their congregations were added to those of the Church. Many old people came forward to be confirmed. The Archbishop said that, though he had afterward larger confirmations, he had never one so interesting. Nothing could exceed the intense anxiety of the poor for Scriptural instruction."

In the western portion of the diocese of Tuam lie the district of Connemara, and among the many islands on the Atlantic coast, the Island of Achill, which were first opened to the knowledge of the Christians of England, by the investigations of this devoted archbishop. Connemara, "Bays of the Sea," had been the region of an independent and lawless race, who found among its mountains a secure retreat and defence from English interference and authority. Longer than any other part of Ireland did they resist the power of Rome and Romish England, and maintained the early purity of the faith, when other parts of Ireland had given up St. Patrick's creed for

the creed of Rome. But when subdued to these false superstitions, probably no portion of Ireland became so submissive and devoted to them, or were so much degraded and oppressed under the bondage with which they maintain their rule over the darkened mind. In later periods of their history, the few Protestants remaining there, were absolutely cut off from the means of public worship, and almost from connection with the residence of men. Of the few Protestant clergymen scattered among them, but little evidence remains of any good influence among the people. I was myself in one glebe house on the sea-shore, in the parish of Omey, which some former rector had built in a remote and solitary locality, expressly contrived with vaults and chambers, for the purposes of an extensive system of smuggling, especially in foreign intoxicating liquors. Connemara was without carriage-roads, and the predecessors of Archbishop Trench had not penetrated its wilds. Habituated to equestrian exercise, this fact formed no difficulty for him, and one of his earliest visits was made to this neglected district. In the immense union of Ballynahinch, with forty thousand souls, there were but the ruins of a church. This was on the manor of Ballynahinch, the famous residence of the Martins, the last representative of whom, a young married lady, died a few years since in New-York, leaving this princely estate in the hands of an insurance company, to be sold under the late act for selling encumbered estates. Archbishop Trench appointed curates, and introduced faithful ministers, as widely and as rapidly as the means and men at his command allowed. And it is this long-neglected and darkened district, which under the labors of the Irish Church Missions Society, is now beginning to bloom and flourish like the garden of the Lord.

Beyond the district of Connemara, on this western coast, the Island of Achill presented another scene of spiritual desolation, and has since displayed another manifestation of Gospel triumph. This island contains about six thousand inhabitants. It is composed of high mountain scenery, with a very bold and striking outline. Here there were no Protestants and no Church. Remote from all the walks of civilized men, shut in on all sides by the sea, without one person of education or respectable standing in life, residing on it, the poor islanders were victims

of the most degraded and pagan superstitions of Rome. In the famine of 1831, the Rev. Edward Nangle, a faithful minister of Christ in the Established Church, visited them with temporal relief, and preached to them in their own tongue the unsearchable riches of Christ. He subsequently gave himself up to this noble work of evangelizing and elevating these neglected souls. He effected there a prosperous missionary settlement, and here established the first missionary agency among the Irish on the western coast, using only the Irish language. The colony which he established has flourished with increasing influence to the present time; and Mr. Nangle still lives to enjoy the benedictions of hundreds of rescued souls, who owe every thing to his fidelity; and the unlimited respect and confidence of the Church; though his health has obliged him within a few years past to leave the island, and take a residence on the main land. Archbishop Trench entered with his whole heart into this work. He said: "No place, I believe, could be found in the world more fit than Achill, for the labors of such a man as Mr. Nangle, of whose spirit I have received the most satisfactory accounts, and whose acquirements in the Irish language will make him doubly acceptable to the poor Irish inhabitants of that remote and wild island." In 1838 the archbishop made his first visit, and the first Episcopal visit ever made to the Island of Achill. The missionary says of this visit: "The day was very fine, and the sun shone brightly. From the deep blue waters of the narrow gulf, the mountains tower with frowning majesty above the narrow road which runs by the water's edge, and in the distance are seen the mountains of Achill, and the hills of Erris, softened in the shade, as they recede in the perspective of the landscape. The little convoy was to conduct the first faithful bishop of Christ's Church who had ever visited Achill to his destination. After a prosperous voyage of about fourteen miles, we reached our destination, landing on the beach, immediately under our settlement. The following day the children of our schools were examined before the archbishop, and eighteen of our more advanced scholars were confirmed. The next day he inspected our orphan institution, which was then in its infancy. How would the benevolent

heart of this excellent prelate have rejoiced, were he now on earth, to witness the matured prosperity of an institution, which he regarded with so much interest, even in its infancy! The inhabitants of our little settlement, and a few of the neighboring villagers, attended on his departure, to wish him God speed." This visit was most gratifying to the venerable bishop. A friend who met with him on his return, says: "He was quite satisfied with what he had seen on the island. Indeed, I do not think I ever saw a countenance lighted up with more gratified good humor, than was that of this fine and venerable old man, when he recounted all he saw and heard in this new field of protestant labor. A Protestant prelate had never before been on these wild shores, and now for him to return in peace and safety, after confirming thirty persons, and seeing one hundred and twenty attend worship on an island, where five years before there was not a Protestant, was to this good man a subject of gratulation, and his fine eyes sparkled with almost youthful brilliancy, as he described the settlement he had just left." Since that period the work of the Gospel has prospered most remarkably on the island of Achill. Two large churches have been built on the island. Three clergymen are now faithfully laboring there; and there are *twenty-nine* mission-schools, containing more than *one thousand* children. In August, 1852, the present Bishop of Tuam confirmed one hundred and sixty-five persons there, and consecrated one of the new churches; and in August, 1853, he consecrated the other, and confirmed sixty-five.

There is also a training-school here for Irish missionaries and missionary agents, containing fifty boys, who have been selected for this purpose. The whole of this work has prospered most remarkably. The churches are filled with attentive congregations, and the whole result of Mr. Nangle's long and faithful labors, amidst incredible and unceasing persecutions, has been an amount of blessing upon this long-neglected island, the value of which it is impossible to estimate.

Of the present missionary work in the west of Ireland, the Rev. Alexander Dallas has been honored to be the chief agent and supporter. To his personal exertions the Irish Church Missions Society owes its existence, and by his persevering and

most remarkable efforts the work of this society has been sustained and carried forward to its present position of influence and importance. To the divine blessing must all this success be ascribed. God has prepared the agents for great and noble undertakings. The plans which have been formed and executed, have been most vigorous and effective, and the results have been wonderful indeed. Many events were made to combine in the divine providence to prepare the way for the Lord's work. The political agitations in Ireland, for many preceding years, had awakened the Irish people to think and speak for themselves, and had tended much to unloose and excite the minds of the lower orders of men. The temperance movement, under Father Mathew, had opened the way for their independent judgment and action, and made them desire liberty from moral and spiritual bondage, as well as political. The famines of which they have seen and suffered so many, had brought out in a very remarkable contrast, the open and active benevolence of the Protestant clergy, ministering to the wants of all, in the constant denials of themselves, and the grasping and selfish spirit of the Popish priesthood, plucking from the poor their last means, often the very gifts of Protestant kindness; and thus, by a peculiar combination of providences, the way had been opened to the minds of the people for the ministry of the Gospel, which was to give them a new and unimagined liberty in Christ. Into the field thus prepared, God sent an agency, which he had also provided and raised up for the great purpose he had now to accomplish.

The first effort of Mr. Dallas was to obtain the names and residences of a large number of Roman Catholic laymen, residents in every part of Ireland. For this purpose, he employed several young men, some of whom are now active missionaries in the field which they thus investigated. They travelled on foot for several months, throughout their appointed sections of the Island, and as they recorded a page of names in their books, tore out the leaf, and mailed it for Mr. Dallas. On the 16th of January, 1846, 25,000 copies of a Tract called "A Voice from Heaven to Ireland," were mailed and sent throughout Ireland, addressed to none but Roman Catholics. 25,000 Romanists received from an unknown source this startling tract,

within two days of each other. It was printed in Irish and English, and coming thus in a shower among the people, it produced a very deep and awakening impression. The same plan was followed in the circulation of a second tract, called, "Irishmen's Rights," and a third called, "Food for Man." Then a tract was sent on St. Patrick's Day to every priest in Ireland. Thus 90,000 tracts were distributed in a few weeks, before there could be any suspicion of the source from whence they came. The agents who had obtained these names reported also of the most desirable places for commencing the work of actual missions among Roman Catholics, and the Society now was formed and entered upon the field. The districts of West Galway and Connemara, on the Atlantic coast, were first occupied. The first actual mission was established in 1848. Since that time, in this wild territory, which Archbishop Trench found a complete spiritual wilderness, and where but two new churches were built during his episcopate, there have been erected *sixteen* new churches, *twenty-nine* new school-houses, which have been licensed by the bishop for public worship, affording accommodations for about *ten thousand* worshippers, all of which are occupied, and habitually filled with attentive and serious congregations. The Bishop of Tuam has ordained *thirty* missionaries to the Roman Catholics during the last *five* years. Up to the close of 1852, 5992 persons in this section of country had publicly renounced the errors of popery, and united themselves to the Christian Church. The number of scholars in the mission schools at that time was 8860. This statistical account would be much increased by the report of the last year, which I have not now at hand.

But what blessed results are these! The district of Connemara, as it was the last in Ireland to establish popery, gives promise to be the first finally to overthrow it. The people clung to the Gospel long and tenaciously. They are earnest in returning to it again. Their beautiful and romantic region has been opened to the travelling world, by a railway from Dublin, and by public roads through all the valleys and by all the lakes of the province; and hundreds of intelligent Christians from England and Ireland are passing through in every summer.

Thus prosperity and intelligence are scattered among the people. They are brought to see the character of Protestantism in all its adaptation to elevate and bless them. Their prejudices fast give way before the influence which thus increases. The miserable servitude which they have endured to their horse-whipping priests will be endured no longer. New farms and new employments attract their profitable labor. And they are not slow to discern that for every benefit which they thus possess, they are indebted exclusively to the liberating and exalting influence of the Gospel in the ministry of Protestant freedom, energy, and love. Thus has this great work prospered. Thus does it prosper still. The London *Times* has said, that in five-and-twenty years, Ireland will be a Protestant country. We could not be surprised by such a result. The tendency and progress are in the highest degree encouraging; and the brightest hopes cluster around the picture as it is rapidly opening to view. The Irish are rejoicing to learn the Protestantism of St. Patrick; to be taught from the sacred Scriptures,—to pray like him not to saints, but to the Saviour, —and to trust like him, not to the merits of man, but to the glorious power of Christ. How beautiful an illustration of this is there in a prayer of St. Patrick, when going to preach before the king and nobles at Tara, now circulating among the Irish!

"At Tara to-day! The strength of God pilot me; the power of God preserve me; the wisdom of God instruct me; the eye of God watch over me; the ear of God hear me; the word of God give me sweet talk; the hand of God defend me; the way of God guide me! Christ be with me; Christ before me; Christ after me; Christ in me; Christ under me; Christ over me; Christ on my right hand; Christ on my left hand; Christ on this side; Christ on that side; Christ at my back; Christ in the heart of every person to whom I speak; Christ in the mouth of every person who speaks to me; Christ in the eye of every person who looks upon me; Christ in the ear of every person who hears me, at Tara this day." Blessed will be that time when all Ireland shall throw away the superstitions and idols of the past ages, and return to the pure worship of the sacred truth which their venerated apostle so faithfully taught them.

S. H. T.

Art. IV.—THE GENIUS OF THE CHURCH OF THE MIDDLE AGES.

"The History of God."

Such is the title of a remarkable book, quarto, pp. 624, published at Paris, 1843, by M. Didron, "of the Royal Library, and Secretary of the Historical Committee of Arts and Monuments." It professes to be a "collection of unedited documents, on the history of France, published by order of the king, (Louis Philippe,) and supervised by the Minister of Public Instruction." It is illustrated by one hundred and fifty designs. The author appears to have been commissioned by the highest authorities of State and Church, to travel over Christendom, accompanied by an artist, M. Durand, of no inconsiderable celebrity, to make sketches on the spot, of those productions of the arts, found in Churches and elsewhere, which would be illustrative of the subject announced in the title of his book. The work would have been more perfectly described, if the title had been, *the History of the Family of the Trinity;* for such it is in fact, so far as the author's province extends, in the field of the arts. He does not attempt to conceal that such is his appropriate task, but marches straight on, under cover of the pretension set forth in the title. He never dreamed, that the pretension was improper, or that it would startle and shock any minds, not trained to such modes of thinking as he had been accustomed to. He appears to have been perfectly honest in his undertaking, though evidently somewhat ambitious; and he doubtless thought that he was serving God and the Church, by giving "*the History of God!*" And why should he not feel secure, under the wing of the Archbishop of Paris, and with the supervision of an accomplished priest of the Church of Rome, to save him from error of doctrine?

He says in his introduction:

"As my undertaking necessarily approached the most delicate questions of Christian theology, I was unwilling to venture alone, and without authority, into a path strewn with difficulties. I should, in that case,

inevitably have fallen into mistakes, either in words, or in fundamentals; and I wished to avoid even the shade of error in such a grave matter. My work, though published by order of government, and under charge of the Minister of Public Instruction, was yet destined to come under the eyes of many ecclesiastics, skilled in Christian archæology; and it should, therefore, be exempt from all reproach for incorrectness in language, or heterodoxy in terms. I therefore solicited my lord Affre, Archbishop of Paris, to commend to me a learned theologian, who might weigh my thoughts and expressions, and not let them go out to the public, without the approbation and certificate of orthodoxy. The Archbishop was prompt in replying to my request, and charged M. Abbot Gaume, canon of the Cathedral of Paris, to examine my book. The proof-sheets were accordingly carefully read by M. Gaume. Many questions were debated, and thoroughly sifted; but I was always forced to yield to the urbanity and strong reasoning of the accomplished theologian. This statement I owe my readers, as a title to their confidence, and I desire, in this place, to acknowledge, with lively gratitude, my obligations to the Archbishop of Paris, and to M. Gaume."

The work, therefore, as will be seen, was not published "without the approbation and certificate of orthodoxy." In other words, it had the sanction of the Church. This is an important point to be settled in the outset, to assure all concerned, that, instead of being a sport of infidelity, designed to cast contempt on the Christian's God, as some persons might imagine, by the announcement of the title, it is in fact a serious and grave work, the publication of which was supervised by officials of the Church of Rome, who are of course charged with its responsibility. It is, moreover, and in that way commended by this authority for the instruction and edification of "the faithful." There is not the slightest reason to suppose, that it has been, or ever will be, put in the "*Index expurgatorius*" of the Sacred Congregation. It, therefore, has the sanction of Rome herself.

M. Didron was evidently ambitious to execute a great work; and he has not failed. His talents were well adapted; his means were ample; his opportunities great and abundant; and he was sustained by the Committee of Arts and Monuments, by royal authority and patronage, and by the Church. The book, as a work of art, is of unquestioned and rare merit; but we shall yet have occasion to see, that it ought to shock the moral sense of the whole Christian world, though it is and will be, doubtless, well entertained by the papal commonwealth, though to all Pro-

testant minds it is absolutely shocking. Nevertheless, it is so full of instruction, over a vast field of which Protestants ought not to be ignorant, which, indeed, it is vitally important they should well understand, that we are impelled to draw aside the covering, and open the field before them in full view, as a service to the cause of evangelical truth, and of sound Christian theology. It is a method of instruction in the great strife between Papists and Protestants, than which nothing could be more impressive; and it has the advantage of being entirely new, by an array of facts entirely new; or of facts which were never displayed to the world at large till 1843; of facts which have lain in repose for many centuries, and which, so far as known, were not generally regarded as existing for the purpose, as now alleged, of dogmatic instruction. We are now told *ex cathedra*, for the first time, that these productions of art constitute an embodiment of Christian theology, and that they were invented, and are designed, as a paramount system of Christian teaching; that other systems change, but that never changes, except in progress, while poetry and art are held in respect and cultivated. In this book, therefore, we have a great lesson before us, and a new one for the Christian world. The running title of the work is "*Christian Iconography;*" but the leading title, and the grand topic, is the "*History of God.*"

The middle, sometimes called the dark ages, over which this work extends, for the most part, lie between the fifth and sixteenth centuries. It often goes back to the fourth, and even farther, and sometimes comes down into the eighteenth. "The Dark Ages" of Maitland are named by him as embracing the ninth, tenth, eleventh, and twelfth centuries; and those, perhaps, may be regarded as comprehending the darkest period of the Church, though the darkness commenced long before, and continued long after. The *Renaissance*, or revival of learning, art, and science, is alleged to have had its first dawn in Italy. This was more especially true of the arts, which naturally drew along with them the revival of learning and the sciences. But the revival of the arts took the lead. As the heart of man first betrays its wants, æsthetics are usually in advance of the severer studies. Home poetry, sculpture, and painting started into life, before the revival of classic learning

and the exact sciences. Thus *Renaissance* in Italy dates from the fifteenth century,* without any essential benefit to religion, as we shall yet have occasion to see. Art may flourish even at the expense of religion, as the "History of God" will show. This entire work is composed of the arts, which presumptuously trespassed on the domain of dogmatic theology, as revealed in the inspired volume, to degrade and debase it in a shocking manner; nor did the consummate abilities of Raphael and Michael Angelo rescue Christian theology from the paganizing influence of the arts of the middle ages, though as artists compared with the most of other artists, they refined and elevated the subjects they took in hand. Still, Michael Angelo's Christ in his last Judgment, (Didron, p. 570,) is no other than the beau-ideal of Jupiter Tonans, and all the conceptions of those great artists, admired as they have been by the world, were low and grovelling, as compared with the themes they celebrated. It is because these themes were incapable of being represented by art—of being chiseled and painted by the hand of man. Art, in all such attempts, operates only as an extinguisher of the light of revelation. It humanizes things divine; materializes subjects intended only for spiritual conceptions, and which are incapable of being apprehended and appropriated by any other faculties; reduces the infinite mind to the measure of mathematical lines and angles, and to other figures presented to our bodily eyes; and paganizes the whole system of revealed religion, till its original character is effaced and lost, and it becomes altogether another thing from that which the Holy Spirit gave to man by the pens of inspired prophets, evangelists, and apostles.† The

* Didron says: "The time from the origin of Christianity to the *Renaissance*, may be divided into four periods for the representation of the Trinity by the arts. The first comprehends the first eight centuries; the second extends from the ninth century (inclusive) to the twelfth; the third reaches the fifteenth; and the fourth touches on the Renaissance; that is, the fifteenth, and especially the sixteenth century." Pp. 557, 558. Our object in this citation, is merely to determine the date of the Renaissance, which Didron seems to regard as commencing in the fifteenth, and breaking forth in the sixteenth century. He says, in another place, page 572, "The period which opens at the end of the fifteenth century, extending to the seventeenth, embraces the entire Renaissance."

† Didron acknowledges: "Pendant la renaissance, on est plutôt païen que Chrétien," &c., p. 491. It is not easy to give the meaning of the word *renais-*

scope of the second command of the Decalogue comprehends the entire range of Christian theology, and forbids its representation by art*—except only the arts of preaching, of poetry, and of sacred song, limited to the subjects narrated or revealed in the Bible. And even poetry, employed after the manner of Dante and Milton, in new inventions, is equally forbidden for didactic purposes. The Bible is for ever the only authorized source of Christian doctrine. Within the recognized domain of æsthetics poetry may be innocent and useful; but as a substitute for Divine revelation, it is fearfully subversive of true religion.

As already suggested, the position which this work of M. Didron, the title of which is given at the head of this article, occupies in Christian literature, is one of great interest and importance. It has already been, or is being, translated into English, in two volumes, one of which is (1853) published in Bohn's Library, London. It can not fail to attract attention as a remarkable production. It casts more light on the genius of the Church of the middle ages, than any work that has ever appeared; we might say, more than all others put together. It gives instruction precisely on the topic which was most required, and least of all intended, and demonstrates the exceeding grossness of the Christian theology of those times. It demonstrates, moreover, a great and comprehensive fact, illustrative of the genius of the Church of Rome, namely, that it is not

sance without paraphrase. It means, as those versed in history know, the regeneration of Christendom by the revival of learning, arts, and sciences, after the dark ages. Didron, as above, says, "it was rather pagan than Christian." This remark, doubtless, applies to the arts. He adds, by way of illustration and proof: "They (the artists) ceased to exhibit not only one, but all three of the Christian virtues, (faith, hope, and charity,) and substituted the four cardinal pagan virtues, prudence, justice, temperance, and force;" not, indeed, exclusively pagan, but as he says: "que le paganisme excellait avant tout," which paganism more especially honored. The suggestion—a truth undoubtedly—is, that the spirit of paganism prevailed in the Christian arts of this time. "The Renaissance," as Didron farther says, (p. 572,) "was equally pagan and Christian. The Roman emperors, in their tolerance of all religions, honored all deities alike, and put Christ and Abraham side by side with eminent princes and philosophers."

* It is for this reason, that the Church of Rome has dropped the second commandment, and divided the tenth.

only precisely what it was in the middle or dark ages, but that it is proposed, is indeed the settled policy of that Church, to perpetuate the same system. For here is a work, got up with the greatest care, under the sanction of the Church, which one would imagine, at the announcement of its title and at the first sight of its contents, was prepared by infidel hands, to expose to ridicule the most important doctrines of Christianity, and to bring contempt on the God of the Bible. And one of the most remarkable features of the work is, that the author seems to have been perfectly honest, and apparently thought that he was doing God service. Under the guidance of the genius of his Church, he has collected and exhibited these revolting pictures, for Christian instruction and edification! Neither he, nor the Archbishop of Paris, nor the canon of the Cathedral, who stood at his elbow and supervised his task, imagined that they were doing any thing other than a commendable work.

But the most remarkable aspect of the event—for it is an event in ecclesiastical history, and in that of Christian theology—is, that it is a new pretension of comprehensive import, of great practical importance, and momentous in its bearings. For, shocking as it will be to all Protestant minds, it is a new embodiment of that entire department of Christian theology, which relates to the nature and attributes of God, and to the nature and attributes of the Trinity. Though put forward by an apparently irresponsible person, so far as Church-authority is concerned, we have seen, in the extract from the introduction above given, that it was supervised and sanctioned by Church-authority; and the hand of the canon of the Cathedral of Paris is distinctly visible in the legendary department, as well as in other parts of the work. These, doubtless, are some of the parts, in regard to which the author says, he "was forced to yield to the urbanity and strong reasoning of the accomplished theologian." For, it is not to be supposed, that a devotee of science, of the arts at least, as Didron appears to be, would voluntarily incorporate in his work such puerile fictions as are often found there, inserted with the solemn character of grave historical truths. He was doubtless mortified in being "forced to yield." But these parts, as well as the general character of the work,

"the old God," ("le jeune Dieu," "le Dieu vieux," "et le père en veillard,") repeatedly so denominated in the work under consideration, in application to the different persons of the Trinity, except that the Holy Ghost is never represented as very aged, though often bearded. Both the eye and the ear are made accustomed to the history of the family of the Trinity, and to a total isolation of the persons of the Godhead! And all this, we are told in the introduction, as cited in the former part of this chapter, "without reproach for incorrectness in language, or heterodoxy in terms;" all "with the approbation and certificate of orthodoxy!" And the Son of God, in the last judgment, is represented as Jupiter Tonans! As the adornments of these Divine personages, thus reduced to the forms of humanity, must also be borrowed from the customs and costumes found in history, the ancient pagan arts are ransacked to find befitting investitures for the persons of the Trinity! The Nimbas and Aureda, or the glory, the former encircling the heads, and the latter the bodies of the Divine persons, and the heads of saints and martyrs, which did not appear in the Christian arts of the primitive ages, had, from time immemorial, been appropriated by the pagan world for the same purpose, and were borrowed from that quarter. All the vestments and adornments of the Divine persons, as represented in the arts of the middle ages, were borrowed from things of earth, and are found under the three categories of pagan, apocryphal, and sacerdotal, in Christian or Hebrew rites; chiefly under the two former. Having made a man of God, it became necessary to clothe and adorn his person, and the arts were forced to employ for these objects things recognized in history or in fable. Thus we have these revolting exhibitions of the eternal and invisible ONE.*

* "The Apocryphal legends," says Didron, "have been pronounced uncanonical. Nevertheless, the greater part of the legends, and those most celebrated, which are represented on the stained windows, and sculptured on the portals of our cathedrals, and which have been distinctly condemned, are drawn from Apocryphal records." P. 198. It should be understood, that the apochryphal legends here referred to, are chiefly and especially those which have been added to the canonical books of the New Testament, such as, the Gospel of the Infancy, the Little Genesis, the Combat of the Apostles, the Gospel of Nicodemus, and generally, the Legenda Aura.

But though this display of the Christian arts of the middle ages is not a publication of new things, it is nevertheless a new array of old things for a new and special purpose; or rather, perhaps, we ought to say, for a fresh and new effect. Some of them have existed for more than a thousand years. Their dates lie scattered all along the middle ages, coming down even to the eighteenth century. But in the position they have hitherto occupied, they have not been of much account, except to be admired as products of art. Their original purpose of teaching and preaching Christianity, by signs and pictures, addressed to the eye, had become nearly obsolete; certainly, of very little effect. They were visited and gazed upon by connoiseurs and amateurs of art; but the vulgar were little impressed, much less profited by them. The world would visit Rome, and every artist, ambitious of fame, would, if he could afford it, make a domicile of Rome, for a season, that he might imbibe and carry away the inspirations of that great store-house of the arts. But the teachings of those arts for religious and devout purposes, much more for dogmatic learning, were chiefly lost to the world. Rome brought money to her coffers by that means; but how, by the same means, should she bring devotees to her shrines, increase the number of "the faithful," and stand up again as the leading teacher of mankind? To lose the work of so many ages, and to have to begin *de novo* a mission to the world, by adopting the methods of heretics, would be no more befitting to her position and pretensions, than consonant with her policy. No, she must adhere to her system, and ransack the arts which her own hand had created in the progress of so many ages: she must send a purveyor, with pencil in hand, over the wide field of her ancient domain; she must descend into the catacombs, and visit the Greek Church, to see what of orthodoxy is there; the ancient cathedrals and religious houses of all Christendom must be closely examined, without and within; and a new edition of her dogmatic resources, as set forth in her various arts, must be given to the world in a new and attractive style, as in Didron's "History of God." Then she might say to the nations, as Nebuchadnezzar did touching his "image set up in the plain of Dura, to you it is commanded, O people, nations, and languages, that, at

what time ye see this sight, ye fall down, and worship this god that I have set up."

And the time had come for this movement. It was seen that the taste of the heretics of Great Britain and of the United States, not to speak of those of other nations, for the arts of the middle ages, was reviving; that ecclesiological societies were formed, and being formed among heretics, to recommend models of churches, patterned after those of the middle ages; to select designs drawn from the same source for stained glass and painted windows; to determine where and of what substance the Altar should be, and what symbols and figures were most befitting the windows over and around the Altar; what in the windows at the end opposite the Altar; what along the sides of the church, and under the lofty arches; what niches should be made, and what statues should fill them; what should be the material and color of altar-cloths for different occasions; what emblems or symbols should be displayed upon them, and how often they should be changed; how the chancel should be ordered, and where the pulpit should stand; all, and such like, copied from the middle ages. Could Rome be indifferent to such a spectacle, or fail to supply the patterns so much in demand, out of her own exhaustless storehouse of the arts? More especially, did it not become her to make a selection that would be most pertinent to her objects, on the great and leading subject of didactic theology? In Didron we have it all prepared at our hand, "without reproach for incorrectness or heterodoxy," and with the approbation and certificate of the proper judges. There we are told what God is! There we have "the history of God!" He is set before our bodily eyes by the artisan's hand. The creature said: "Let us make the Creator in our own image." He has done so, and set him before the world in that form to be worshipped. If, with such help, the ecclesiological society should fail to furnish the best designs for painted windows, for the chisel, for the canvas, and for altar-cloths, it will not be because much pains have not been taken, by authority, to aid them in their labors.

But it will, perhaps, be said, that these views are more

serious than was designed by Didron. Let Didron himself answer in the following citations from his introduction:

"All these sculptured and painted personages in the churches are religious with few exceptions. It is always in the Bible and Golden Legend, sometimes in the tales, in verse, and other popular poems, hardly ever in history properly so-called, that we must look for the explanation of these productions of art in our cathedrals. * * It is the instruction and edification of the people, as the chief end, which the church had in view, in adopting this curious mode of historical ornamentation. The annals of all epochs show, that such was the purpose which presided over the execution of the paintings and statues which fill our religious edifices. * * A curate of Saint Nizier, caused to be painted on glass, in the sixteenth century, the principal subjects of the Gospel, of tradition, and of doctrine, and placed them in the windows of the nave of the choir, of the apse, and of the side aisles, where they are now to be seen. At the base of the east window he wrote: *Sanctæ plebi Dei*, (to the holy people of God.) In the year 438, Pope Sixtus III. dedicated to the people of God the Mosaic work of Santa Maria Maggiore, at Rome; and under the sacred personages whom he had caused to be represented, he placed this inscription: *Xistus episcopus plebi Dei*, (Sixtus, bishop, to the people of God.) Thus, at the two extreme points of the middle ages, that is, in the fifth and sixteenth centuries, the same purpose is represented in the same words. At the end of the seventh century, Benedict Biscop, Abbot of Wearmouth, in England, ornamented a church which he built, with paintings brought from Italy. He wished all persons, especially those who could not read, to have before their eyes, in all directions, on entering the house of God, the cherished image of Christ and those of the Saints. He thus excited meditations on the blessing of the Incarnation, and admonished to severe self-examination, by representing the last judgment. With the same object in view, St. John Damascenus, in the eighth century, vindicated the use of images. 'Images speak,' says the eloquent apologist. 'They are not mute, or deprived of life, as the idols of the heathen are. In fact, every painting which we study in the church, rehearses, as if it spoke, the humiliation of Christ, the miracles of the mother of God, and the achievements of the Saints. Every figure of the artist opens the heart and the mind. It engages us to imitate, in a manner marvellous and ineffable, the persons whom it represents.' In 1025 the Synod of Arras declared, like Benedict Biscop, that unlettered people contemplated in the lineaments of a painting that which, being ignorant of letters, they could never learn from books. An ecclesiastical writer of Auxerre vindicated the religious doctrine taught by images. * * At the presence of these images, and at the remembrance of all these virtuous persons exhumed by art, the mind of every one was awakened, as by a living counsellor, to acts of piety. * * At the commencement of the fifth century, St. Paulinus, Bishop of Nola, near Naples, describes the paintings which he had placed in

the church of St. Felix. 'If any should ask me,' he says, 'why I have, contrary to usage, exhibited these paintings in this sacred place, I would answer, that, among the multitude whom the glory of St. Felix attracts, are many peasants recently converted, who can not read, and who, before their conversion, had been long accustomed to pagan rites, and to worship their own belly more than God. Warmed by their faith, they disregard the cold, and pass the whole night in joyous vigils. They chase away sleep by their gaiety, and the darkness by their torches. But they mix prayers with their festivities, and after having chanted hymns to God, they give themselves up to good cheer. They become boisterous under the influence of wine, while worshipping at the tombs of the Saints. By their mouths the drunken demon insults St. Felix. It therefore seemed good to me to make the entire edifice of our holy patron gay with paintings, that, if possible, the images traced in colors might captivate these gross minds. At the head of the subjects are placed inscriptions to explain them. When these painted objects are thus shown and explained to them, one after another, they forget hunger, and keep the fast by having their eyes entertained. The painting deceives the appetite, and these astonished men are enticed to better habits. In viewing these sacred histories, chastity and virtue spring up, begotten by pious examples. By this means they drink in sobriety, and forget the excess of wine, and since they pass a large part of the day in looking at the paintings, they drink much less, for there are left but a few short moments.'

"Thus," says Didron, "these men of the middle ages, and all impressible Christians, who could not read, the clergy instructed by the arts, in science and doctrine. A sculptured arch at the entrance of a cathedral, and a historical rainbow in the nave, were a lesson for the ignorant and a sermon for believers—a lesson and sermon which entered into the heart by the eyes, instead of arriving there by the ears. The impression could not but be a strong one; for, as one has said, a picture seizes the mind much more forcibly than a recital. The dramatic art was also employed. The representation of the mysteries and miracles of religion were put in action by the characters painted on the windows, sculptured on capitals, and incrusted in the arches. They performed (on les jouait) the miracles of St. Nicholas and of St. Martin, and the mysteries of the Annunciation and of the Nativity, which the arts of design had represented in sculpture and painting. The gesture and the word translated what art had expressed, and the proposed intention of both was the same. The graphic and dramatic arts constituted the book of those who could not read. This is the point of view to be regarded. Thus the figures (images, or works of art) are interpreted. They are the true hieroglyphics of the middle ages, which Christian archæology, *now in its cradle, already begins to decipher.*

"The arts and performances of cathedrals, then, discharging the functions of a lesson to instruct, of a sermon to moralize, and of example to edify, represented, by depicting persons and by dramatic scenes, *the whole of Christian learning and doctrine.* Aided by these material objects, by these

statues, these images, and these scenic plays, (joux,) weak minds could mount to the truth; and souls, plunged in darkness, were brought into the light which art made to shine before their eyes.

"Mons hebes, ad verum per materialia surgit,
Et, demissa prius, hac visa lux resurgit."

The above extracts, surely, are enough to demonstrate the serious purpose of the arts introduced so prodigally into the cathedrals, churches, and religious houses of the middle ages; though it would seem, from the definition of that purpose above given, which is doubtless truthful, such representations are not very pertinent to the present age in Christian, certainly not in Protestant countries. It is supposed that we, Protestants of the United States or of England, do not set up churches now for dramatic effect; nor to give lessons by exhibitions of art to those who can not read; nor to furnish amusements for the ignorant and debased, more attractive than they could find elsewhere; nor, precisely, to shorten the time of their drunken revels outside of the church, if no better effect than that would be produced, though, peradventure, even that would be worth something. Nor, so far as we can see, are these arts of the middle ages at all applicable to the present time. Who studies a stained window now, or a statue, or a painting, or any other work of art, in a church, as a means of instruction and devotion? Who even regards them or thinks of them after they have ceased to be a novelty? They may, indeed, be examined and criticised by amateurs of art, and, perhaps, admired as productions of their class. So far as they are made subjects of study, during the time allotted to public worship and preaching, it is easy to see that they must necessarily interfere with the main purpose of religious assemblies in the house of God, which, if we mistake not, is for instruction and devotion in the use of the appointed services, and for the exposition and inculcation of divine truth from the inspired volume, by the mouth of the preacher.

But there is a very important practical view in which the subject presents itself, so far as these exhibitions are claimed to be the means of instruction and devotion; and that view, not to extend the specifications to their full limit, is that they necessarily falsify history, teach error of doctrine, materialize

spiritual objects, tend to make an artificial mechanism of religion, paganise Christianity, and degrade the character of God. That they falsify history, is sufficiently evident from the fact that they are to a considerable extent, composed of fabulous legends. On this point, Didron says: "C'est toujours dans la Bible et la Légende dorée, quelquefois dans les fabliaux et autres poésies populaires, rarement dans les chroniques, presque jamais dans l'histoire proprement dite, qu'il faut en chercher l'explication. C'est avec les deux premiers ouvrages en main, la Bible et la Légende, qu'on doit étudier l'art figuré de nos cathédrales."* Here, then, we have it, that, although the Bible is one source of these representations, they are yet mixed up with tradition, and with fabulous and popular poesy. That they teach error of doctrine, would be an unavoidable result of such an admixture, besides what we shall yet have occasion to observe in "the History of God!" That they materialize spiritual objects, arises from the fact that they are described chiefly by those arts which apply to the tasteful decorations of matter; and, undeniably, the whole of these representations is no other than an artificial mechanism, falling under the domain of æsthetics. Their claim can not reasonably rise higher than this, though we are aware they are put forward with loftier pretensions. It is these very pretensions which make them objectionable, because they claim, and if they answer their purpose, receive attention when God speaks, and should alone be heeded. That they paganize Christianity, necessarily follows from the facts, that what of them is not borrowed from pagan is snatched from profane arts; and no small portion of them, in application to the very nature and attributes of God, comes from the former source. And that they degrade the character of God, needs no farther proof than the above-named facts; though we shall have a melancholy amount of evidence on this point, in the subsequent chapters of this work.

It was given to Moses, in the table of the law, from Mount Sinai, "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt

* See Translation, page 12.

not bow down to them, nor worship them." And here, as we shall yet have occasion to see, they (the very Church of God, so claimed to be) have made an image of God in the likeness of man, and bowed down to worship it! They have multiplied it without number, and presented it to the world for the purpose of being worshipped! They have clothed it in the habiliments of the Pope, with the Pope's crown upon his head, and put the Pope's slippers on his feet! There is the cross on the slippers, and the likeness is complete!

Christian artists had not the temerity to attempt a representation of the Eternal Spirit in visible and human forms, till Raphael, in the employment of the Popes of Rome, set the example. The following is a part of the reasoning of Didron on this subject:

"In the fifteenth century, more especially at the Renaissance, theological principles became enervated, and generally at this epoch it is the Father—not the Son, not the Word—who is represented as creating the world. Besides, at this time, theology was subordinated to history, and the incarnation of the Son not having taken place at the Creation, it was thought fit to put the Father in his place. At length art, having become more audacious, was prompt to undertake the imposing figure of Jehovah*—a sublime idea, which it sought to copy. In the paintings of Raphael, it is God the Father, and not the Son, the venerable Father, with a blanched beard, and with a countenance indicating power and energy, who creates the world and brings order out of chaos. The figure of the Father once achieved, he is represented in all the scenes of the Old Testament. There was no more care to know if the Son had done the work of creation, and spoken, in his character of the Word, to the ancient worthies. He who is eternal, was confounded with Jesus who was born in time. They said, in the Old-Testament times, Christ was not yet born. Consequently, whenever God is there spoken of, it is the Father, and not the Son. Therefore, the Father, in all Old-Testament scenes, should be the person represented. By an attempt to preserve chronological or historical order, in the human sense of words, theological verity was sacrificed. Raphael was the first artist who, in painting for the

* Didron uniformly applies the name of Jehovah exclusively to the Father. In this the theology of the Church of Rome, if Didron represents it fairly, would seem to be far behind that of the Protestant world, or rather to have greatly degenerated. It is, perhaps, properly ascribed to mechanical modes of thinking, which that department of image-worship representing the three persons of the Trinity in visible forms, produces. The unity of the Godhead is destroyed, and the mind is thus forced to regard the Father, the Son, and the Holy Ghost as three separate beings, whose attributes are diverse.

Popes, Old-Testament scenes—the Creation and others—where God appears, departed from the true Christian doctrine, by representing the Father. * * * As to Jesus Christ, he had been seen; his physiognomy had been minutely described; his likeness had been preserved; there was, therefore, less temerity in representing him by the arts. But, either from the difficulty of the case, or out of respect for so lofty a theme, or from religious awe, there were few artists, for a long time, who dared to follow the example of Raphael in depicting God the Father.

"And it must be acknowledged that the first Christians, down to the fifth and sixth centuries, were ill-disposed for images in general. They were all iconoclasts, (image-breakers,) some more, some less, in degree. They had just merged from paganism, which chiefly consisted in the fabrication and worship of images. Beside, Christianity owed its origin to Judaism, which proscribed all images of God and of man. We must not, therefore, be surprised if the early Christians, in order to suppress idolatry more thoroughly, and to keep close to the ancient law, which was not destroyed, but fulfilled in Christ, restrained the artists from a representation of the Divinity, in sculpture and painting, as often as they might have desired."

We observe three things in this extract! First, that Christians, down to the fifth and sixth centuries, were utterly opposed to images, and the reasons are well stated. Next, that Raphael was the first artist who dared to represent God the Father on canvas. And thirdly, that he did it at the instance of the Popes of Rome. Here was the consummation of the lofty pretensions of Papacy, by preparing the way to identify the Pope with God, as we shall see:

"Toward the end of the fourteenth century," says Didron, "during the whole of the fifteenth, and in the former part of the sixteenth, the artists studied all methods to represent the Deity in a manner worthy of him. Impossible as it was to convey, by simple expressions of the countenance, the erudite energy and sovereign authority of Him who governs the worlds He has made, they were compelled to look into human society for the best type to represent supreme power, and to clothe the Divinity in a form visible to the eyes of men. In Italy, the most prominent type of Almighty power is the Pope, who is also infallible, who governs the consciences, and holds in his hands, as king and pontiff, the bodies and souls of men, who is the representative of God on earth, and who is master of emperors and kings."

And here Raphael, instructed by the Popes themselves, found the type of God:

"Henceforth," says Didron, "God the Father has a form not to be lost. Hereafter the *theological* idea of him *vanishes*. It is superseded by history

and humanity. We have now reached the period of *materialism*. The dogma of the coëternity of the Father and the Son, that they are of the same age, is discarded, and nature is dominant, since one sees in nature that every father is twenty or twenty-five years older than his son. Therefore, twenty or twenty-five years less is given to the Son than to God himself. * From that time we shall see, in all representations of the creation, the same aged figure of God, sometimes very aged, 'the Ancient of Days.' Art has at last achieved a form for God the Father. Before the fifteenth century, in all representations of the Trinity, the principle of equality in the persons of the Godhead was observed. In the fifteenth century, more especially in the sixteenth, it was the strife of artists to show the difference between them. * * The Father is represented as an old man, from sixty to eighty years of age; the Son, as a man from thirty to thirty-five; and the Holy Spirit as a youth, from twelve to eighteen years. * * * From the early ages of Christianity, down to our time, we see the Father constantly rising in importance. His likeness, at first interdicted by the Gnostics, begins to show itself cautiously, and under disguise of the Son. Next, it throws off all foreign garb, and takes a distinct form. At last, by Raphael, and then by Martin, it acquires a grave and admirable countenance, peculiar to himself."

Thus the Christian artists of the middle ages instructed and prompted, certainly sanctioned, by the supreme authority of the Church, were never satisfied till they had installed the Pope "in the temple of God, showing himself that he is God." We have seen for what purposes these arts were first introduced. It was to captivate the senses of ignorant and barbarous nations. But that was not the method adopted by the Apostles, even among people of precisely the same classes; and there is no evidence that the end proposed by these arts was ever accomplished. On the contrary, there is every reason to believe that it was not attained, even in the slightest degree. More than this; if human nature is the same in all ages, we know that to be surprised by what was unexpected, or astonished by what is imposing, or dazzled by a combination of beauty and grandeur, is invariably a transient sentiment, even with cultivated minds. Much less will the effect be great and lasting on the low and debased. The true philosophy which lies at the foundation, and pervades the entire structure of this vast system of religious pageantry will, we think, be found very different, in its practical workings, from that which is claimed for it by its advocates. The best proofs of its efficacy for the objects proposed, will be found in the effects it has produced on the

world. If it is good for cultivated minds, why has it not secured their reverence? If for the uncultivated, why has it not gained theirs? The world is composed of these two classes, and always has been. And yet, in the hands of both, the proudest monuments which the Church has ever erected have been razed to the ground, or suffered to go into decay, or been merely tolerated in silent contempt. The wide fields of ancient Christendom are at this moment strewed with the ruins of these gigantic structures, still exhibiting, more or less, the features of wondrous art, which time itself can hardly efface. The vast and mighty conception has done its best, and its best has proved a failure.

The truth is that man, both in his high and low estate, sees with equal and with intuitive certainty, that this is not Christianity, but a perversion of its aims. All see that, in departing from the spiritual worship of the invisible God, and in substituting human arts for the rites of primitive Christianity, the Church of the middle ages plunged into an abyss of darkness and error, to be recovered from which may, peradventure, cost as many centuries of holy effort as were lost by that fearful estrangement from God.

(TO BE CONTINUED.)

ART. V.—GENERAL CONVENTION OF 1853.

Journal of the General Convention of the Protestant Episcopal Church in the United States, 1853.

ALTHOUGH in conformity to the practice of reviewers, we use for the indication of our subject the title of a book, yet, as the volume is but among forth-coming events, we hardly need say that we are indebted to it for neither the matter nor the order of our remarks.

The meeting of the General Convention, with or without a Journal, must always challenge the thoughts and speculations of Churchmen both before and after the event. Its social, political, and religious bearings, severally or all together, are sure

to search their way to the mind and heart of every intelligent Episcopalian. Socially, it revives or creates the sense of brotherhood. Politically, it illustrates our corporate, though sometimes only in an equivocal way, our spiritual unity. Religiously, it awakens both hopes and fears for its results upon the interests of the Redeemer's cause. It is not strange, therefore, that throughout the length and breadth of our Church, the approach of this triennial meeting, "whither the tribes go up," should be looked forward to with an interest which, whether it terminate gladly or sadly, will not be adjourned with the Convention, but survive in the form of retrospect and review, still stirring the heart to earnest thanks or not less anxious supplication. Which of these two, praise or prayer, joy or humiliation, is most directly suggested by the character of the late Convention?

Regarding its general spirit and temper, we confess to much more of satisfaction than usual.

It seems to be admitted, on all sides, that this Convention stands without any precedent in our history for the entire absence of party collision, and of the conflict of personal feeling, so often witnessed when men of thought come together as men of action, their private convictions deepened by meditation into intolerance; the spirit of inquiry transmuted, by solitude, to dogmatism, and party preferences stretched by indulgence into the extremes of partisan prejudice. But the Convention was marked by more than this negative virtue, rare though it be. The negation itself is matter for a jubilate. Still more, then, when the passive virtue is changed to an active grace, and the pacific spirit becomes the spirit of pacification. And such was the fact. It was not simply that men put a curb to their feelings, or imposed a hush upon their tongues. There was much more of outspoken feeling than usual; less of that cautious and constrained courtesy which sometimes suggests the idea of hostility or fear. There was a practical coöperation among those who had not been accustomed to be found side by side; an actual joining of hands by persons who, in the issues of argument and church theory in former times, have stood in opposing ranks, frowning at each other across a hopeless chasm of separation. Not a single vote of the Convention

can be applied as a test to determine the political *status* or party bias of any of its members. Not a single question involved a party issue.

This rare unanimity of action crowns this Convention with the beautiful peculiarity that will make it memorable, until, as we trust, it shall be itself outshone by others yet to come. A question, however, suggests itself, namely, was this unanimity a true token of unity? Can this mutual confidence, so apparent then, be depended on always? Are we, as a Church, so much more at one among ourselves, as an observer might suppose? There may be various opinions on this subject. We offer our own. It is plain, then, that so far as the subjects are concerned upon which the Convention did speak and act, there was a positive and strong unity of feeling and interest. Those subjects were all of them directly practical, and most of them had reference to the growth and spread of the Church, and its greater adaptation to the work of its mission. The interest for this great object seemed to pervade the larger part of the Convention, and underlie all its action. It was sufficiently evident that, whatever might be the significance of party titles in other connections, they had no force or value there. The remark grew to be very familiar in the Convention itself, that the only parties were the Old Conservatives and the Young America—the latter so far outflanking the other as to quite take away the meaning and utility of the term party.

It was a state of things showing how speculative differences may be merged in practice; demonstrating that when the moral element of Christianity is at its height, it tends to fuse mere party distinctions into glowing oneness of aim.

As an Arminian becomes a Calvinist when he is on his knees, and a Calvinist is turned into an Arminian when he is working for Christ, so Churchmen of different hues may be brethren when their hearts beat alike. The Church's unity springs from the heart, rather than from the head. The powerful solvent which, in the late Convention, reduced repugnances, and formed the beautiful amalgam of harmony, was the missionary spirit.

We call attention to this fact as a practical lesson, and as a sign of the times. The practical lesson is, that to be a peace-

ful Church we must be a working Church. When we come together to legislate, the differences of doctrinal sentiment should be as much as possible kept in the back-ground. There is very little of necessary legislation which requires the discussion of theoretical points, and very few of such points were ever so settled.

It is difficult, indeed, to shut it out entirely. It will often happen that some side issue of theology will be made to take the place of the practical one under debate. Some incident of the discussion will be magnified into the principal topic, and a chance turn of expression, glancing toward a particular system of doctrine, will provoke the *odium theologicum* to its height.

There is in some characters a jealous way of holding religious doctrines—a sort of holy boldness, or if not this, an inflamable self-esteem, which makes a virtue of manifestation. It must speak out, must spread its flag, that all men may behold its fiery blazonry, and defame it if they dare.

This sanctified chivalry is sometimes very interesting, but is generally quite an unpractical quality, and ends in simple self-proclamation.

Our Confession of Faith having been settled, the General Convention is not ordinarily the place for doctrinal discussion. The clergy and laity come together, not as scholastics or disciples, but as men of business and legislators.

We claim the largest liberty of discussion in the right place. We claim that full freedom of faith which is the corner-stone of Protestantism. We claim the privilege of teaching the faith as we hold it, and admit the duty of contending for it manfully, and without compromise. Yet our Church-platform, whether of doctrine or discipline, was evidently meant to be broad enough to be occupied by those who may not in all points agree with each other.

Our system proceeds on the presumption that men may be Christians whose modes of thought and whose opinions on some points are variant. If this admitted theory of our Church be wrong, then not only ought we to have no convention, but separation would be our first duty. But if it be true that there may be unity even amid diversity, then plainly the convention

is the place of all others, where the unity should be foremost, and the diversity behind.

That this theory is true in fact, we do devoutly believe. For, although God has joined together abstract truth and practical holiness, by an order of nature, so necessary as to amount to a principle which it would be folly if not impiety to deny, yet this principle seems meant to regulate us, and not himself. For he, in his sovereignty, has often created apparent exceptions to this rule. His power has many a time penetrated where his truth in its distinctness had not yet entered, and abolished the depravity of the soul before its ignorance was wholly enlightened. We are left therefore to conclude, that however indispensable the body of doctrinal truth may be to the full purpose of God in the sanctification of his people, yet that all truth is not essential to conversion, and that a holy heart may, under some circumstances, be joined with an erring head. This view of the matter is basis enough for the unity of the Church; the basis, as we believe, of all the unity that shall ever characterize the earthly Church. We have some faith in the idea of progress. We confess to a certain measure of optimism. But we do not expect such a millennial condition of the human intellect, that all men shall see rational truths alike, and all mental convictions shall vibrate in unison.

The divinest beauty of the universe is not its uniformity, but the harmony that steals over and pervades its countless diversities; and if this sublime type is to be realized morally, it must be in the unity of a Church made up, not only of all people, with their diverse modes, and of all kindreds with their different blood, but of all tongues, uttering forth the faith with variety of accent and tone. We do not expect, in our probationary condition, such an obliteration of all landmarks among Christians as would abolish at the same time the discipline of patience, forbearance, self-restraint, and charitable consideration so necessary to the perfecting of the saints. We do not expect, in a word, such a reversal of the natural and providential laws which determine the doctrinal convictions of even the best men, as shall allow a perfect uniformity. But we do expect, as the sublimest reach of sanctified humanity—than

which no higher can be desired—that the constant petition of our liturgy, divinely wise as it is, will be divinely realized, and that all who profess and call themselves Christians, will hold the faith in the unity of the Spirit, in the bonds of peace.

This we think, therefore, is the lesson to be practised by the Church now, as the most desirable as well as the easiest attainable of any improvement that can be suggested. Desirable it is, because it exalts the moral of Christianity above the merely speculative and intellectual; because it restores that spirit of kindness, which was the adornment of the primitive Church, and ante-dates the holy beauty of its millennial state; and, finally, because the spirit of unity, while it imparts efficiency to our missionary efforts, is itself a missionary force which disarms the objections to Christianity, wins away the very will of antagonism, and draws all men to itself. It is an attainable grace, because it is moral, and not intellectual, and may be achieved by prayer and self-control. And we may repeat that it is the only attainable unity of the Church. It is not to be supposed that men, who have adopted their conclusions thoughtfully, are to abandon them easily; that whole classes are to renounce their peculiar theology, and merge themselves in one class of uniformity. This is not in their power, if they would. It is not within the natural province of the will to control the convictions of the understanding; and, assuredly, it is no part of the promised influence of Divine grace. We must look in vain then for that uniformity in modes of belief which would be as unprofitable as it is impossible. But we may look hopefully; nay, we must strive desiringly for that charitable fraternity of feeling, which is the crowning grace of the Spirit, and is, at the same time, within the prayerful reach of every one who is familiar at the mercy-seat. If our organic unity is to be any thing beside a dead symbolic form, we must cherish, as its animating principle, the kindness which makes us morally one. For ourselves, while we accept this lesson of practice, we are grateful for the occasion which has so significantly taught it.

We have spoken of the unanimity of the late Convention, as one of the signs of the times. It is, if we mistake not, a pregnant sign. It indicated the tendency of the age as truly

as the vane upon the spire signifies the course of the atmosphere. It was no local flurry of feeling, no transient breeze of good nature that pointed this spiritual index. If we turn our eyes to other spires—civic or sacred, far or near—they point in the same direction. The brotherhood of mankind is the theory proclaimed, with stirring emphasis, out of full hearts, from pulpit and platform, in church and lyceum. And the theory works itself out, not only in church organization, but (when not sanctified by the truth as it is in Jesus) in fraternities and Socialist communities. Not only in missionary enterprises, but in hospitals, asylums, and all the various modes of beneficence, religious and social.

We regard this very noticeable tendency of the times as a sort of providential teaching, which we are to heed and submit to. It is a new phase and period of society, not springing out of any forethought of man, but developed necessarily out of society's former stages, and making a clear advance upon all the past, though like all impulses toward reform, unless quickened and trained by Gospel truth, liable to fly off from the line of sober judgment and safety. The period of infancy on the one side, and of dogmatism on the other, is long gone. The period of meditation and religious dreaming followed, and is passed away. The period of controversy and collision of thought has produced its proper fruit, in awakening the popular mind; and now that stage is receding, and the whole vitalized mind of the community is turning its thoughts into living, practical usefulness. We may watch the excesses of this utilitarian spirit ever so critically, point out its tendencies to abuse with ever so much sagacity, but it is too late to prevent it; and what is more important, we can not resist it. It swells forward upon us like an ocean wave. It comes to us with the vigor of a natural law, and the majesty of a Divine decree. We must accept it, be taught by it, and use it. If the Church is to benefit the world, she must keep abreast of the age, and lay her hand upon its mane. Utilitarianism itself must be sanctified. If need be, we must reach the spiritual through the material. The Church must take out of the hands of the world the work of reform, and do it better.

We love to look upon the temper of the late Convention

as an earnest of such a result, and so a hopeful sign of the times.

Before we proceed to notice, in detail, the acts of the Convention, we may glance at one circumstance which served to give it an added peculiarity. We allude to the visit of the English Deputation, consisting of one of the Colonial Bishops of the Church of England, an Archdeacon, and two Presbyters, and the presence, likewise, of the Colonial Bishop of Fredericton.

This event, so far as it bore any import, was a sign of relationship, which chimed in, very aptly, with the tone of unity that pervaded the Convention. The English gentlemen were not, indeed, deputed as the official representatives of the Mother Church, but came as a Committee of the Society for the Propagation of the Gospel, to confer with our Board of Missions on matters of joint interest pertaining to their common work. No addition of authority, however, could have enhanced the earnestness of welcome with which they were greeted and entertained. And the kindly feeling which went out toward them continually, was abundantly warranted by the personal qualities and qualifications of the several members of the delegation, as manifested in public or in private. Their courtesy and refinement of breeding, with the fresh interest which they naturally felt in a new country and a young church, each the offspring of their own, was an attraction which strengthened our own interest in them. And among the public exercises in which our attention was drawn to them, we recall, with a still glowing impression, the address of Archdeacon Sinclair, at the Missionary meeting in the Church of the Ascension, as one of the happiest in its conception, taste, style, and feeling, to which we have ever listened. The whole occasion of this visit was interesting to us, both as Americans and as Episcopalians.

We are not sure, however, whether, as a demonstration, its real value has not been overrated. Ours is a Church so characterized by proprieties, that we lie under the constant liability, if not of substituting the formal for the real, yet of exaggerating the worth and beauty of that outward fitness which is our delighted boast. In some of the public prints,

this visit of the English Deputation has been celebrated, again and again, with the often-rung changes upon the beauty and impressiveness of Catholic Unity.

For reasons of our own, however, we are inclined to abate somewhat this estimate of the event. As a recognition of fraternity, it was indeed to the American Episcopal Church, accustomed to stand aloof and alone, and bristling at all points with *noli me tangere*, a refreshing novelty.

Yet nothing is more familiar, among other Christian bodies, than just this interchange of salutation, and its mingling of sympathy. Deputations from religious bodies in England and Scotland have repeatedly come over to greet their trans-atlantic brethren with the right-hand of fellowship.

The proceeding in our case, therefore, wears such an air of naturalness as to give no room for surprise, except that it had not taken place before.

Regarding the circumstance, moreover, in its symbolic character, we doubt whether it denotes so much as has been ascribed to it. We doubt whether it was a true exponent, if an exponent at all, of the interest felt by the English Church for her American daughter. There is a class of English Churchmen, who, for several years, have been aiming at the separation of Church and State, and naturally turning their eyes toward us, to watch the experiment of ecclesiastical independency. Their interest in us would naturally enough increase with their knowledge.

But this class is very small; and we have reasons, more than one, for supposing that, taking the average gauge of either knowledge or interest in the Church of England toward the American Episcopal Church, we shall find it but little above the zero of a total indifference. When an American Bishop indeed visits England, he finds himself feted and honored, in a manner so unaccustomed here, as may well affect him with the impression of sympathy. Bishops, clergy, and laity crowd to honor him. But in England a Bishop is a Lord.

Loyalty to rank, sometimes the strength and sometimes the weakness of the English character, is always an English characteristic, and nowhere so implicit as among the clergy. The honors paid in England to American Bishops are rendered

to their *status* and their title more than to their Church. They are members of an aristocracy, in a country where the aristocratic influence is paramount, and presses on all sides like the atmosphere. But we apprehend that American clergymen are wont to receive in England only the attention which they might claim as clergymen, with no emphasis on the patronymic, no addition of civility for the sake of illustrating the unity of the churches.

This indifference was exemplified, as we have privately learned, in the very meeting at which the late deputation was appointed to visit this country.

Instead of the same eagerness which, the year before, was manifested among our Bishops to respond in person to the fraternal expressions of the Society for Propagating the Gospel—an eagerness so strong and overbearing that an important judicial trial, involving deeply the character of the Church, was made to wait and yield before it, instead of this; repeated nominations were made to fill the deputation of the Society, and for some time made unsuccessfully, until it began to be even doubtful whether a deputation could be found who would accept the task. Recalling our own pleasure from their visit, we thank them for consenting to this labor of love.

Of the matters of business before the Convention, the application of California to be admitted into union, was among the earliest. The subject was involved with some difficulties, among which was the question, What constitutes a diocese? The House of Deputies subsequently defined their views on the subject, in a canon which required that before a diocese shall be admitted into union with the Convention, it must contain a number of clergy sufficient for the election of a bishop. This prescription seems judicious and necessary. For if there can be a diocese competent to be admitted as an integral part of the Church, with all the self-subsistency implied in the very act of application, on what principle shall that diocese be refused the privilege of electing its bishop by as many or as few presbyters as it may please? Or by a converse supposition, if, as our canons require, a diocese shall not be entitled to choose a bishop till it have a certain number of clergymen, why not, for congruity's sake, deny it all the qualities and

claims of a diocese? As the law now stands, any number of persons—enough to make a collective name—for aught that appears, a clergyman and a layman living without the bounds of any organized diocese, may ask to be admitted into union with the Convention, and their admission gives them the legal character of a diocese, though crippled of its head. This want of determinateness may, some day, embarrass the missionary action of the Church in some of the territories.

Two or three clergymen and laymen, recognized as a diocese by their admission to the Convention, may refuse to receive a missionary bishop, while, at the same time, they are incompetent to elect one for themselves. Now, as the settled policy of the Church is to operate in the new settlements by means of missionary bishops, the success of the system ought not to be imperilled by this liability.

In our opinion, a diocese should be regarded as in its nonage, that is, not a diocese, and subject to the care of the Church at large through her missionary bishops, until it be of age to choose its own guardian.

In the case of California, it was difficult to show that there were there more than two clergymen who could be regarded as at all interested in the application before the Convention. Yet there were members of that body who regarded the legal claim of the two applicants as so clear that, but for certain informalities, they would have felt obliged to vote in its favor, thus forefending the proper missionary action of the Church, and casting upon juvenile shoulders the whole burden of those mighty interests which depend on the right establishment of our Church in California. It would have been well, therefore, to guard against this possible mischief in other cases, in the way proposed by the House of Deputies. But the Bishops non-concurred in the proposal, and the law, with its liabilities, stands as before. The omission of a certain canonical condition in the application from California saved the question, and, as we think, saved the Church. For it furnished a loop for the technical conscience to hang a doubt on, and left the question to be determined on the broad ground of practical fitness, resulting, as is now every where known, in the choice of a Missionary Bishop for California.

Next, among the doings of the Convention, we notice its action touching the painful case of North Carolina, with its Episcopacy vacated, not by death, nor by other act of Providence, nor by law, but by voluntary defection and repudiation. To many minds, however, the vacancy was not clear, because not canonically made; and hence they were unprepared to confirm the election made by the diocese, of the estimable man who has since been consecrated its Bishop. Other persons regarded the vacancy, as for all practical purposes, real; and separating the questions of office and of jurisdiction, were disposed to supply the jurisdiction, whatever might befall the mere theoretical issue of the question.

There are few difficulties, however, that can not be met by some happy stroke of legislation, and a canon with a retrospective bearing was adopted, which effected a legal vacancy in the Episcopate of North Carolina, and opened the way for its easy supply. The circumstances connected with this subject are sufficiently notorious, and the sinuous career of Dr. Ives has been perhaps enough commented on. We touch it, in passing, to say that we have never felt the force of that explanation which charges his defection from the faith to a morbid condition of the intellect. If authority were synonymous with wisdom, if sense and rank were always coördinate powers, and a sound judgment the necessary endowment of the Episcopate, the explanation would have a basis. But when we have seen so many abler men than he turned over from faith to superstition, why should we lift our hands in amazement at the one instance among the thousand?

Dr. Ives may have been influenced to this great and lamentable change by certain affinities of taste and temper always constitutional, though just now developed. Yet an idiosyncrasy is not insanity, and the calm method of his life (ever since his departure) is too much for madness. His moral delinquency has indeed been appealed to as proof of insanity. But in this he stands in the same rank with all of those perverts to Rome, who have, in their secession, been trammelled by official relations.

The facility with which such persons throw off what are considered the common claims of truth and honesty, is indeed

remarkable. It reads us a significant lesson of human nature, showing how possible it is for one exaggerated quality to overpower and neutralize the rest. It shows how distinct and separable are the devotional and the ethical elements of character; how faith and conscience may walk in opposite paths. We see the same truth illustrated in other than Romish examples, but in none so flagrantly as when a fresh disciple has just surrendered himself to the one idea of Papal infallibility. He flings in his conscience with his faith, and henceforward has only the ethics of a Jesuit. The moral deficiencies which marked the secession of Bishop Ives were therefore natural from the exaggeration of his devotional sentiments, and made easier by the theory of infallibility. His deposition from the office of bishop in the Church of God, solemnly pronounced by his familiar friends and brethren, was a scene of subduing solemnity. The array of bishops standing together in God's house, witnessing the publication of the decree which they had signed apart, and confirming by their silent presence each one his own signature, as it was read aloud, standing there robeless and badgeless all, seemed to denote something more than an official act—something nearer to the heart. The act was more like the renunciation of a brother than the deposition of a bishop; and we thought how stern must be the strife between fraternal and Christian feeling in every heart—between the love of the brethren and the love of Christ.

The effect produced by the defection of Bishop Ives upon a certain class of persons in our Church has been, we think, wholesome. Those who hold the evangelical system of doctrine, and can discern how essentially repugnant is its pervading moral element to the mechanical character of the sacramental system, were able long ago to foretell that no man who should once abandon the platform of justification by faith, could be safe from that labyrinth of error which is called the Church of Rome. They were not surprised. But there was another class growing up in the love of, and strong adhesion to, the sacramental system, with all its appendages and peculiarities. Many of them were young persons, who would naturally throw the fervor and energy of youth into whatever mould of doctrine they had been taught. Whether their system were a sensuous

or spiritual one, they would consecrate their religious affections to it, and make it part and parcel of their life. Some of this youthful class of sacramentarians, unfitted by mental constitution or the necessary activities of the ministry, for carrying out their principles to their natural issues, might always have remained in our Protestant Church, holding, with an inconsistency not always mischievous, the broken parts of repugnant systems. Others, with more of logic and mental vigor, would be constantly impelled to follow out their theory to its fullness, as it is found only in Rome. Step by step they would pursue their conclusions; each new conclusion losing its repulsive aspect, as they approached it and saw its necessity; until at last, reaching the very threshold of Rome, the next and final step would seem as easy, as natural, and as necessary as the first; and instead of shrinking from the open door of the idolatrous Church, which they used to regard as the very maelstrom of error and perdition, they have now come to hail it as their long-sought refuge, the sanctuary of piety and peace. Among this class, the conspicuous example of Bishop Ives has caused a sensible recoil of theological sentiment. It has precipitated the very issue to which they were unconsciously tending, and having not yet lost their salutary horror of the doctrinal pravities of Rome, they start back, or at least stand still, to gaze "with bated breath" upon the peril they have escaped. They have been taught, at least, this lesson, that their line of advance can no longer be safely Romewards. We should be glad if they would consent to receive all that this lesson signifies—if they would not only pause, not only recoil, but turn and go back, and review their whole theological system. If they would return to first principles, and test them by the Word of God, marking the first divergent point where error began to separate itself from truth, and take a new first step in a path enlightened all the way by the light of Scripture, they would find it a path of safety and peace and spiritual joy. They would not then lavish their life for a lie; would not mistake a sensuous for a spiritual system; would not substitute sentiment for affection; a rapt emotion of taste for a flight of heavenly devotion; a sacrament for Divine communion; an outward catholic unity for oneness with Christ and his saints; and the whole form of ecclesiology for the

whole body of piety. They would not be beguiled by the fact of a visible church into seeking for a visible centre of unity, which no church claims but Rome. We trust that this conspicuous defection will produce many such changes, and that its beacon light may warn off inquirers from perils in which the faith of so many others has been shipwrecked.

We pass to consider the action of the Convention, touching a system of measures most important to the prospective interests of our Church. We refer to the series of canons providing for the multiplication of deacons, with less amount of qualifications than has hitherto been prescribed for that office. It has always been a noticeable fact, that in the working of our church system, the difference between a presbyter and deacon is almost null. Except that the deacon could not administer the communion, could pronounce neither the declaration of absolution nor the benediction, and could not be instituted to the rectorship of a parish, he was not less than a presbyter. The qualifications required for admission to the Diaconate, were hardly less than those for the second order of the ministry. Yet, if we seek for the theory of the deacon's office in Scripture, or the Prayer-book, we find that practically we have no such minister.

The canons in question admit any person to the order of deacon, with no other mental qualification than a sufficient understanding of the Bible and Prayer-book; and thus qualified, he may assist the rector in the labors of the parish, or be sent into the highways and hedges as an itinerant. We shall not stop to consider a point which has been somewhat mooted—whether the new canons do not jar somewhat with each other. They came before the convention with the *prestige* of Dr. Atkinson's name as their author, and had been upon the pages of the printed journal for three years. These facts may have caused them to be passed with less of critical severity than usual. But, however this may be, their purpose is not to be mistaken, and any embarrassments to the working of the plan may be easily remedied.

But to both the purpose and the plan, we give in our hearty concurrence and adhesion.

The aim of the whole measure is to bring our Church more

closely and at more points in contact with the people; and any movement to this end is movement in the right direction. Among a population so flexible and unceremonious as the people of these States, no church system, that is simply conservative, can grow, even if it can long stand. They discover in it so few affinities to their own forth-putting temper, so little of adaptation to place and occasion, that they turn away with distaste, to find a more facile and more American church. There will always of course be in the community a conservative class—we might say two conservative classes, the very rich and the very poor; neither of them given to change, because the rich have no desire, and the very poor no ability to change. It has been the characteristic of our Church to identify itself with the very genius of conservatism. We might easily boast of the aristocracy of our members, if boasting were right, or aristocracy worth boasting of.

But we have, in fact, had too much of both; and it is quite time that our Church should qualify herself for all the varied uses which these times of action and energy so loudly call for. An exclusively conservative church is not, so far as it is exclusive, a true church; and whether true or not, can not in our community be influential. If we have an apostolic ministry, we must endow it with such freedom of action as the apostolic spirit always craves. It should be adapted to emergencies, and have capabilities for all service, in season and out of season. By popularizing the Diaconate, we have taken the first step toward this result. The next step must be to popularize the Episcopate. When the bishop shall be the chief minister as well as the chief officer of the diocese, the duty running parallel with the dignity, himself itinerant, doing the work of an evangelist, having a home in every parish, making his visitation a sojourn instead of a transit, preaching the Word by day and by night, in groves and barns and school-houses, "if by all means he may save some"—then shall we have taken the next advance in the same right direction. When this is done, there will be time to project the next sequence of improvement. Meanwhile, we wait for such a reduction of diocesan boundaries as shall make it easy for a bishop to become the chief pastor of a diocese, which will then be only an enlarged parish.

We had hoped for some such result from the proposed change in the Constitution, reducing the size of dioceses, which was laid over from the last Convention. The bishops, however, were unwilling to adopt it without modification, and accordingly it waits. While the idea of imparting flexibility to our church system was thus indirectly developing itself in the Convention, in the form of details leaning in that direction, a measure was transpiring outside of the walls which brought that idea into single prominence, as the great desideratum of the times. We allude to a memorial drawn by a well-known presbyter, and presented with a number of signatures to the House of Bishops, praying that body to consider the whole question of the greater adaptation of our Church to the wants of the age, and to our relations with Christians of other names. The memorial dwelt strongly and eloquently upon the principles involved in this question, and went so far as to suggest the extension of ordination to denominations not now Episcopal. This proposal was backed by the very sensible argument, that since all the peculiarities of our Church are not of equal authority and worth, we have no right to exalt them alike into indispensable terms of union and communion. While we hold some of our characteristics as of divine origin, and urge upon our fellow Christians their obligation to adopt the same, there are other features of our system which are simply matters of human usage and convention, the practice or omission of which does by no means affect the essential character of the Church, or the authenticity of its pattern. A Church may be apostolic while wanting a liturgy, wanting conventions, wanting every thing but the apostolic pattern of the ministry.

With what propriety, then, can we urge upon other denominations of Christians the duty of receiving from us an apostolic authority for their ministry, while at the same time we exact conditions which are of our own invention, and stiffly refuse them a divine gift, except at the price of a conformity to human arrangements, which may be incompatible alike with taste, habit and expediency?

This was the gist of the argument; and whether it shall ever prevail or not, one thing at least is certain — our Episcopal Church can never become practically catholic, so long as we

intrench ourselves in our exclusiveness, build up a high wall of peculiarities, and then require of all Christians to leap the barrier on penalty of the doom of schism.

The memorial met in the House of Bishops with a reception which was as curiously significant as some of the transactions of the other House. It was honorably entertained, indeed, by a very large majority, and referred to a committee, to consider and report upon the subject at the next Convention. But its opponents were grouped together on none of the old grounds of party alliance, but represented, like the signers of the memorial themselves, men of different parties, and illustrated, like them, another form of the meeting of extremes. There are two different ways of regarding our polity and organization, which might both come together in a common opposition to the principles of the memorial.

The one view is that which hardly discriminates between the essential and non-essential features of our polity, regarding a liturgy and a surplice as necessary marks of catholicity not less than the ministry and the sacraments. This view would refuse all attempts at flexibility, and hold the Church as it is, whether it be to its gain or loss.

The other view is that which regards our whole system as simply a matter of arrangement and convenience, adapted by its peculiar methods to the tastes and preferences of a certain class of society, and, therefore, not to be modified to meet the wishes of others, who are just as well off in their several denominational churches.

Mingled with this view there may be a certain aristocracy of feeling, just as forbiddingly exclusive as that which betrays itself in the opposite theory, and which, perhaps, is the true secret of their coalition. With this feeling we disavow for ourselves all sympathy. We want no church for gentlemen and ladies only. Whenever a measure of practical usefulness is opposed on the plea of its being incompatible with the dignity of the Church, we regard the argument as an admission of incompetency, amounting to a fatal slur upon its character. We are rejoiced, therefore, that the opposition to the memorial was so unsuccessful, and we await with interest the report of the able committee who have it in hand.

Whether in the best result, the measure hinted at in the memorial, of bestowing Episcopal ordination upon the ministers of other denominations, would be a matter of as much interest to them as to ourselves, we deem indeed questionable. For the chief difficulty which frustrates the success of the Episcopal argument is not the logic of our opponents, but their profound and placid indifference.

It may be that when they see us dispensing for their sakes with many of our distinctive marks, retaining only the Episcopal form of the ministry, they may be induced to examine that which we cherish so tenaciously, and their indifference may vanish with their ignorance. But although we are not so sanguine as to anticipate a decided rush for Episcopal orders, we shall at least rebuke the common accusation levelled against our arrogance and exclusiveness.

We pass to review next a measure which, although it reached only the stage of inception, was heralded so impressively, and involves so much that our history has shown to be important to the peace of the Church, as well as to the great principles of law and order, that it is worthy, not only of the notice we design to give it, but of the gravest thought of all our thinking men.

We refer to the judiciary system of the Church, which was proposed, in three distinct plans, by as many distinguished members of the Convention. Bishop Hopkins had drawn out a system, thorough, ingenious, eminently ecclesiastical, and marked by a very rigid adherence to ancient precedent. The Hon. Mr. Hoffman, of New-York, had prepared and published in a volume a highly-elaborated system of judicial law, modelled, more than the former, after the principles and method of the civil courts, and admitting far more of the lay element into its administration. Mr. Evans, of Maryland, had likewise at the opening of the Convention distributed, in printed form, the *projet* of a canon on the same subject, which, in its general features and complexion, was found to harmonize easily with the plan of Judge Hoffman. Both gentlemen were versed in the laws of the Church and the state, and both would, naturally enough, as laymen, suppose that the clerical wisdom of our courts would not be disparaged by some infusion of that intel-

lectual skill which is more apt to be found among experts of the laity. In this cardinal condition, the plans of these two gentlemen were at such wide remove from that of Bishop Hopkins as to be irreconcilable. The difference affects all the details of the plans, so that we recollect no points of contact for grafting even a scion from one upon the other. A grand topic of discussion, therefore, will be found in some form of this difference, and it will be decided, probably, not without the influence of the *esprit du corps*. Shall the courts for the trial of clergymen and of bishops comprise a certain number of laymen? Shall laymen sit and act with authority as coördinates of the clerical judges, or only as advisers and by invitation? We confess that, with our present impressions, we prefer the latter branch of the alternative.

We would hold fast to the principle, wherever it can be secured, of trying every man by his peers. And although the maxim may be easily warped into cant that has no meaning, and in some cases might be absurd in practice, yet there are, we think, reasons in the present issue for maintaining it. In the first place, we do not believe that the want of practical talent, so generally supposed to belong, *ex officio*, to the clergy, is at all a hopeless trait. We think that a system of canons could be framed so clear and explicit, and on principles so simple, that a clergyman of common ability could, by a little study, master them sufficiently, and, with a healthy conscience, administer them safely. These laws should be, indeed, not only simple, but should, in their spirit and tenor, accord with those standards of equity, and those methods of judging moral questions, to which clergymen are most accustomed. We would have a code modelled on the plan of military law. Our courts should be class courts, and their decisions should be dictated by the letter of the canon, interpreted by the principles of equity.

Great embarrassment has been found in several of our ecclesiastical trials, from the intermingling of the principles, usages, and precedents of the common law. Vast, vague, and indeterminate as these so often are, it is not surprising that a clerical court should find itself ludicrously at a loss when one lawyer cites an authority which is contradicted by the opposing counsel,

and the judgment of the court is challenged of matters gloriously uncertain to more practised men than they.

This dislike of the common-law methods is the chief ground of our objection to the admission of laymen as integral parts of the court. For so far as their knowledge and practice extended, they would probably lie altogether in this field. The law of the Church would thus, of necessity, be drawn from without, and would of equal necessity grow to be administered exclusively by laymen.

Give us a well-digested system of canons, framed on the principles of simple equity, and then the only study necessary for a court, to guide its discretion, would be some sound treatise on the principles and rules of evidence; an effort by no means transcending the average competency of the clergy, and rendering the counsels of the lay brethren less indispensable.

Objection was made in the Convention to the very principle of establishing a judiciary system for the whole Church. But the discussion revealed a preponderative conviction of the unity of the American Episcopal Church, and of the paramount authority of the General Convention. The theory on this subject, as it stands opposed to that of Diocesan independency, has grown mightily into favor within three years. We well remember that then it was delicately touched, cautiously hinted at, as possibly the true theory. It is now maintained openly, and embodies, we have no doubt, the predominant sentiment of the late Convention.

For this impression we are not indebted to the discussion of the judiciary system alone.

The sentiment came out in full utterance enough, on a canon touching the removal of ministers from one diocese to another—a subject which, as it was the last in the legislation of the Convention, brings us to the last of our review.

The bishops have almost unanimously entertained the conviction that it was a right inherent in their office, to admit, or to refuse admission, to any clergyman coming from another diocese.

It was likewise generally supposed by them that the canon on the "removal of ministers," &c., recognized the right. An attempt was made at the Convention in Cincinnati, so to modify

that canon as to leave the removing minister less liable to a possible tyranny. The amendment passed the House of Deputies, but failed with the Bishops, and was never returned to the House, with whom it originated.

Here, therefore, the subject slept. But a recent transaction in the Diocese of Illinois called attention to the subject afresh.

The House of Deputies were led to inquire whether the Episcopal power extended, not only to the refusal of admission to clergymen changing their canonical residence, from mere taste or whim, but likewise to clergymen duly called to the rectorship of a parish.

The question involved the substantial rights of the laity of the Church, an issue which they were not slow to perceive, nor afraid to maintain.

It does not always happen, in our legislation, that the interests of both the clergy and laity are coïncident. It has been often found that the defenders of the prerogatives of the Episcopate are stronger, and more numerous, among the latter class. In the present instance, however, both classes stood side by side in claiming for the laity the right to have, and for the clergy the right to become, the ministers of their choice.

The canon on the "election and institution of ministers" was so amended, as to leave no arbitrary power with a bishop to interfere with the claims of the parish, or the right of removal of the minister. The question, in its principle and bearings, was thoroughly discussed.

It was shown that the exercise of this arbitrary power by a bishop might exclude from his diocese a whole class of ministers whose theology or churchmanship differed from his own; that thus dioceses would be formed on the principle of elective affinity, separated in feeling and interest from each other; that from this diocesan isolation differences would grow to be more hostile and extreme, until at length the Church would be resolved into diocesan severalties, acting on the principle of independency, and resulting in a sort of expanded Congregationalism. It was just the occasion for asserting the unity of our Church, and for enforcing the claims of its central authority.

The canon was amended and sent to the Bishops. It was

hardly to be expected, however, that the measure would commend itself so favorably to them as to their brethren of the other House.

It seemed to be an invasion of prerogative, which was, doubtless, more offensive to each one, because each one was convinced that with him the prerogative was safely kept and would be wisely used. The amended canon was therefore returned, with the non-concurrence of the Bishops.

The earnestness of the clergy and laity, however, would not allow the matter to rest. It was referred to a joint committee of conference of both Houses, was reported, was again rejected by the Bishops, was insisted on by the House of Deputies and again referred to a joint committee, and finally adopted into the body of canons.

This was upon the evening of the last day. The hour assigned for the adjournment had come and passed, and the Bishops gave notice that they were ready to conclude the session by reading the pastoral letter. But the tenacity of the other House would be neither forced nor amused from its purpose. They met the reply of the Bishops, alleging the want of time, by receding from the vote of adjournment and postponing it to the following day. This gave the required opportunity for reflection, which resulted in the passage, by both Houses, of the amended canon, on the Election and Institution of Ministers, conserving to the clergy and laity the rights for which they had so strenuously contended.

It is hardly doubtful, however, whether this result, so conducive to the harmony of the Convention, and of the Church, would have been so successfully attained, but for a sort of happy accident. It was discovered, by one of the committees of conference, that the amended canon, on "the removal of ministers," &c., which, as we have already said, was rejected by the Bishops at the Convention in Cincinnati, had never been sent back by them to the other House, and hence, by the provisions of the Constitution, had already become the law of the Church. This timely discovery saved both the dignity of the parties and the peace of the Convention. For since the amended canon on removals, which had thus covertly crept into law, covered the whole ground of the canon on election and institution, as

maintained by the Deputies, it was of course an idle warfare to contend for the less, having yielded the greater. The good sense of the Bishops could not fail to be influenced by this consideration, and they conceded to the necessity of law that which it might have seemed to them inexpedient to bestow as a boon of grace. Thus pleasantly terminated the collision, and with it the deliberations of the Convention. They who had met at the opening of the session, not without ominous fears, and perhaps with not less ominous feelings of strife, had found it soon expedient to lay aside their armor in their tents, while they walked side by side in friendly survey of the camp, which might else have become the battle-field, where the Church's peace was sure to be slain.

May God grant us many such Conventions, in which the brethren shall see eye to eye, and all hearts shall beat with one pulse, until we meet in the general assembly of the first born!

Art. VI.—GENIUS AND MISSION OF THE EPISCOPAL CHURCH.

The Genius and Mission of the Protestant Episcopal Church in the United States. By Rev. Calvin Colton, LL.D., Professor of Public Economy, Trinity College, Author of Reasons for Episcopacy, &c., &c. New-York: Stanford and Swords, 137 Broadway. 1853.

The subject of this volume, apart from the peculiar interest thrown around it by the present circumstances of our Church, is one which should commend itself to every serious mind as well worthy of consideration. In that last utterance, the more touching, as given through another voice, of the great Southern statesman, he seems to have recognized the fact that the pulse of a community may often be felt in the action of its various ecclesiastical bodies; that there is not only an action from society, in its sectional or other divisions, upon the Church; but a reäction, in this respect and in many others, from the Church upon society, no less powerful and abiding. Every

ecclesiastical centre radiates an immense circle of influences upon the community in which it is located—influences, either for good or evil, sometimes good and evil unequally mingled, sometimes so combined that it is difficult to say which of the two is preponderating. Such body is not merely one of the components, but one of the great forces of human society. A force attractive or repulsive, knitting into closer union the members of the body politic, or driving them apart into discordant and independent organisms. Religion, the essential root of all ecclesiastical existence, is not a mere *via media*, the mere negation of certain feelings and affections in one direction, and the avoidance of certain others, of an opposite character, in another. It is something positive. However perverted or however pure the religious sentiment may be, it will act positively, in some way or other. As concentrated in a society or church, as professedly regulated by Christian principles, every such society, in its character and work, its "genius and mission," deserves to be thoughtfully examined. What are its peculiar adaptations to the nature of man; to this nature as modified by certain civil institutions; what are its capabilities for advancing the best interests of society; are the questions presenting themselves to the statesman, the worldly philosopher. What are its peculiar adaptations, not merely to these ends, but to something higher and better, is the question which comes to the religious man, to the Christian philosopher. How far is such organization fitted for the distribution, expansion and heightening of that one blessing from on high which comprehends and heightens all others—a pure Christianity?

But whatever may be these feelings of general interest as to "the genius and mission," the prevalent spirit and characteristics of other ecclesiastical bodies, there are some of a special character presenting themselves, in connection with the American Episcopal Church. Her peculiar relation to the English Church, and the obloquy attendant upon that relation; the idea in many minds, fostered, it must be said, by fellow Christians who have ample opportunity of knowing better, that it is a Church inimical to our free institutions; the fact that, in spite of these disadvantages and misrepresentations, it has ever commended itself to that class, which, in mind and man-

nets, gives law to all others, constitute some of these features of special interest, in any consideration of her claims and character. While, to deepen all such feelings, may be mentioned those which arise out of the peculiar difficulties originated in our fold, or imported from without, during the last quarter of a century. The ill-advised Protestant brother exulting in what, if true, would be his own ruin, points "to the Romish tendencies." The Romanist, fully satisfied that the few drops insure an abundant shower, is no less confident and exulting. While the timid and ill-taught Episcopalian, looking rather to the traitors who have deserted their standards, than to the standards themselves, trembles lest the Church herself should be logically accountable for their transgressions. To all these classes, and to every other, to those in the Church particularly, those who have gone, those who ought to go, those who ought to remain, and those who will remain, whether for their conscience or their bread and butter's sake—to all these the discussion in this volume should commend itself as well deserving of their consideration. The author finds the Episcopal Church a child of Providence, occupying, whether for good or evil, a conspicuous position in our country, and exercising an immense influence upon the heart and intellect of our people. His task is to find out and make manifest how she came into this position, what she is, what she has done, and what under God she can do; how far the calumnies of enemies and the fears of friends are well founded; how far certain apparent evils necessarily arise out of her constitution, or are incidental to human nature, and clearly traceable to the perversity or weakness of individuals. He assumes that this organized community, like all others, has a certain individual character and capability of adaptation, distinct from certain other bodies episcopally constituted in essential spirit and doctrine; distinct from certain others non-episcopally constituted, in outward worship and organization. For this genius, he looks to the providential exigencies which called the Church into her present independent form of existence; to the character, theological, ecclesiastical, and moral, of the human instruments, raised up and prepared for these exigencies; evidence, upon these points being drawn from their acts and writings,

particularly those acts and writings which were called forth in their capacity of church officers and legislators. Divine providence, in the use of human agency, has called and constituted this Church into a certain form—has given it a certain character, and in so doing, has fitted it for a certain work. What is this character? What is this work consequent upon its existence?

Of course, there will be some exceptions taken, especially by persons outside of the Episcopal Church, to such investigation being carried on by one of her members. Personal preference, it may be said, hides vices and heightens virtues. Very true. But allowing this objection all due weight and consideration, it sometimes happens that there are counterbalancing causes by which it is more than neutralized. The member of a church or a community may not be able to avoid altogether the influence of personal sympathy and preference. And yet he may be better qualified to give an idea of this community than any one else. Our choice is not between an imperfect and an ideally perfect instrument. It is between various instruments, all more or less partaking of imperfection. A mere man of the world, whose only recommendation is that of being indifferent where indifference is criminal, could not, if he would, perform such duty. We need only refer our reader to Mr. Hallam's estimate of Luther, M. Cousin's of Pascal, and Mr. Macaulay's of Cranmer, whom he hated, and Burnet, whom he admired, as illustrations of this statement. A man who philosophises only on worldly principles can never appreciate the character of a true Christian—will, at the best, and however desirous of doing justice, give but an imperfect account of the "genius and mission" of any Christian community. Nor is the difficulty at all lessened when we commit such work to an ecclesiastical opponent.* The true Christian can alone understand Christ-

* "Freedom and liberality of Christian science have been sadly cramped by the Romish affinities of the Anglican Church. That this should be the state of things in a church never more than half reformed, we can well understand," &c., &c. *Bibliotheca Sacra*, January, 1854. It might be suggested to the writer of these sentences that some of his own ecclesiastical kith and kin, near Princeton and Hampden Sydney, assert that he and his like have gone so far in their work of reform that they have left a large portion of their old-fashioned Calvinism and Christianity, too, far in the rear; and that some others of his ecclesiastical kinsfolk about Boston and

general tenor of the whole work; which seem, at times, to carry the author into a narrower sphere of Christian sympathy and feeling than this general tenor would indicate as his own; the genial spirit of the Old Dominion struggling for utterance, so powerful is the influence of atmospheric pressure upon our modes of expression, in the more chilling dialect of Connecticut. Occasionally we shall be obliged to dissent both from his premises and conclusions. In such cases, however, we would desire to bear in mind and imitate the tone and spirit in which those conclusions are put forward. No higher compliment can be paid to the author himself, or to the intelligence and good sense of our readers. His manifest design is to show that the Church of his choice and affections, like the Christianity which it embodies, is "not one of fear," of slavish bigotry, or timid and narrow-minded sectarianism; that it is one of expansive power, of all-pervading "charity," and of "sound wisdom."

Preliminary to its allotted sphere of investigation, and as preparing the way to a clear view of the subject, the volume in its opening chapters is devoted to certain phases of church life, as exhibited in previous centuries and outside of our Church at the present time. As, moreover the genius of every true Church of Christ is properly limited by something else, the genius of Christianity itself, this is brought forward as the first distinct subject of consideration. This characteristic of Christianity is found to consist in the fact of its being a dispensation of grace, from an offended yet merciful God, to guilty and condemned creatures. "The Christian scheme," says he, after speaking of it as developed in the successive stages of light and goodness in the Old and New-Testament dispensations, "was not devised for another race, but for ours; not for ours in an uncorrupt, but in a fallen state; not for one nation in particular, but for all nations; not for people in given conditions and in given circumstances, but for people in all conditions and in all circumstances whatsoever; not for the cultivated only, but for the uncultivated; not only for the wise and prudent, but for the ignorant and barbarous; not only for theologians, but for those who know nothing of theology in the technical sense of the term; not only for those who are well versed in the Bible, in creeds, and in catechisms, but for those who never saw a

Bible nor rehearsed a creed or a catechism, but who, like the thief on the cross, only have time in their extremity to turn one look of faith and say: "Lord, remember me when thou comest into thy kingdom." "Grace," says he again, speaking of its initial reception and enjoyment by the redeemed and accepted child of God, "grace, as a personal benefit conferred by the Holy Spirit on the hearts of the faithful and obedient, naturally presents itself as a distinct subject of consideration. The entire scope of the purposes of the Christian scheme has a personal bearing—contingently, of course—but nevertheless personal. No man is ever born again by the Spirit and saved in heaven, except as a personal benefit; and the result of the whole will be a consummation of the plan of grace. Though there will be other and countless reasons arising out of the character, works, and acts of God for glorifying him in the songs of the redeemed, one of them will be in direct address to the Lamb of God: 'For thou hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. Thou hast redeemed us.'"

Before leaving the subject of this chapter, points of which are exceedingly beautiful, a single idea may be suggested as to the mode in which this grace of our personally effects us, either to the first reconciliation of the soul with God, or to the subsequent reception by that soul of all the covenanted blessings and benefits of the Gospel dispensation. The author has brought this clearly to our view, in the closing sentence of the first of the preceding extracts. But we should have been glad, had he given to it a more full and distinct consideration. "It is of faith that it might be by grace," is the declaration of the inspired Apostle. This statement, while it may be regarded as a revealed fact, at the same time, we conceive, brings out the whole philosophy of a gracious salvation. It is not of love, of penitence, or of obedience: because if so, it would be partly of merit, the result of something in self upon which self would depend, and be tempted to pride and self-sufficiency. But it is of faith, the self-renouncing, the Christ-clinging principle: that principle of faith which always proportions the depth of personal humility to the height of its own exercise: which in every

such exercise abases the sinner, while it exalts the Saviour. "Yes, we are justified by faith," was the remark of one of the strongest-minded men we have ever encountered, a professed Christian, and a member of the United States Senate; "yes, we are justified by faith, as a matter of positive appointment; and so also, we might, if it had been so appointed, have been justified by baptism or confirmation." Here was a professed believer in a gracious salvation, and in the fact of its reception by faith, who had no idea whatever of the moral relation of these two facts to each other; who assented to the statement that he was graciously saved by faith, not in view of any necessary connection between these two things, grace and faith, but simply as a matter of divine appointment. With some forty more theological students, we were once drawn up to hear the same doctrine from one of our American bishops. For the sake of this class—not a small one, either, in our own or any other ecclesiastical community—we should have been glad to have seen this characteristic of Christianity, not more clearly stated, but drawn out more at length, and fully illustrated.

But while this genius of Christianity, grace to sinners, must be anticipated in every age, and in every proper Christian organization, it will develop itself under various forms, and to meet various exigencies coming up in the Church or in human society. The Gospel is for all men, in all time, and under all outward circumstances. It came from Him who, knowing what was essentially in every man, has rendered it capable of being adapted in inward supplies and outward ministrations to all his real necessities. In an awful emergency like that of the early Church, the grace of Christian courage may be especially needed; and when given, may be strengthened and perfected into the spirit of martyrdom. In some other emergency, like that of the Reformation, the grace of reliance upon Divine truth, when contradicted by common sentiment and practice; of protesting against such contradiction, may be no less needed, and if sought, no less abundantly granted. The first chapters of this volume are occupied in showing this capability of adaptation, in the genius of the Christian system, to the genius and spirit of different ages and forms of human society. An opportunity

is not only thus presented of comparing the genius of the American Church with that of any one or of all others, but of showing in what manner and by what gradual stages it has been providentially developed into its present form and capability of adaptation to the genius and peculiar wants of the community in which it is located. In pursuance of this design, the author discusses the various phases of Protestantism as exhibited in England, in Scotland, and on the Continent, during and immediately after the Reformation. In these movements outside of the English Church, he recognizes the proper revolt of reason and Christian feeling against Romish corruption in morals, and errors in doctrine. And while lamenting that this movement among all Protestants had not been an united one, leaving all, in its conclusion, with the creeds, a common liturgy and episcopate, and while tracing many of their present distractions to neglect of some of these things, he still recognizes in it the hand of God—rejoices in the emancipation, civil and religious, procured thereby to modern Christendom. The estimate of Luther, on pages 102 and 103, is a refreshing contrast to some of the infinite littlenesses, in the way of faint praise or positive detraction of the great Reformer, with which in our Church-writers *par excellence*, we are sometimes encountered. It may be said, that non-Episcopalians are often guilty of the same thing in regard to the great names of our own or the English Church. Very true. But we need not imitate their vices, or excuse ourselves in view of their existence. When will the world and Christians learn that to praise those from whom we differ, is neither to depreciate ourselves, nor necessarily to yield our honest differences of opinion? That the perfect willingness to see merit wherever it exists, is evidence both of moral elevation and of unwavering confidence in our own principles and convictions?

One point, however, as brought out in the course of this discussion, we fear it will be exceedingly difficult to substantiate. On pages 92 and 93, a distinction is made, in the case of the Non-Conformists, between the acts of English Churchmen and those of English statesmen; the conclusion being deduced that the Church is not responsible for the acts of the State, though all the actors were her own members, and officers, and

rulers. If, however, this argument be valid, it would seem to show that the Church is not responsible for any act; for all, to some extent, are mingled with state action and controlled by it, in the same way. We should be glad to make much use of this distinction, if we could. But our opponents might ask: When the devil gets the intolerant and persecuting statesman, what will become of the Churchman? It would be a glorious fact, if we could establish it, that the English Church was alone free of the then all-pervading vice of intolerance. But this can only be done by showing that the Church authorities and members, *as such*, reprobated and opposed as far as they could the action of the government. This can not be done. The zeal of Churchmen sometimes out-travelled that of the state, and seldom fell short of it. And if any be disposed to rail at us, for this confession, we have two replies, each one in itself amply sufficient. First, the Church of England has enough of good in it to bear such subtraction with perfect safety, which we are not certain, O railer, is the case with your own. Secondly, let him whose spiritual ancestry is without sin, in this matter, rail on to his heart's content. It was an evil inheritance which Protestantism received from its persecuting predecessor and enemy. An evil inheritance, which nothing but a purified Protestantism could consent to lay aside.

Thus far, we have followed our author in his delineation of the various characteristics of the true Church of Christ, in the different ages and forms of her existence. Between all these and the genius of the American Church, there are minor diversities—diversities, however, consistent with essential resemblance, with substantial agreement in the great essential facts of Christian doctrine, which they all hold, and are engaged in promulgating. One thing more was wanted to fill out the picture: a strong contrast, not in outward forms, worship, or government, which many of these exhibit, but one in essential doctrine. A Church hopelessly apostate, in this apostasy contradicting alike all these forms of Christianity and Christianity itself, both in spirit and doctrine, presents itself to meet this want. Beginning with the fact that this Church, as at present constituted, and as constituted for many centuries back, is a body politic composed only of the priestly caste, the laity

receiving certain favors, not as a matter of right, but priestly grace, we are presented with a view of some of the movements by which this fact was reached, of some of the speculative and practical conclusions flowing out of its reception. The enormous fabric, like the Temple of Solomon, noiselessly yet progressively, without sound of hammer or instrument of building, has gone up, through successive ages of darkness, to its present organic perfection.

> "A fabric huge
> Rose like an exhalation. The ascending pile
> Stood fixt her stately height, and straight the doors
> Opening their brazen folds, discover wide
> Within, her ample spaces, o'er the smooth
> And level pavement; and from the arched roof,
> Pendant by subtle magic, many a row
> Of starry lamps and blazing cressets, fed
> With naphtha and asphaltus, yielded light
> As from a sky."

Genius and intellect, and craft and learning, have all lavishly contributed to its construction. The blind devotion of the good, and the unscrupulous wickedness of the bad; art, taste, policy, skillful adaptation of means not only to human depravity but to human conscientiousness; every thing, in fact, but that which the great Grecian orator insisted upon as the immovable basis of human action—"the true and the just," "the wisdom which cometh from above," the wisdom of moral principle and pure Christianity—seems to have been combined and exhausted in this elaborate creation. But like all mere human—or shall we give utterance to the startling thought, which will obtrude itself, and say, like all Satanic?—creations, the result has been nothing more than the production of a monster—a monster allowed, in the mysterious wisdom of God, to live out its full time; the term of existence, exceeding that of probation, and going on long after this probation, has been sealed in the doom of a hopeless apostasy. "It is not," says Dr. Colton, "a *schism*, but an *apostasy*, a *prostitution*, stained by a long career of blasphemy against God, and of crime against man. For six hundred years or more, now past, history is crowded and groans with the burden of her enormities. The Divine admonition to all the world is, Come out of her,

my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." We are not able to understand how a member of the English or American Church can receive our nineteenth article, and consistently take any other position. Of the three great essentials upon which that article insists, two are certainly wanting, and the existence of the third is doubtful. "The pure Word of God is *not* preached." "The sacraments are *not* duly administered according to Christ's ordinance." And it is no less certain, that the controlling influence of its membership and officials is not that of believing and faithful men. How such facts tally with the cant about an equal distance between Rome and Geneva—in other words, between Romanism and non-episcopal Protestantism, however sound in doctrine—it is not for us to determine. If the phrase is capable of any intelligible meaning, it would seem to imply that those who use it define their position to be a semi-Romish one.

Now, to get a correct idea of the genius of the American Church, she must be looked at not only in her distinct organization and history since she came into independent existence, but also in her relation to each of those forms of Christianity with which she has been providentially brought in contact. She stands, first of all, in a certain relation to the Church of England. There are many things in her liturgy, articles, and form of worship, which may be traced to her connection with that Church. She stands in a certain relation to the non-episcopal Churches of the Reformation, and of the present time—has, in many respects, been affected by their spirit and influence. She stands, also, in a certain relation to the Church of Rome—has been modified, both negatively and positively, in view of certain corruptions both of doctrine and morals, which her founders were desirous of opposing and condemning. A glance at each of these, with the aid of our author's illustrations, will enable us to give some idea of the drift of his argument.

To begin, then, with the last of these bodies. She occupies toward the Church of Rome, a well-defined position, both in morals and doctrine, of positive contrast and opposition.

Referring our readers to the article in our first number, "On the Supposed Romish Tendencies," for a full and correct statement of the proper mode of investigating this question, and of the proper grounds for a conclusion, we may briefly indicate some of these points of contrast and opposition. Her name, "Protestant," voluntarily and deliberately assumed, but of which some of her unworthy members seem to be ashamed, stands out prominently as one of those defining facts which places her for ever in opposing contrast to the organized error and corruptions against which her protestation is made. Her name implies the existence of these errors, and it pledges her to a ceaseless warfare against them. Not less clear and distinct is her protest in act against these same errors and corruptions. She repudiates the keystone fact of Romanism, the idea of human mediators, and asserts another by which it is not only logically annihilated, but proclaimed to be idolatrous presumption. She then, in detail, contradicts the errors to which this grand error is the parent and origin; protests against the idea of all power in the Church being lodged in the hands of the clergy; discards that of a human headship, either temporal or spiritual, over her laity and clergy; rejects that of human infallibility; takes Scripture as her only rule of faith and practice in opposition to the Romish doctrine of Scripture and coördinate tradition; affirms man to be justified by faith only, in opposition to the Romish idea of works; or, rather, of works and faith combined; declares Christ to be spiritually present at the Lord's Supper, only to the faithful, in opposition to the Romish doctrine of his material presence to all partakers, faithful and unfaithful, alike; proclaims baptism a sign and seal, a symbol and pledge of regeneration to them that receive it rightly, in opposition to the Romish views of an *opus operatum* in every administration; asserts a Trinity coequally and coëternally supreme and sovereign, in opposition to the idolatrous practice rapidly developing into a distinct doctrine, by which "the Queen of Heaven," the Astarte and Diana of an apostate Christendom, is exalted to a still higher position in honor, dignity, and worship, than either. Taking our standards as our guide, and believing them, as we do, to be correct exponents of the opinions of those who drew them

up, and of the prevalent sentiment of those who sustain them, we claim for our Church, that she is not only without sympathy for Romanism, but possessed of a spirit of opposition. So long as these standards exist, no one in her fold can be a friend and ally of Rome without being a traitor, and no one outside of her fold can charge her with such friendship and alliance without being a slanderer.

Not less important is it to have correct ideas of the relative position of our Church to the non-episcopal Protestant bodies by which we are surrounded. The name Episcopal does not ally her with Rome in Church government, as has sometimes been hastily asserted; for Episcopacy was an attribute of our common Christianity long before Romanism came into existence. Moreover, her form of Episcopacy is a virtual protest against the idea of a primate superior in rank to all others. But while her name, "Episcopal," does not ally her with Rome, her name, "Protestant," does ally her, and most closely, with those by whom that name was first assumed. The English Church in tacitly, and the American in openly, taking a name which originated with non-episcopal bodies on the Continent, define their position, to a certain extent, not only to the *errors* protested against, but to those who, in common with themselves, have made this protest before the world. The nature of the questions at issue between these two parties, and their common enemy, their substantial agreement in these questions, as manifested by the standards of the Reformation, have, as it were, pledged them to a lasting friendship and alliance. While there are differences among themselves in regard to Church ordinances, the ministry, and forms of worship, many of these by no means unimportant, yet they are not to be thought of in comparison with those which separate them from Rome. They should never obscure or keep out of sight the fact of a common agreement in the essential doctrines of Christianity. Such, doubtless, was the sentiment of the English Reformers, and of the English Church, up to the corrupt times of Laud, and such, also, was the sentiment of the founders of the American Church. They fully recognized this essential agreement in the great doctrines of the Gospel; wished their Protestant brethren God-speed in their undertak-

ing, and distinctly, both in name and act, recognized them, although in certain respects imperfect, as true churches of Christ, with a valid ministry and sacraments, of course; for the definition of the article on this subject demands that when this term, Church, is employed, these two things are included. Without entering upon this question, so far as the English Church is concerned, which does not just now lie in our beat, we believe it to be impossible to show that the preface to our common prayer, the distinct utterances of its three revisers, Bishop White, Dr. Smith, and Dr. Wharton, used elsewhere, as in this preface, can fairly admit of any other interpretation.

And here, we think, our author has entangled himself unnecessarily, by travelling out of his proper record. The question, What is the theory of Episcopacy, in general? is a very extensive one, and as a matter of private opinion, it behoves churchmen of all classes to be tolerant to those from whom they differ. And this, whether these differences arise from what seem to our minds logical inference from the utterance and action of our Church, or from grounds of truth extraneous to such action. But so long as the Church withholds her acceptance and endorsement from our theory and inferences, she must not be held accountable; they must be put forward, if at all, as our own. The point to be ascertained in this volume is not, what is the correct theory of Episcopacy among the various ones held by her different members—and we could number up some half-dozen at least—but what ground has the American Church assumed on this question? And the materials for a correct answer must be sought in her legislative and judicial action, in her authorized utterances and standards. Unconsciously, Dr. Colton has given us his own view on this point, rather than that of the Church. A view which, to us, seems not of a piece with the rest of his book; which would not only deprive all non-Episcopal bodies of a valid ministry, and sacraments, and church character, but would exclude a majority of the great writers of our own Church in the past, and of her membership in the present, from a title to the appellation of sound Churchmen. We do not believe that he would accept of this as a sound inference. We must, however, demur to the statement that the Episcopal Church is "forced by her

claim to say that there can be no other valid ministry in the Church of Christ." The facts mentioned above would seem to indicate that she has said and done something of a very different character.

But in questioning our author's conclusion, we can not but honor the spirit in which it is held; the disposition to give such honor as is due to these non-Episcopal brethren. "The religious culture of the people of the United States," says he, "hitherto has been done chiefly by other hands than by those of the Episcopal Church; and it would be equally in derogation of fact and justice, not to admit that this culture has been of great importance. What would the United States have been, at this moment, without it? But a small remove from heathenism." "The American Episcopal Church was also in bonds in this country for a long period, or under trials tantamount. Nevertheless Christ was preached, and the country was saved. Is there not in this a solid ground of joy? We should pity the Churchman who would not rejoice in it, and be glad." We have large allowance for any one holding an opinion different from our own, when it is held in the expansive spirit here exhibited.

But whatever may be the characteristics of the American Episcopal Church as modified or originated from her relative position to the Romish or non-Episcopal communities, with whom she has been brought in contact, a still larger portion may be easily traced to another ecclesiastical connection—that of the Church to whom, under God, she owes her first existence. Her condition in her state of embryo, prior to the separation of the two countries, has of course naturally modified her character in her state of independent organization. The beginning of the American Revolution found the Episcopal Church, in this country, an integral portion of that of England. The process which separated the two countries, *ex necessitate rei*, separated the two Churches. No control was claimed or attempted to be exercised on the one side; no idea of such control was admitted on the other. And yet, as might be anticipated, the genius and spirit of the elder of these bodies is largely shared by the younger. They held, in common, the same system of doctrine; with but slight variations, the same

liturgy and form of worship, the same translation of the word of God; they have the same kind of opponents with which to contend, the same great names to hold in affectionate remembrance. While there was a distinct recognition of something new, both in its nature, and in the exigencies which it was called to encounter, there was no violent disruption from the old. The framers of the American Church had grown up under the fostering care of that of England. They were, most of them, of a conservative character in politics, drawing largely upon the experience of the past, in making provision for the future. And while time has set its seal of commendation upon their deliberate changes to meet emergencies, neither existing nor provided for in the Church from whence they came, it has no less shown their moderation and conservative wisdom in those things which they deliberately retained.

And this brings us to the genius and characteristics of the American Church, not only as developed by the opposing, contrasted, and sympathetic influence of other bodies, but as brought out in her own peculiar action. This portion of the subject Dr. Colton illustrates in various aspects, and in view of certain well-known facts in her mode of operation. It is first looked at in her movements toward a distinct organization; in the course pursued by the State conventions initiatory to the framing and adoption of the constitution. It is further looked at in her title and character: Protestant in title, as deeply sympathizing with the Reformation, and as having no sympathy with the corruptions which called it forth; republican in character, as being adapted to the genius and institutions of a republican community. It is seen, moreover, in the practical operation of her authority: one of law for all, from which none are exempt, to which all are held accountable. It is illustrated in her attachment to Episcopacy, in her retention of a liturgical form of worship, at the same time in her avoidance of such cumbersome and showy ritual as would have shocked prejudice or republican sentiment, and interfered with her proper work as a Church of Christ. To each of these topics a distinct chapter is devoted. And the conclusions reached are applied in subsequent chapters to various subjects, just now of special interest and importance. One of these is on the Oxford

novelties and their American imitations, another on what constitutes an American Churchman, another on the terms High and Low-Churchman, another on the relation of the Episcopal Church to other ecclesiastical communions, another on the laity as a coördinate power in church action and legislation, and the last on the Church's peculiar mission. Our article has so far outgrown its limits that we can touch but one or two of these topics, which seem, at this time, deserving of special notice.

One of the most important of these is that which has reference to the sources of Church law, the proper grounds of action and decision in any judicial tribunal instituted by ecclesiastical authority. This authority, we are told, "is purely and exclusively canonical. It is in no case and in no degree personal and arbitrary." "With this distinction in view," says he, between personal and official influence, "every officer and every member of the Church can ascertain both his duty and his rights. If a bishop trespass on the rights of a presbyter or deacon, or if a presbyter or deacon trespass on the rights of the laity, or any members of the laical body, or if any party in the Church violate the rights of another party, all these aggrieved parties have the right of appeal to canonical authority for the vindication of their rights. The Church tolerates no arbitrary power." Not less distinct is the author's deliverance in regard to what constitutes this canonical authority: what are the laws or canons of force, and to be appealed to in the judicial action of Church tribunals. It is all recognized as originating, and as being contained, in her own action, as an independent organization. The past is admitted to be a legitimate field of research, for verifying and vindicating the general economy, the faith, the principles, and usages of the American Church, in all that was recognized, adopted, and established when she came into distinct existence; but not for adding any thing in either of the above-mentioned particulars without the consent of the Church, in the form of legislation. The author's theory of Episcopacy in this chapter, as in a previous one, has, we think, betrayed him into one or two expressions which do not quadrate with these quotations. But these quotations fairly convey the general drift of his argument; nor can the import-

ance of his conclusions in this respect, be overrated: the law of the Church, the ultimate and supreme source of appeal, in all difficulties, and to all parties. This law being, not the opinions of the Fathers, the acts of councils, the canons of mediæval or subsequent ages, of force, *semper, ubique, in omnibus*, but that which has been originated in the American Church, or adopted by express act from other sources. There are few, perhaps, who would call these statements in question, as distinctly and clearly laid down by our author. But there is a constant disposition to pass over each of the limits of authority thus indicated: to exalt one order in the Church above law, or to find an unwritten law, outside of express canon, of equal if not superior authority.

Again, the view advocated in this volume as to the wise spirit of accommodation to prevalent feelings and institutions, which, mindful of principle in essentials, yet avoids all unnecessary excitement of prejudice, is well worthy of consideration. Dr. Colton not only shows from facts that such spirit is in accordance with that of the American Church, but the evil effects of an opposite spirit, both in the past history of the Church of England, and in some of the tractarian novelties lately introduced among ourselves. We have within the last few weeks read the utterances of one of our Missionary Bishops in regard to this matter. He states that he has never seen a necessity, in his own experience, for but a very slight departure from the full service in his administrations. At the same time, his language implies that if such necessity arose, he would recognize the fact, and act accordingly. We doubt very much whether he will ever, clearly to himself, make out such a case. We have just as little doubt that in some of the very instances specified, other men as strongly attached to our Church as himself, would have seen such necessity, and to save her from an imputation of narrowness of spirit which she does not deserve, would have acted in a very different manner. But so far as regards the general principle that "the service is made for man, not man for the service," the statement to which we have alluded yields every thing that has ever been demanded by any class of Churchmen. There might be difference of opinion as to what constituted a necessity; the ultimate appeal

being to the good sense and conscientiousness of the person called on in any particular case to make a decision. Nor is there any monopoly of either of these qualities to any one class of ecclesiastical opinion. Though we must say, when one of these classes undertakes, as it often does, with a "stand aside, for I am holier than thou," to rebuke others for "breaking ordination vows, and disregarding church law," in doing what they themselves would do, and have done under similar circumstances, we could wish for them, not a monopoly, but an ordinary share of that Christian courtesy which only comes from Christian charity.

Our author, in this connection, illustrates this spirit of accommodation by a rather extreme instance of clergymen, in Virginia, performing the service in round jackets, to show that they did not regard the gown and surplice as essentials. From all that we know of the Virginians, we are inclined to think that they would not have regarded these clergymen as "decently habited," and would therefore have regarded them as breakers of the rubric. If there ever was a feeling in that State against the clerical garments, there never has been an absence of another feeling much stronger, which demands that clergymen of all kind shall conform to the rubric just quoted, in other words, dress and behave like gentlemen. One of her present bishops, some thirty years ago, was in the habit of wearing homespun; as many of her presbyters, *quorum pars fuimus*, have since done. But so far as tradition speaks, the skirts were all in place, and sufficiently ample. Many of these indifferent things have only become objects of heart-burning and suspicion in any part of our country since the Oxford movement. When they were insisted upon as essentials or assumed as party badges, they began to be looked upon with suspicion. We have known of but two congregations in which pastors have expressed a fear of exciting prejudice by the use of a surplice. And both of these were, in that diocese which lies on the northern bank of the Potomac.

We intended calling attention more fully to the chapter devoted to the novelties by which, for so long, the peace of our Church has been disturbed. But this by itself, if properly treated, would form the subject of a long article. If there be

any of our readers, however, who have any doubt as to the disastrous results of that movement, its anti-Protestant character, its disregard of the spirit and its opposition to the letter of our Church standards, and formularies, and legislative enactments, we would refer them to Dr. Colton's thirteenth chapter. There are many who with horror now see the evil, as in some instances, full blown, by whom it was and is nourished in its incipient stages. Would that this evil spirit could be seen and understood in its origin; not childishness and foolery ending in Romanism, but a beginning of the essential Romanism of human nature, making use of these puerilities as its first development.

In the closing chapter, we have for consideration the mission to which these characteristics of our Church point forward. We can but indicate its contents. First, to preserve the faith, in the habitual repetition of it in liturgical services; then to gather in unsatisfied ones in other folds—a dangerous undertaking, in which her fingers have often been burnt, and her converts slipped from them into higher regions; then to seek and to save the lost, to do battle in the conflict of truth with the great Apostate, to use American freedom and its influence for the spread and building up of Apostolic Christianity. "North America is capable of sustaining some hundreds of millions of people in the use only of the present arts of life. But the arts of life are improving more rapidly than the increase of population on the globe. What a prospect is this for the American Empire! And that same empire is the future domain of the Episcopal Church."

With these words of hope the volume ends. We have read them more than once with feelings of sadness, which we find it almost impossible to banish or overcome. The truth, we know, as the chosen instrument of the Truthful and Omnipotent, will ultimately prosper. Our beloved Church, we believe, also will be one and a chosen instrument in securing this ultimate victory. But will its beginnings be seen in our day? There are indications of promise. But they appear in a murky horizon. Before we can conquer the world, there must be an elevation in our own Christian character; such a conversion of our Church membership to God as will lead the Church, spon-

taneously, to disengage herself from her present troubles and impending dangers. When we get rid of worldliness, we shall easily get rid of false doctrine. A firm conviction of this fact will best enable us to outride any storm with which we are threatened. Our Church will live through many such conflicts. She will eventually triumph. But shall we of this generation be permitted to see that triumph? We will hope. The darkest hour is that which precedes the dawn. "Weeping may endure for a night, but joy cometh in the morning." And there is a future morning of rejoicing to the Church, in this world, whether it dawn in our day, or whether it come long after we shall have passed to that world where the Church, fully triumphant, shall for ever lay "the garments of heaviness, and no longer remember the spirit of mourning."

Art. VII.—THE GREAT WANT OF THE CHURCH.

The Church of our day needs a vast increase of learned and pious ministers: ministers such as God only can qualify and send forth. The Church needs this increase as much as a fainting and scattered flock needs a Shepherd; or as a ripe and plenteous harvest needs reapers. And the work of the Church in supplying this want lies in prayer; that prayer, which, like faith, is half work; or which shows that it *is* prayer by the works which it produces. In other words, this important part of the Church's work lies in prayerfully training an adequate number of the pious youth of her fold for the ministerial office. In this way she is to pray her working prayer that the Lord of the harvest would send forth laborers into His harvest.

But, how, in sufficient numbers, is the Church to find pious youth for her ministerial training? Evidently, by so using her divinely-appointed means as to multiply most largely the number of her truly converted members of every class, high and low, rich and poor, young and old. Among these means for multiplying the number of her pious members, the preaching of the Gospel is first in importance. The sacraments are all-important—not for gathering the unbelieving into the Church,

but for comforting and strengthening those whom God, "by the foolishness of preaching," is pleased to save from a perishing world. That preaching of the Gospel, therefore, which will multiply most largely the number of truly pious members of the Church, of every grade, will also multiply most adequately the number of pious young men, as candidates for her ministerial training.

Every true Christian is, in one sense, a minister of Christ, and has the substantial elements of all ministerial character. We need not one kind of Christian character for the official ministry, and another kind for the unofficial; but one and the same kind for all ministries, in the pulpit, in the family, and in the wider circles of life. All that is needed for the official ministry, in addition to the true Christian character, is, such health of body and strength of mind, and such habits and aptitudes, both of mind and body, as will be sufficient to endure the toils, and to execute the functions of the ministerial office. Every young man, possessed of such health and strength, and endowed with such habits and aptitudes, is, upon becoming a subject of the renewing, sanctifying, and enlightening influences of the Holy Ghost, thereby called to serve Christ as a commissioned minister of his Church; or at least, prayerfully to consider the question whether the Divine behest is not on him, and moving him to engage in the holy work. But, such health and strength, such habits and aptitudes, are either natural or educational gifts; improvable after conversion, but not imparted in conversion. They abound among the various classes of high and low, rich and poor. Hence, that preaching of the Gospel, which will most largely multiply the number of truly pious members of the Church, will also most adequately call forth the peculiar qualifications for the office of the ministry. That preaching, which, under the accompanying influences of the Spirit, will most effectually reach the whole mass of its hearers, will also most numerously reach those young men who are mingled in that mass, and who, from their peculiar natural and educational endowments, ought to come forth and serve Christ by preaching, in their turn, the Gospel to others.

Here, then, a great question arises. What is that preaching

of the Gospel which God will most largely bless to the conversion of its hearers? Or, how ought the Gospel t preached in order to multiply most largely the true Chri character, and therefore most numerously the true preac of Christ? This, we conceive, is a question in which Church has a peculiarly deep and solemn interest. This, t fore, is the question which, in pursuing the subject indic by the heading of our article, we propose more largely to cuss.

In this discussion we will not spend more than a mome recalling and reiterating the truth, that, in reaching the de result, men must preach, not the Church, but Christ; not dition, but the Bible; not human philosophy, but the eve ing Gospel. It is a truth, too palpable to need illustra that men may preach, yet about such things as will hi rather than help, the great work of conversion to God. more needful for *us* to reflect, that men may preach the pel, yet in such a way as to leave conversion a very impe work, and infrequent as it is imperfect. It may be feared many evangelical preachers sadly fail to apprehend *clear* what the Gospel consists; and that some, who, in the r rightly understand the Gospel, as sadly fail so to preach others, as to make it "the power of God, and the wisdo God," unto salvation. It is infinitely important that we sh practically study that preaching of the Gospel which G wont to honor in the thorough and frequent conversion of ful men unto himself: such a conversion, that the young who becomes its subject, if he have the requisite natural and can by possibility acquire the requisite educationa dowments, can not comfortably enter, or, having entered not continue to follow the ordinary paths of even Chri business; but must needs turn and come out, and ask a mission to preach to others the Gospel of his own unspeak "great salvation." How then ought the Gospel to be preac in order to secure most largely this its specially ne result?

In answering this question, we shall not seek to advance thing new. Our object will be, to bring the mind of Church into more familiar converse with thoughts, which

fear, have long since passed out of the view of many; or which, at the best, influence too feebly their ministrations in the sanctuary.

1. Evidently, then, the first requisite in a largely successful preacher is, that his preaching should be *Scripturally awakening.*

In his natural state, the sinner is "asleep:" nay, he is "dead in trespasses and sins;" having "the understanding darkened," and the heart hardened, "through the deceitfulness of sin." He needs, therefore, to be awakened, that he may see the true light; and quickened, that he may become sensitive to the true life. Always supposing, then, that the true Gospel is preached, the first thing needed, in order to render this preaching largely successful, is awakening power. Nothing can be done for the dead sleeper until he is livingly awake. The hand that would awaken him must not be soothing and soporific in its touch. The power that would revivify him must not be quieting and stupefying in its action. The effect to be produced calls for powerful and for penetrating annunciations of divine truth.

At this point, we pause a moment to notice some suggestions which will be likely to rise up in the mind of the reader.

True conversion, it will be said, is the work, not of the powerful and penetrating preacher, but of the life-giving Spirit of God. It will also be urged, that it is characteristic of the operations of this divine agent, to "use the weak things of the world to confound the things that are mighty."

Both these suggestions are true; but neither weakens the force of our position. As to the former; it is true that the power which awakens and quickens the slumbering dead from their sins, resides, not in the preacher, nor in his preaching, as merely human things; but in the living and life-giving Spirit of God. But this no more renders the mode of preaching a matter of indifference, than the truth of God's agency in the growth and ripening of the harvest renders the quality of a system of agriculture a matter of indifference.

And then, as to the latter suggestion; when we read that "God hath chosen the weak things of the world to confound the things which are mighty," we are not to under-

stand that the things chosen, whether the preacher himself, or the manner of his preaching, are really powerless. In truth, they are, in themselves, very far from being weak. In the sense intended, they are "weak things:" but the question is, What is this sense? And we answer, the sense of being, in the Apostle's phrase, "the weak things of *the world*:" in other words, things which the world, in its contemptuous misjudgment, *considers and pronounces* weak. In reality, and as means which God "hath chosen to confound the mighty" of the earth, they are powerful indeed. In holy truth, for instance, there is a majesty of power which resides nowhere else save in the God of all truth and of all power. And even in the preacher, the living man, formed in the image of God, and clothed with a commission from God, and bearing a message from God—in the preacher, glowing with the sympathies, and burning with the thoughts, and kindling with the looks, of a once lost but now ransomed immortal—in this preacher, there is marvellous power; the energy of a soul filled with greatness, with earnestness, and with meaning; it matters not whether this preacher be the simple fisherman, or the learned Apostle of primitive days; or whether he be the obscure tinker, or the accomplished divine of later times. His is a power which outward circumstances can neither hide nor repress. The world, in its blindness, may despise both the truth and the preacher of truth; and it may call them weakness, or nothingness, as it likes: and yet they are something, and something of power. Alone, neither the truth nor its preacher can convert a sinner: and yet, as means which God has chosen, and which God is pleased to use, they are divinely fitted to their end. This fitness of means to an end God ordinarily respects. His own truth, and his own ministers, however despised by the world, are mighty instrumentalities; and, in the choice of them, he has evinced his wisdom no less than his love.

Again; it will be said that, in calling for awakening preachers, we license the hackneyed arts of the fanatical and systematic agitator.

To this we reply, that our call for awakening preaching no more licenses such mischief, than the call for fire in cold wea-

ther licenses the stealthy work of the reckless or the malicious incendiary. Truly awakening preaching lies not in extravagant assertions, nor in startling paradoxes; not in strained attitudes of truth, nor in ceaseless thunderings of wrath. Such things shock and confuse, but they do not really awaken. The body may be awakened from sleep, in the midst of profound silence. A powerful light, moved before the sealed eye of the sleeper, will often awaken him as effectually as the sound of a startling explosion, and awaken him to far better purpose; leaving him, not a confused, astounded, and unsettled victim of alarm, but, in the calm, collected, and sane use of all his faculties. As with the body, so it is with the mind. The powerful light of Divine truth, in the hand of the divinely-taught preacher, when displayed before the inner eye of him who is asleep in sin, may shine into the darkened recesses of his spirit, wake up his dormant faculties, and set him on the track of thought more calmly, and at the work of inquiry more collectedly, and at the struggle of faith more healthily, than if he had been awakened by the startling, perplexing, and confounding assaults of the fanatical agitator. To be awakened, one needs not to be confused, astounded, and unsettled. The needed effect is reached when the mind is excited to feeling, to thought, and to inquiry; and when the inquirer is set, as a calm, collected, and clear-sighted man, on the straight and open way of truth, as it tends toward the cross, and to a holy life beyond, and toward heaven, the home of "the just made perfect." Thus to awaken "the natural man" from his sleep in sin is the first office of the preacher of the Gospel; and, unless he aim at this, he can not hope for large success in his work.

To resume, therefore, the suspended train of our remarks: God knows, better than we, what means to use in the conversion of men; and He has himself given us a model of what, in this particular, all preaching ought to be. The Bible is the most awakening preacher; it is filled with the most pungent preaching ever heard. We mean, not merely that it reveals the naked idea of hell, under the awful images of the "fire unquenchable," and "the worm undying;" the "smoke of torment for ever," and "the second death." This it might have done without ever moving a soul to repentance; but that it

has revealed man to man's self, and, having done so, has placed man, with all this self-revealing light, between two divinely contrasted, yet indissolubly connected systems of truth, the Law and the Gospel; a prisoner of despair under the keeping of the former, a "prisoner of hope" under the promises of the latter: a position in which nothing but the unutterable delusions of sin and Satan can keep any man from being awakened both to faith and to repentance, both to life and to godliness. It is a position in which the sinner is moved from every quarter. Within, the light of self-revelation shows guilt, and pollution, and spiritual ruin—the elements of an inner hell. Behind, the law thunders its claim and its sentence, in tones which compel conscience to confess that its claim is righteous and its sentence just. And before, the Gospel breathes its promises, and its peace, in accents which woo the soul to hope and joy, to love and obedience. Here is an awakening power indeed; a power threefold in its action, yet all its action conspiring in one direction, and upon one result; driving the sinner away from himself, and away from hell, and away from the law, to the Gospel, and to the Saviour, and to the opening of life eternal. And this is the power which every preacher must learn to use, if he would be greatly successful in what the Bible terms "winning souls." He must use the awakening lights and the awakening voices of the Bible. He must understand the relations of the Law and the Gospel to each other, and the relations of the sinner to both. He must understand that, in every man, there is that which responds both to the Law and to the Gospel. On the one hand, he must understand that, in every man, there is that which, when he looks into the Law with the eye of his soul awake, will constrain him to say, though he shudder with all the consciousness of guilt, in saying, "Oh! that Law, that condemning Law, is holy, and just, and good!" And on the other, he must understand that in every man there is that which, when he looks into the Gospel with the eye of his faith open, will constrain him to cry out, though he tremble as he cries, in all the humbleness of joy, "Thanks be to God for his unspeakable gift. Not unto me, O Lord, not unto me, but unto thy name give glory for thy mercy and for thy truth's sake." The successful preacher must understand that to preach

invitations, and promises, and comforts, alone, is not to preach the Gospel. He must understand that without the Law there is no Gospel. He must understand that it is the eternal truth and righteousness, the holy claim and condemnation of the Law, which alone make it possible for a Gospel to be. That is no Gospel, which tells me of no guilt, no condemnation, no despair, to be removed. That is no Gospel, which does not make me feel or hope for a release from sin, and pollution, and eternal shame. And that is no preaching of the Gospel, which does not make the sinner condemn himself, before he dares to hope for pardon and justification from God. That is no preaching of the Gospel, which does not first write in the sinner's heart the full sentence of the Law. Before the Gospel can become "the power of God and the wisdom of God" unto his soul, the sinner must be placed in the midst of such a light of self-revelation—he must see so deeply into the dark profound of his own sin, pollution, and ruin, as to be made willing to take, as it were, from the hand of the Spirit, the pen with which the Law was first written, and, with deep sadness of heart indeed, yet with deeper sense of what is right, transcribe the Law's sentence of death into the records kept by his own conscience; and thus to stand self-condemned before the eye and at the bar of Infinite Justice. When he reaches that stand-point in the moral survey which he takes of himself and of God, then, and not before, will he understand what the word Gospel means. Then, and not before, Christ, and pardon, and peace, and the promise of eternal life *in holiness*, will be a Gospel indeed; "good news" of a deliverance from guilt, and pollution, and an inner hell; "good news" of a restoration to a reconciling God, and to the likeness of Jesus, and to an inner heaven.

Now, it is to be feared that this necessity of the Law to the Gospel, this mutual connection and dependence of the one upon the other, this response and aspiration of the heart of man to both, and this resulting, secret, silent, sovereign power of God in his word to awaken the sinner from his sins, have all fallen too much out of sight with many, who would be termed the evangelical preachers of our day. Some preachers would—if we may so express the idea—be too evangelical. That is, in their determination to preach nothing but the Gospel, nothing

but love and grace, nothing but promises and peace, nothing but comfort and joy, they preach no Gospel at all, because they who receive their preaching never distinctly realize and feel the hell within themselves as well as the hell in eternity, from which they are to be delivered. This will never succeed in thoroughly converting men to God. The Old and New Testaments are not two books, but two parts of one. The Law and the Gospel are not two authorities, but one and the same. The Gospel has not abolished, but rather established, the Law. God's power to awaken the soul from sin and death lies in the harmonized voice of both. And both—Law and Gospel—end in Christ; in Christ, made necessary to the heart, which feels the awful but salutary schooling of the Law, and which is thus made ready, and disciplined into a longing for the pure and perfect freedom of the Gospel.

This mutual connection and dependence of the Law and the Gospel, and this divine power in the harmonized voice of both, have ever been, through a right understanding and use of them, the secret of all largely and truly successful preaching. The Apostles understood and used them well; and all great masters of preaching, from their day to ours, have shared in their divine wisdom. They have all been really awakening and successful preachers—not because they dealt ceaselessly in loud-mouthed denunciation and alarm, but—because, with a clear though silent light, they so shined into the sinner's heart as to make him see and condemn himself; and because, with a voice of mingled truth and grace, they so whispered into the ear of his conscience as to make him honor the Law ere they allowed him to rejoice in the Gospel. Would to God that all preachers were such at the present day! Would that all understood and knew how to use both the elements of that awakening power which lives in the Bible! We need this power ceaselessly. We need it *now*, especially. At all times, sin darkens the understanding, and hardens the heart, and deadens the soul; and of late, because men have heard a Gospel which was such in name only, and therefore without power, they have called it, in another sense than that of the Apostle, "the foolishness of preaching;" and so are running for salvation to their own orks and to the external ordinances of the Church. Alas!

their remedy lies not in such a resort only, but first and chiefly in a restoration of the true and full Gospel, in a resort to that "foolishness of preaching," in which it pleaseth God" to hide his saving power, and by which he is wont to demonstrate that "the foolishness of God is wiser than men." The very first step in developing the work of man's salvation must bring him to a deep and thorough sense of his ruin by sin, that so he may have a deep and thorough sense of his need of a Saviour. To this nothing can bring him but influences of divinely-awakening power; that quickening power of the Gospel, which springs up from the killing power of the Law. Whether the motives, which first reach the sinner's consciousness, come from Sinai, or from Calvary; from death, or from the resurrection; from the last and fearful judgment, or from a long and blest eternity; from hell, or from heaven; he must ultimately feel the combined energy of the whole, uniting in a thorough mastery over his rebellious spirit, revealing to him the deadly sin of his nature, opening his eye on the deep ruin which that sin hath wrought, and enabling him in the divinest sensibilities of faith, to realize that "Christ is precious."

It must not, however, be forgotten, that the secret of all largely successful preaching lies, not in a sort of arithmetical enumeration of the various particulars which make up the sum of Gospel truth, but in the influence which God is pleased to exert through the faithful preacher, who himself feels the power with which he works. To be truly and fully successful, the ambassador for Christ must preach as one having experience, as one who has felt awakening truth in his own heart, and who thus knows how to use it in awakening the hearts of others. He must be what the Apostle terms "apt to teach." He must be practically skilled in fashioning, and pointing, and sending the weapons of awakening truth. He will not hurl them, rough-barbed and blunted, to arouse whatever is angry and bitter in the natural heart; but send them, smooth-pointed and penetrating, that they may pass like thin arrows of light into the darkened understanding, and enter like soft darts of sympathy among the yielding affections, and pierce like the viewless sword of the Spirit through the unresisting conscience. And he must do this with the tender urgency of one who has

felt the sweet pains which he would inflict; of one whose inner eye has looked into the plagues and the pollutions of sin here, and into the depth and the darkness of its miseries hereafter; of one who has walked round the Cross, and studied the awful circle of its mysteries; of one who has felt, rather than computed the price of pardon, the cost of sprinkling blood; of one, in short, who, as if fresh from all these scenes of power, brings to his work a heart laboring with the great theme which brought the Son of God from heaven, and overflowing with a holy earnestness in the effort to awaken to the light of life those who are slumbering under the shades of death.

The importance of this first requisite to a largely successful preacher will be most manifest, when we reflect, that from among those whom God saves by his preaching, are to be gathered those who are in their turn to preach the Gospel to others. Preachers are God's hand in raising up preachers, so far only as they use the *power* of his hand; not the terror of the penalty alone, nor alone the soothing of the promise, but the harmonized voice of the Law and the Gospel—that only divine awakener of the dead in sin. O ye smooth and lulling prophets! who would silence God's Law that ye may sound more winningly his Gospel, how can ye be followed by any but prophets of smooth things, prophesiers of deceit, preachers of falsehood in the name of the Lord, because preachers of but half his truth?

What made Paul a preacher so successful as to turn away almost all Asia from dumb idols to serve the living God? Not the miracle in which he was converted; but the fact, that by his conversion, he was thoroughly awakened to the awfulness of his sin and his ruin, as well as to the glory of his Saviour and his salvation. In that one voice—"Saul, Saul! why persecutest thou ME? It is hard for thee to kick against the *pricks*"—in that one voice, uttered amid light which overpowered his feeble sense; in that voice, through that light, came the combined power of the Law and the Gospel; and Paul rose up a thoroughly awakened and awakening man; a preacher to "turn the world upside down," and to be followed by preachers like himself, to the end of time!

And what made Peter a preacher so successful that, under

his first sermon, "three thousand souls" were "pricked in their hearts," and, having "gladly received the Word, were baptized," and "added" to the saved? Not the fiery self-confidence which had once characterized him; but that real conversion, which, however silent and simple, yet came with a fearful self-revelation, opening to his consciousness the darkest scene of sin in which a disciple ever acted, as well as to his faith the brightest light of forgiveness by which a penitent was ever cheered. Oh! the secret of the triumphs of a preaching Peter lay back in that one look of Jesus, which melted the heart of a sinning Peter. That one look flashed sentence on the sin, while it beamed forgiveness on the sinner. That one look carried the combined power both of the Law and the Gospel; a power to kill and a power to make alive; a power to subdue the sinner, and to reveal the Saviour. That one look sent the Apostle forth a wholly new creature. Thenceforward, in speaking for his Master, he labored intensely to awaken in others the feelings so intensely awake in himself. He became divinely skilled in teaching the fallen sinner how to look upon Jesus; how to turn and meet a Saviour's eye; that eye so awfully condemning, yet so sweetly forgiving; that eye, which hath not in the universe its like: most mysteriously combining in itself both the frown of the Law, and the smile of the Gospel.

May God raise us up preachers like Peter and like Paul, until the world alone bounds the triumphs of the cross!

2. But, important as is the point which we have thus insisted on, there are yet others, which must come into view before we can place our idea of a successful preacher fully before our readers. We name, then, as a second requisite in such a preacher, that he should be not only scripturally awakening, but also *spiritually discriminating*.

Awakening preaching is that by which the Divine Illuminator throws light upon the subjective world of darkness, upon the sinner himself; so that he can no longer rest without seeking to be saved from the ruin which he finds within. As distinguished from this, *discriminating* preaching is that by which the illuminating Spirit throws light upon the objective world of truth, upon God and his work of grace, the Saviour and

his way of salvation; so that he, who seeks to be saved, ne never seek in vain. That preaching is discriminating whi manifests the essential difference between a true hope and f false hopes; between the true doctrines of the Word and f false doctrines; between the true way of life and all false wa That is discriminating, which tears the web-work of delusi from the heart of the self-deceived, and leaves him no refu but "a good hope through grace:" which removes the thi veil of self-righteousness from the eye of the Pharisee, a leaves him no path to walk in but that of faith in the Cru fied: and which unearths the deep-lurking serpent of error, a leaves him no hiding-place but his native hell.

In this capital quality of all greatly successful preachin there is, it may be feared, a greater deficiency than there even in that which we have already considered. In our d and land, it is difficult to occupy the pulpit, in any thing li a serious and earnest spirit, without awakening something o disturbing uneasiness, a sort of troublesome feeling that the must be some reality in these ideas of the soul, and of sin, judgment, and of eternity: a kind of restlessness in the inn realms of consciousness, which necessitates some effort at reli But, beyond this, what a sad dimness and haziness of view do much that is called evangelical preaching spread before the e of the disquieted soul! Myriads and millions believe that the is such a thing as religion; and that it is necessary to future ha piness. But they know not what it is. As they hear, it seem a thing of shadow and unreality. They long to have it brougl out, and made a substantial and a real thing. They live i that state of mind, precisely, which inclines them to yiel readily to those pastoral solicitations, so common among u which urge them to sacraments, to sensuous forms, and to ta gible superstitions; as if in these things they might hope t find miracles of sensible power, a way of salvation made visib to the eye, the very soul of religion rendered cognizable t sense!

Ineffable peril! We need other preaching than such. W need that preaching of the Gospel, by which the illuminatin spirit not only awakens the soul to a sense of its sin and its rui but also pours a flood of clearly-discriminating light around th

Saviour and his cross, and along the way of pardon and justification, and upon the difference between the way of life and the way of death, between that "good hope" which grace inspires, and that false hope which nature prompts. We need that preaching which makes all the central verities of Christianity so awfully luminous, yet so divinely attractive, that no self-righteous hearer would ever dare to approach a sacrament: while, ordinarily, no really awakened inquirer would ever need to be urged into a sacrament. We need that preaching of Christ which, carrying in itself both the solemn authority and the sweet attractions of inspired truth, would neither suffer the mere formalist to approach, nor allow the true penitent to neglect, the sacraments. We need, especially, that preaching of the Gospel which so strongly illuminates the revealed way of pardon, justification, and eternal life, and so sets off into clear contrast every human way of error, falsehood, and death, that no alluring show, no subtle sophistry, no entangling arts of the devil or of man can ever turn away the solemnly inquiring soul from Christ and his cross, into a longing for, and a resting in, that counterfeit religion, which consists in the workings of animal sentiment wrought up by the power of histrionic skill.

As to the Sacraments, which Christ hath ordained, God forbid that we should rank them below their scriptural place of importance and of efficacy to those who "rightly, and with faith, receive the same!" Above that place, God equally forbid that we should exalt them by either exaggerating the idea of their mystic virtue, or pressing a too indiscriminate observance of their outward forms! The first converts to Christ needed not to be solicited, or urged into an outward compliance with these ordinances of the Gospel. They asked for the outward rite, because they had already felt its inward significancy. They were ready, like the converted Eunuch, to exclaim "See, here is water! What doth hinder me to be baptized?" How strange would it sound to hear an apostle, officially, and even officiously, urging and persuading his hearers to seek, at their first step in the divine life, the external rites of religion! Never, until the Gospel itself had been first preached, and

made inwardly "the power of God unto salvation;" neve
until then, do we find the primitive preachers of Christ recor
mending to their disciples the outwardly significant and sealir
ordinances of the Gospel. But we do find, that, when fal
teachers arose and beguiled men into an undue reliance upo
forms and ceremonies, those mouth-pieces of inspired authorit
rebuked the perilous falsehood; and then gave themselve
with the greater earnestness, to the preaching of Christ and h
cross. Their pupils in the Gospel were most carefully taug
to "approve things that are excellent;" or, rather, as th
Apostle's phrase implies, to "try things that differ." In oth
words, they were thoroughly disciplined into habits of spiritu
discrimination. Or, as the Apostle again expresses the ide
"By reason of use," they "had their senses exercised to d
cern both good and evil." Their inner senses, their spiritu
perceptions, were trained to discriminate between truth a
falsehood, between substance and show, between Christ a
idols, between "a good hope through grace" itself, and a fal
hope in the mere shadows of grace. They were taught that
outward reception made the sacraments—so full of comfort a
of strength when received in faith—even worse than mere sh
dows of grace, when unworthily received. They were taug
that such a reception at once filled those external forms wi
the awful realities of judgment!

It would be well if all Christian teachers were such at the present day! Although their searching discriminations would cut off from the ministry and from the Church an army of the self-deceived and superstitious, yet they would simultaneously gather both into the Church and into the ministry, an army of experts in the work of saving lost men, and in the warfare for that truth through which they are saved.

Of such an army, in the ministry especially, our Church has peculiar need. From infancy, the majority of our hearers are in the Church by baptism, and trained into at least outward decency of life. With great readiness, therefore, whatever be their inner worldliness of heart, they are led to apply to themselves all that is peculiarly descriptive of the Christian character: and to appropriate to some ideal monster, or, at the nearest, to some egregious transgressor, much that most deeply concerns,

and that should most seriously alarm themselves. No hearer of the word is so "hard of hearing," so difficult to be moved, as the self-deceiver and the formalist. These occupy a position to which truth finds most difficult access. Hence, spiritual discrimination is an indispensable requisite to the preaching of the Gospel among a people already nominally Christian. Such discrimination is, indeed, necessary to render the preacher effectually awakening. With the way of life, as revealed in the Gospel, both as a system of outward doctrine and as a matter of inward experience, the minister of Christ should be as familiar as he is with the oft-travelled path from his study to his pulpit. With a divinely practical skill, he should be able to point out every by-way of error and of delusion as it turns, however imperceptibly, aside; and as it leads, however alluringly, to ruin. He needs an Apostolic wisdom in "rightly dividing the word of truth;" in so distributing and arranging the truths of revelation, and in so selecting and exhibiting their evangelical aspects, as to make the way of life most luminously perceptible, and the way of death most distinctly discernible; to lead the awakened and serious inquirer most unerringly into the former, and to recall the self-deceived and the self-righteous most effectually from the latter. He should know when to hold out a promise, and when to exhibit a threatening; where to offer comfort, and where to use admonition. Promises and comforts he should never administer with such lavish and indiscriminate hand as that all, who are nominally in the Church, may feel themselves thereby entitled to the benefit. Keeping perfectly distinct, both in his own apprehension, and in his preaching to others, things which truth, and reason, and God have put eternally asunder, he must be transparently clear and unswervingly faithful in his endeavors to bring the judgment of his hearers to recognize, and their consciences to feel the difference. Neither the fear of man, nor the love of praise, nor the desire of honor, nor any other earthly consideration should ever be suffered to blur his spiritual vision, or to betray him into the vain attempt to take the unholy with the holy, the unregenerate with the regenerate, the formal with the spiritual, to heaven. He will as soon think of gathering "grapes from thorns and figs from thistles," as he will of finding "the fruits

of the Spirit" on the secretly impenitent, or "the inheritance of the saints" with the self-righteous formalist. These things were not made the one for the other; and eternity itself can do no less than to exhibit, more and more clearly, and to realize, more and more livingly, the infinite difference, and therefore the infinite distance, between them.

We might say much more on the topic thus slightly touched, by way of showing its vast importance to a successful preaching of the Gospel, and its alarming absence from much, ordinarily called evangelical preaching. But we must pause. On one further topic only have we time to add a few words.

3. If, then, the preacher of the Gospel would be permanently as well as largely successful in his ministry, he must be, not only scripturally awakening, and spiritually discriminating, but also *comprehensively instructive* in his teaching.

By this we mean—not that he should statedly spread before his hearers learned, tasteful, and elaborate speculations and disquisitions, even about the things of religion. The great office of learning in the hands of the preacher—if we rightly judge of its use,—is to make the truths, and, so far as practicable, the difficulties of religion, as plain, both to the learned and to the unlearned, as though no learning had been either needed or expended in their elucidation. And if, ordinarily, the preacher is not to display his learning, even about the things of religion, much less is he to overpass the boundaries of religion, wander into the fields of history, literature, and science, and bring home into his pulpit the dusty labors of the schools. The world must have history, and literature, and science. They are the great, the ennobling things of time; and the preacher may be deep in his knowledge of them all. But he should study them, not merely for what they are in themselves, but mainly for what they can furnish in the great work of illustrating the Bible, and of making this sacred book God's hand in reaching all the varieties of perishing men, and in rescuing them from the infinite perils, in the midst of which they stand. Hitherward must all his studies be drawn; and to this one thing must he be wholly given.

The field of religious instruction is in itself broad. Within its limits ample scope is given for the exercise of the highest

talents, and for the use of the profoundest knowledge. "Theology is the mother of the sciences:" something kindred with her is found living in all the works of God. In one sense, too, religion is the mistress of the world; and something to serve her may be seen acting in all the history of man. All the earth throws light on the Bible; and all the Bible throws light on the cross. The Cross of Christ is the centre of this world's mysteries, and the mystery of this world's drama. In knowledge, strictly secular, the greatly successful preacher may be as ignorant as were the fishermen of Galilee: but in that knowledge of men and things, which hath relations, like the radii of a circle, to the central cross of Christ, he can never be too learned. We ask for breadth of attainments and of views in him who merely trains the heart and mind for the present life. What, then, may we not justly desire in him who trains the whole immortal nature for God, for heaven, and for eternity? What divinely impassioned longings ought such a teacher to feel for that light which shineth from both worlds; for that wisdom, which is at home in the Bible, because it has been abroad through the universe; and for that power, which, filled from such sources, will be most highly perfective of the whole nature of man! How must such an one long to become a teacher, who can never grow dull and never tire, in handling the simplest things of religion; because divinely taught and divinely realizing that the simplest of those simple things is sublimer than the grandest things of the world, inasmuch as that simplest thing reaches into the infinities of the soul, and of eternity, and of God. The world is full of great teachers; but the greatest of them all, save Christ and the Holy Spirit, is he who, having been taught by that spirit in the school of Christ to read the Bible and God's works aright, is truly fitted to imbue an immortal soul with the simple truths of the everlasting Gospel, and with the simple spirit of a divine life.

The qualification now in view—the comprehensiveness of his instructions—is, to all the other requisites of a successful preacher, what charity is to all the other Christian graces, a "bond of perfectness." It is the finishing of the "able minister of the New Testament." The finished preacher of our day should be in religion, what the finished orator of the ancients

was in human learning—"instructed in all things." He before him a work of various difficulty; and he should be fi for it by gifts of various power.

He should be comprehensive in his own intellectual moral aptitudes. He should know how to clothe his thou in all the strength and sternness of immutable truth; and how to breathe into his words all the tenderness and melti of most movable sympathy. He should know when to argumentative, and when to be descriptive; when to pour d upon his hearers, like the noon-day sun upon the swel grain, in the full and direct power of burning passion, and w to come upon them, like the morning upon the earth, in calm and growing light of beautiful and blessed instruct In short, he should be comprehensive in all intellectual moral aptnesses; and the more comprehensive he is in all th provided they are all truly sanctified by the spirit of God, more certainly will he become, as an instrument in the h of God, a largely successful preacher of the Gospel.

He should, moreover, be comprehensive in his aim at hu character. He has the careless impenitent to awaken sense of his sins, and the anxiously inquiring to guide in sa to the Saviour: the self-deceived to make acquainted himself, and the dead formalist to imbue with the spir power. He has, too, the growing Christian to sustai growth, and the halting Christian to quicken in his race: weak Christian to strengthen, and the mourning Christia comfort; the doubting Christian to resolve, and the wande Christian to reclaim. He has to reach the high and the the learned and the ignorant, the ardent and the phlegm the simple and the crafty, the liberal and the covetous, credulous and the skeptical; in a word, every variety of and shape, and temper, into which human character is ord rily cast. Upon each and all, therefore, he should bring action whatever the grace of God and his own best dilig can supply of awakening motive, nourishing instruction, guiding skill.

Still further, therefore, he should be comprehensive in sources of his spiritual furniture. For the materials, whic is to work up into his preaching, he should search the B

and search the soul: he should study time and study eternity; he should explore life and explore death; he should question the grave and question the judgment: and, so far as he reverently may, he should investigate the character and the ways of God himself. To the extent of his powers of vision, he should look into all past, and all future: all above and all below, all within himself and all without, for means and for motives to furnish himself richly, while at the same time he depends on the grace of God largely, for success in the holy work of saving lost men from sin and death, and of making them just this one thing—humble, obedient, and self-sacrificing followers of Christ; ready to serve Him in any calling, glad to glorify him in the most arduous and the most perilous.

Such, then, are the leading qualifications of the truly and largely successful preacher of the Gospel. God may, indeed, use the meanest instruments in his work, and thus largely magnify the exceeding riches of his grace and power. He may also, and he will, leave the most splendid human gifts, and the most profound human attainments in utter barrenness, when brought proudly and in an earthly temper, to the cultivation of the spiritual field; and thus darkly stain the pride of all man's glory and grandeur. But, the qualifications, which we have specified, are not mere human gifts: they are God's own gracious bequests: or, so far as they involve natural endowments, they have been graciously sanctified: and in both aspects, are specially designed, and will therefore certainly be used, for filling the Church and the world with the most abounding fruits of the Gospel: with the spirit of active piety living in the hearts and acting in the lives of innumerable multitudes.

In the course of our remarks, we have shadowed forth a thought, which we would fain embody in a distincter form. In preaching, many seem to aim at little beyond the result of simple conversion; and to be satisfied with faint and even equivocal evidences of the change. Such results, however multiplied, furnish little ground for encouragement, in view of those pressing wants of the Church, with the statement of which we began our remarks. The true and full end of preaching is not to bring its hearers to some faint and feeble, some

dim and dubious hope of being saved through the mercy of God in Christ Jesus, but to develop, to bring out, Christian character in its fullest proportions, in its strongest lineaments, and in its most active energies. Nay; the true and full end of preaching is, to raise up mighty preachers; and that, whether its convert be man or woman, little child, or hoary age! By this we mean, that the true and full end of preaching is, to make its awakened hearers so feel sin, so trust the Saviour, and so foretaste heaven, that none of them can hold back, but must all needs go and preach the Gospel: by word or by deed, by sacrifice or by suffering, by silent labors or by vocal pleadings, must all turn orators for Christ, and means of life to the spiritually dead. From such trophies of the Gospel it would never be difficult to gather an adequate band of *commissioned* preachers of Christ. Every man, thus brought to the Saviour, whether in the dewy morn, or in the fresh prime, or in the full perfectness of life, would, if gifted with health and hand, with head and heart, need a clear intimation from Providence to keep him back from the privilege of ordination, instead of an almost visible hand of God to draw him forth to the duty. Such gracious spirits, such Christian athletæ, would not pause a moment to wrestle for the prizes of worldly wealth and fame; but, in all the glory of their noble endowments of body and of soul, would leap forth, and, at the feet of Christ, through the hands of his Church, ask for the outward commission, as those who had already received the inward spirit, of ambassadors for Him who came to seek and to save the lost.

The great want of the Church will meet with an adequate supply when those who already bear this commission, whether young or old, can arise and go forth to their labors, under the deep-wrought and the deep-working conviction, that their high calling for life is, not to fill the Church with another generation of timid, weak, and almost stumbling believers, but to raise up for her an army of mighty preachers; preachers, qualified and sent of God; great sowers, under Christ, of the "incorruptible seed;" great reapers, under the Spirit, of its incorruptible fruits. The ranks of ordinary membership will never be thin, so long as such captains are in the field; those ranks will never be full where such captains are unknown. At the best, those ranks

will then be filled with nothing better than another race, like our own, of Christians who have too little hope for themselves to work and pray heartily for the salvation of others.

While he lives, the best gift which a minister of Christ can receive, is the fullness of the Holy Ghost; and when he dies, the best epitaph that he could have, would be, "Here lies one who was mighty in word and doctrine, and who, as the fruit of his labors, has left in the world many like himself, mighty in deed because mighty in truth."

We have dwelt thus largely on the subject of preaching, as a source under God for the supply of preachers, partly because some of the reasons assigned in our day, why this sad want exists, seem calculated to draw the mind away from the true means of relief, rather than to bring those means into their needed and proper prominence.

The idea, sometimes advanced, that the present want of clergy is attributable to the scantiness of their support, may have some foundation in truth; but there is more truth lying at the base of this remark; that, if compensation were to be raised so as to become inviting to young adventurers, and lovers of easy respectability, the Church, with the thousands who would then throng her altars, would speedily be in a condition far worse than that in which she now stands, with so many of her altars deserted, or broken down, or never builded for the lack of builders. Give the Church true preaching,—that preaching which is half prayer and all power;—give her that preaching, which scripturally awakens the dead in sin, discriminatingly guides the awakened to Christ, and comprehensively perfects the characters of all who bear Christ's image;—give the Church such preaching always, and she will never want members fit to be ordained to the ministry: and when such members are ordained, they will either, like their Master and his first disciples, preach and suffer in their poverty, or find their support rising, without a word of begging for it, to the point of at least a comfortable competency. They that water others shall themselves be watered; and true shepherds, while feeding the sheep, shall assuredly themselves be fed.

Again, the idea that this want of clergy is caused by an unwonted emigration of the young and enterprising to the new

and tempting regions of the earth, and by those various other attractions which so powerfully draw the present generation from the Church, may be entitled to some consideration: but so far as there is any thing in this class of causes, they only show, more clearly than ever, the need of a true preaching of the Gospel; that preaching which heaven sends, and which earth never wholly refuses to hear; that preaching, under the saving power of which, the young, whithersoever they may emigrate, or wheresoever they may abide, will always furnish from among themselves a quota sufficiently numerous to fill the offices of the ever-accompanying Church of God. Why are so many left, thoughtless, unbelieving, and godless, to rush after gold, or to follow deceiving leaders, while the flock of Christ lacks shepherds, and His work moves slowly for want of workmen? We apprehend it is because the Church has, to so great an extent, lost the power of a preaching ministry; and because so much of what she retains is worse than no preaching at all. Whatever be the sins which grieve the Holy Spirit away from the Church, we may, with all confidence, say at least this—that that Divine Quickener never fails to accompany a true ministry that preaches every where the true Gospel, and that every where waters the seed sown, with the dews of prayer, and nurtures the fruit produced, unto holiness of life. It is when men turn away from such a ministry as this, and will no longer "endure its sound doctrine," but follow "their own lusts," and, with "itching ears, heap to themselves teachers" of smooth and pestilent deceits, that the Holy Spirit retires and leaves them not only to "turn away from the truth," but also to be "turned unto fables," and to seek the empty things of this world as if they contained in themselves the fullness of eternity.

CHURCH EVENTS IN THE UNITED STATES.

In continuing our record of events connected with the Episcopal Church in this country, we are pained to be obliged to announce still further losses to our ministry. At a time when the harvest is so plenteous, and the laborers are so few, we know not how to spare any from our number. But the great Lord of the harvest is able to raise up other laborers to take the places of our brethren who have fallen, and also to increase the band of faithful preachers of his Word: to Him, therefore, we should ever pray.

Since our last number went to press, the following clergymen have closed their earthly ministry:

DEATHS.

The Rev. Daniel Burhans, D.D., died at Poughkeepsie, N. Y., on the 30th of Dec., 1853, at the advanced age of 90 years. Dr. Burhans was born at Sherman, Conn., July 6, 1763. He was ordained Deacon by Bishop Seabury, at Middletown, in 1793—Priest by the same, in 1794. In 1799, he was called to Trinity Church, Newtown, Conn., where he remained for about 30 years. He was a man greatly respected and esteemed, and did much to plant our Church in the Western portion of the States of Connecticut and Massachusetts.

The Rev. Erastus Spalding, Principal of the Delancey Institute, and Missionary at Hampton and Oriskany, Oneida Co., N. Y., died suddenly in December last.

The Rev. Stephen G. Gassaway, Rector of St. George's Church, St. Louis, Mo., died from injuries received from the explosion of the steamer Kate Kearney, Feb. 17, 1854.

Mr. Gassaway had been on board the steamer but a few minutes, when the explosion took place. He was conveyed back to his residence, but survived only a few hours. Thus suddenly, without warning, this servant of God was ushered into the eternal world. How impressively are we admonished by it, that "in the midst of life we are in death!"

The Rev. N. P. Knapp, Rector of Christ Church, Mobile, Alabama, died Feb., 1854.

Rev. James H. Fowles, Rector of the Church of the Epiphany, Philadelphia, died on Sunday, March 6th, 1854, near Waterce, South Carolina.

Mr. Fowles had been sick since early in the Autumn. In November, he went South with his family, hoping that a milder climate would restore him to health. But it was ordered otherwise. And now, a bereaved family and congregation, with many friends, mourn the loss of one of the best of men and ablest of preachers.

NOTE.—In our last number, we announced, upon what we deemed perfectly reliable authority, the death of the Rev. Charles W. Whitall, of New-Orleans. We are happy to say that our information was incorrect, and that Mr. Whitall is still living, and actively engaged in his Mission.

ORDINATIONS.

IN the midst of our losses, we are permitted to rejoice in quite a large accession to the ranks of the ministry. Since our last issue, the following persons have been ordained

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
F. W. Damos,	Greene,	Dec. 14, 1853,	St. Andrew's Church, Jackson, Miss.
James Thilson,	"	"	" "
William T. Gibson,	De Lancey,	Dec. 18, 1853,	Trinity Church, Geneva, W. N. Y.
John G. Webster,	"	"	" "
William W. Boura.	"	"	" "
J. W. Capen,	Wainwright,	"	Trinity Church, New-York city.
Erastus Webster,	"	"	" "
John Brainard,	Brownell,	"	Christ Church, Hartford, Conn.
Charles Beardsley,	McCoskry	Dec. 18, 1853,	St. Thomas', Battle Creek, Michigan.
William Tilghman Johnston,	Doane,	Dec. 18, 1853,	St. Mary's, Burlington, N. J.
Joseph Shephard Mayers,	"	"	"
John Bell Wakefield,	Upfold,	Dec. 11, 1853,	St. Paul's, Richmond, Indiana.
John R. Helmuth,	Potter,	Jan. 6, 1854,	St. James the Less, Schuylkill Falls, Pa.
Henry A. Colt,	"	"	St. James', Lancaster, Pa.
John Williamson,	"	"	" "
Daniel Kendig,	"	"	" "
Andrew Oliver,	Chase,	Jan. 27, 1854,	St. John's Church, Portsmouth, N. H.
Edward A. Foggo,	Wainwright,	March 12, "	St. Paul's Chapel, N. Y.
Edward L. Lycett,	Potter,	"	St. Jude's, Philadelphia, Pa.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Mark R. Jukes,	McIlvaine,	Nov. 29, 1853.	Grace Church, Sandusky City, Ohio.
Rev. C. S. Doolittle,	"	"	" "
Rev. D. C. Maybin,	"	"	" "
Rev. Daniel Risser,	"	"	" "
Rev. John Philson,	Greene,	Dec. 14, 1853,	St. Andrew's Church, Jackson, Miss.
Rev. John Leech,	De Lancey,	Dec. 18, 1853,	Trinity Church, Geneva, W. N. Y.
Rev. Henry N. Hudson,	Wainwright,	"	Trinity Church, New-York City.
Rev. William A. McVicar,	"	"	" "
Rev. W. A. W. Maybin,	"	"	" "
Rev. Daniel B. Lyon,	McCoskry,	Dec. 18, 1853,	St. Thomas' Church, Battle Creek, Mich.
Rev. Caleb A. Bruce,	"	"	" "
Rev. David J. Henderson,	Potter,	Jan. 6, 1854,	St. James the Less, Schuylkill Falls, Pa.
Rev. Horatio Hewitt,	Atkinson,	"	St. John's Church, Fayetteville, N. C.
Rev. Thomas Scott Bacon,	Polk,	Jan. 25, 1854,	Christ Church, New-Orleans.
Rev. James Lee Maxwell,	Doane,	Feb. 23 1854,	St. Paul's Church, Trenton, N. J.

CONSECRATION OF BISHOP.

THE Rt. Rev. Thomas Fielding Scott was consecrated in Christ Church, Savannah, Georgia, January 8, 1854, as Missionary-Bishop of Oregon and Washington Territories. Bishops Elliott, Cobbs, and Davis officiated on the occasion.

CONSECRATION OF CHURCHES.

St. Paul's,	Atkinson,	1853,	Williamsborough, N. C.
Church of the Intercession,	Kemper,	Dec. 11, 1853,	Stevens' Point, Wis.
St. John's,	Whitehouse,	Dec. 6, 1853,	Quincy, Ill.
Christ Church,	Brownell,	Jan. 6, 1854,	New-Haven, Conn.
Messiah,	Eastburn,	Feb. 14, 1854,	Wood's-Hole, Falmouth, Mass.
St. John's,	McIlvaine,	Feb. 9, 1854,	Cincinnati, Ohio.
St. Luke's,	Potter,	Feb. 23, 1854,	Chartier's Creek, Pa.

ACTION OF THE GENERAL CONVENTION AND BOARD OF MISSIONS.

Since the adjournment of the General Convention, the public mind of the Church has been much occupied with the action of that body, as well as the action of the Board of Missions.

Perhaps no part of the doings of the General Convention has attracted more attention than the Canon relating to Deacons. Many apprehensions have been felt, lest the practical working of the Canon would be to introduce into the ministry a class of persons who, from education and other circumstances, would have but little sympathy with the body of the parochial clergy. We need not dwell upon the reasons assigned for such apprehensions. They have existed, and should they prove well-grounded, many evils would result. Nothing could be more disastrous to our Church, than to have its clergy separated into distinct classes, and these classes not acting in sympathy and harmony with each other.

From the late action of the Standing Committee of the Diocese of New-York, we are led to suppose that in their judgment, the new Canon has sufficient provisions to guard the ministry against the introduction of persons unqualified by education or otherwise, to coöperate with the clergy generally. We trust that such may prove to be the case. It is manifest, that the General Convention, particularly the House of Bishops, was pressed by the solemn fact, that our Church was not reaching the great masses of the community, and consequently was not fulfilling its mission. To meet this difficulty, it was thought that a wider door should be opened to the ministry, and that pious persons, of active sympathies, apt to teach, should be encouraged to receive orders. It was thought that such a measure would, if we may use the expression, popularize the Church, and give to the ministry a more direct influence upon the community. Time will test the wisdom of the action.

In close connection with, and bearing upon this subject, we spread upon our pages the following Memorial, addressed to the House of Bishops, and signed by many of our most respected and influential clergymen:

TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN COUNCIL ASSEMBLED.

Right Reverend Fathers:

The undersigned, Presbyters of the Church of which you have the oversight, venture to approach your venerable body with an expression of sentiment, which their estimate of your office in relation to the times does not permit them to withhold. In so doing, they have confidence in your readiness to appreciate their motives and their aims.

The actual posture of our Church, with reference to the great moral and social necessities of the day, presents to the minds of the undersigned a subject of grave and anxious thought. Did they suppose that this was confined to themselves, they would not feel warranted in submitting it to your attention; but they believe it to be participated in by many of their brethren,

who may not have seen the expediency of declaring their views, or at least a mature season for such a course.

The divided and distracted state of our American Protestant Christianity, the new and subtle forms of unbelief adapting themselves with fatal success to the spirit of the age, the consolidated forces of Romanism bearing with renewed skill and activity against the Protestant faith, and, as more or less the consequences of these, the utter ignorance of the Gospel among so large a portion of the lower classes of our population, making a heathen world in our midst, are among the considerations which induce your memorialists to present this inquiry: Whether the period has not arrived for the adoption of measures, to meet these exigencies of the times, more comprehensive than any yet provided for by our present ecclesiastical system; in other words, whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate to do the work of the Lord in this land and in this age? This question, your petitioners, for their own part, and in consonance with many thoughtful minds among us, believe must be answered in the negative. Their memorial proceeds on the assumption that our Church, confined to the exercise of her present system, is not sufficient to the great purposes above mentioned; that a wider door must be opened for admission to the Gospel ministry, than that through which her candidates for holy orders are now obliged to enter.

Beside such candidates among her own members, it is believed that men can be found among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it, without that entire surrender which would now be required of them, of *all* the liberty in public worship to which they have been accustomed; men who could not bring themselves to conform in all particulars to our prescriptions and customs, but yet sound in the faith, and who, having the gifts of preachers and pastors, would be able ministers of the New Testament. With deference it is asked, ought such an accession to your means, in executing your high commission, "Go into all the world and preach the Gospel to every creature," be refused, for the sake of conformity in matters recognized in the preface to the Book of Common-Prayer, as unessentials? Dare we pray the Lord of the harvest, to send forth laborers into the harvest, while we reject all laborers but those of one peculiar type? The extension of orders to the class of men contemplated, (with whatever safeguards, not infringing on evangelical freedom, which your wisdom might deem expedient,) appears to your petitioners to be a subject supremely worthy of your deliberations.

In addition to the prospect of the immediate good which would thus be opened, an important step would be taken toward the effecting of a Church unity in the Protestant Christendom of our land. To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism, and who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body, as a College of CATHOLIC AND APOSTOLIC BISHOPS *as such*.

This leads your petitioners to declare the ultimate design of their memorial; which is to submit the practicability, under your auspices, of some ecclesiastical system, broader and more comprehensive than that which you now administer, surrounding and including the Protestant Episcopal Church as it now is, leaving that Church untouched, identical with that Church in all its great principles, yet providing for as much freedom in opinion, disci-

line, and worship, as is compatible with the essential faith and order of the Gospel. To define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate.

In justice to themselves, on this occasion, your memorialists beg leave to remark that, although aware that the foregoing views are not confined to their own small number, they have no reason to suppose that any other parties contemplate a public expression of them, like the present. Having, therefore, undertaken it, they trust that they have not laid themselves open to the charge of unwarranted intrusion. They find their warrant in the prayer now offered up by all our congregations, "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of Sin, Satan, and Death." Convinced that, for the attainment of these blessed ends, there must be some greater concert of action among Protestant Christians, than any which yet exists, and believing that with you, Right Reverend Fathers, it rests to take the first measures tending thereto, your petitioners could not do less than humbly submit their memorial to such consideration as in your wisdom you may see fit to give it. Praying that it may not be dismissed without reference to a Commission, and assuring you, Right Reverend Fathers, of our dutiful veneration and esteem,

We are,
Most Respectfully,
YOUR BRETHREN AND SERVANTS IN THE GOSPEL.

This Memorial, it will be seen, has the same general object in view as the Canon to which we have called attention. But it goes much farther than the Canon, and proposes fundamental changes in our polity and worship.

It is a memorable fact, and worthy of record, that, at a time of such stirring controversy among the members of our Communion, a document of such a character should have been prepared and signed by men holding very different views in Church matters; and that this document should have been received by the House of Bishops, and referred to a committee of that body to be reported upon at a future day.

The Committee to whom the Memorial was referred, consists of Bishops Otey, Doane, Potter, Burgess, Williams, and Wainwright.

In view of these things, no one can doubt that there is a growing sentiment among our people that some modifications and changes are needed, in our practice at least, as a Church, in order to meet the exigencies and demands of the country and times in which we live. May the Holy Spirit give a true wisdom to those who have this matter in hand, and guide their minds to a right conclusion!

FOREIGN MISSIONS.

WITH reference to our Missionary operations, we are happy to say that an increased interest has been manifested both in the foreign and domestic departments. The Foreign Committee have felt called upon to increase very much their Missionary force, and to enter upon new fields of labor. We place on record the following summary of our Foreign Missions, prepared by

the Secretaries, showing where the different stations are, the number of persons engaged, and the general prospects of each Mission:

AFRICA.

Missionaries and Assistants in the Field.

Rt. Rev. J. Payne, D.D., Bishop.
Rev. C. C. Hoffman, Rev. H. R. Scott,
Rev. J. Rambo, Rev. Wm. Wright,
Rev. G. W. Horne, Rev. T. A. Pinckney,
Rev. Alex. Crummel 8
T. R. Steel, M.D., Physician and Teacher 1
Messrs. Gibson, Rogers, Russell, (Colonists.) Musu, Jones, Bedell, (Natives.) — Candidates for Orders 6
Mrs. Hoffman, Miss Steele,
Mrs. Rambo, Miss Smith,
Mrs. Wright, Miss Ball,
Miss Freeman, Mrs. Thomson,
Miss Colquhoun, Miss Thomson,
Mrs. Gibson 11
Native Assistants 10
36

Members of the Mission in the United States.

Rev. E. W. Hening, Acting as Agent of Foreign Committee.
Rev. Robert Smith, Rev. J. A. Russell, Rev. S. V. Berry, (Recently Appointed.)
Mr. H. Greene, Candidate for Orders.
Mrs. Payne, Mrs. Russell, Miss Williford 8
In the field, as stated above 36
Whole force 44

STATIONS.

Fishtown, Rev. Mr. Horne. Rocktown, Miss Freeman.

Fishtown.—Preaching places, 2; Communicants, 5; Scholars, 12.

Rocktown.—Preaching places, 5; Communicants, 7; Scholars, 16.

Means furnished for erecting a Church at this Station.

Cape Palmas.—Rev. Mr. Wright, Rev. Mr. Pinckney, and Mr. T. Mason; Miss Ball, Miss Smith, Mrs. Wright, Dr. and Miss Steele, Mrs. Thomson, and Miss Thomson.

Here is a substantial stone Church, called St. Mark's.

The Orphan Asylum is being erected at the point of the Cape.

Here is also a High School for training Colonist youth to become Missionaries and Teachers. In this there are 10 or 12 boarders, supported by Scholarships, at an expense of $75 per annum each. Fifteen or twenty day scholars also taught in this school. Other schools, 45 to 50 scholars.

CAVALLA.—Bishop Payne, Rev. C. C. Hoffman and Mrs. H., Rev. H. R. Scott, Mr. Rogers, Miss Colquhoun.

Church of the Epiphany at this Station.

Boarding School.—Girls, 30; boys, 28 to 30.

Out-stations connected with Cavalla—Dodo Ln, Queenstown, Nyare.

Day School, 17 scholars; Day School, 21 scholars; Evening School, 24.

Another town in this neighborhood visited by one of the ladies, and the children gathered for instruction every Wednesday.

"The Cavalla Messenger," a small newspaper in Grebo and English, published at this Station.

TABOO.—J. Musu Minor, a Native candidate for Orders, in charge.

This Station has been recently reöpened.

GENERAL RESULTS.

Number of Communicants in all, 80; Scholars in all, boarding, 100; day, 100—200.

Native boarding-schools maintained at the Stations; average attendance of such, 100. Number of scholars instructed in the way of salvation, at least 1000.

Gospel preached to nearly the whole of the Grebo Tribe, some 25,000. Congregation in the Maryland Colony supplied with services. Native Grebo dialect reduced to writing, and portions of Scripture and other publications issued.

OTHER STATIONS ON THE COAST.

SINOE.—A Liberian settlement, ninety miles from Cape Palmas; Greenville the seaport town. Other villages on the Sinoe River: Farmersville, Lexington, Louisiana, and Readville, all growing rapidly. Aggregate population, about 1500. The native tribes here are the Sinoe, Kno, and Fish, and have numerous towns on every side of the settlement. The plan proposed by the Bishop of this Station is, a Minister and Teacher, with services, and a High School for the Colony; and, as soon as possible, a central strong Station for Natives. An expenditure of about $2000 per annum will be necessary.

Mr. Gibson, a Colonial Candidate for Orders, (to be ordained about this time,) is selected for this Station.

BASSA COVE, 180 miles from Cape Palmas, City of Buchanan, destined, the Bishop thinks, to become the commercial emporium of Liberia; a very beautiful location.

The Mission Station selected at a favorable point. Ten acres of land secured from the government. Two lots in the village of Fishtown (three miles up the St. John's River) also secured, to erect a school-house or church, as circumstances shall determine.

A suitable dwelling-house is now being built on the site selected for Missionary purposes; whole cost, about $1500. Other buildings to be erected as soon as possible. A chapel at Fishtown is a matter of immediate necessity. Three thousand dollars, at least, required for this Station during present year. The Rev. Mr. Rambo will be senior Missionary at this point. A church in Buchanan City will also be necessary.

MONROVIA, capital of Liberia, 250 miles from Cape Palmas; Station on St. Paul's River, at Clay-Ashland, ten miles above Monrovia. Lot secured from government, in the township of Clay-Ashland; a neat brick edifice erected thereon, called "Grace Church;" cost, between $1200 and $1500. Bricks burnt, and much other work connected with the building done by

the Missionary himself. This is an interesting point, both in regard to Colonists and Natives.

It is under the care of Mr. Russell, a Colonist, formerly a Methodist minister, and now a candidate for Orders, and soon to be ordained. Mr. R. has a school for Native youths.

At MONROVIA PROPER, buildings to be erected and a High School established on Cape Mesurado. Church to be erected at once in Monrovia.

This Station is considered by Bishop Payne as one of very great importance. There are here more than twenty communicants to begin with. The Rev. Mr. Crummel is in charge at this point, and will be joined speedily by Mr. Greene, a candidate for Orders.

A part of the plan in regard to this Station is, that Mr. C. shall give instruction to young men somewhat advanced in their studies, and particularly to those whose attention is directed to the Ministry.

The Institution to be established will, it is hoped, assume, in the course of a few years, the name and character of a College.

CHINA.

Missionaries and Assistants in the Field.

Rt. Rev. W. J. Boone, D.D., Bishop.		
Rev. Robert Nelson,	Miss E. G. Jones,	
Rev. Cleveland Keith,	Miss C. P. Tenney,	
Rev. Wong Kong Chi,	Miss L. M. Fay,	
Mr. J. T. Points,	Miss C. E. Jones,	
Yang Soo Dong,	Miss E. J. Wray,	
Tong Chu Kiung,	Miss J. R. Conover . .	13
In the United States, Rev. E. W. Syle		1
		14

Candidates for Orders.

Mr. J. T. Points,	For Deacon's Orders.
Yang Soo Dong,	
Tong Chi Kiung,	
Rev. Wong Kong Chi,	For Priest's "

STATION SHANGHAI.—In the city is "Christ Church," and connected with the Mission premises is a Mission Chapel, erected last year; cost $2000. Whole number of baptisms, 29. Schools under the care of the ladies, boys, 60; girls, 20. There are, besides these, six day schools; one under Rev. C. Keith, two under Rev. R. Nelson, one under Rev. Wong Kong Chi, one under Yang Soo Dong, and one under Miss Jones. Scholars in these schools, about 120; scholars in all the schools, 200.

Work of Clerical Missionaries.—Study of the language, some attention to the schools, but chiefly preaching the Gospel.

ATHENS.

Rev. J. H. Hill, D.D. Mrs. F. M. Hill. Miss M. B. Baldwin.

The fruit of twenty years' toil is every where seen in the improved religious and moral character of the people. No end to applications for admission into the schools; no bounds to facilities for preaching the Gospel freely. —*Vide Nov. and Dec. Nos. of Spirit of Missions.*

Twenty in-door pupils; more than 400 out-door do. Five new rooms just added to the Mission premises.

SOUTH AMERICA.

Rev. W. H. Cooper.

DOMESTIC MISSIONS.

With reference to the Domestic department of our Missions, we may say that, so far as an increase of contributions to the funds indicate the state of feeling throughout the Church, there is much more of interest than has been for several years past. It is well known to our readers, that for some time there has been a growing dissatisfaction on the part of many of the clergy and laity with the operations of our Domestic Missions. Among other things, it has been objected, with great force, that the exclusive power of appointing Missionaries has rested with the individual Bishops, under whose supervision the missionaries were to labor. This arrangement reduced the Committee to a mere agency for collecting money, giving neither to them nor the contributors any voice in selecting the men who should be sent out. To this circumstance, among others, may be attributed the formation of "the Missionary Association for the West," located in Philadelphia.

This objection has been in part removed by the Canon of the last General Convention, which secures to every minister of good standing the right to go to any parish to which he may be elected; and to the parish, the right to have the minister of their choice, subject to no hindrance from the Bishop of the Diocese. This, of course, applies only to organized congregations. But we are told that the present Committee have attempted to remove the objection entirely, by asserting the right of appointing their own missionaries. Should this prove true, and should their selection of men have supreme reference to the building up of the Redeemer's kingdom and the salvation of souls, then may we hope that the long-lost confidence of the Church will be regained.

DEPARTURE OF THE MISSIONARY BISHOPS.

CALIFORNIA.

On Monday evening, Dec. 19, 1853, a public meeting was held in St. Bartholomew's Church, New-York, preparatory to the departure of Bishop Kip for California. The Provisional Bishop of New-York presided, and addresses were delivered by Dr. Potter, of Albany, Dr. Tyng, Hon. Luther Bradish, and Bishop Kip. The occasion was one of deep interest to all present, particularly to the Missionary Bishop, and his numerous personal friends.

OREGON AND WASHINGTON.

On Sunday evening, Feb. 19, 1854, a public meeting was held in the Church of the Ascension, New-York, preparatory to the sailing of Bishop Scott for his distant field of labor in the territories of Oregon and Washing-

ton. Bishop Wainwright presided and conducted the services. Address were delivered by Bishop Scott, the Rev. William Richmond, former Mi sionary to Oregon, and the Rev. Dr. Van Kleeck, Secretary of the Domest Committee. A large assembly was present, and the views presented by th Missionary Bishop were such as to make a deep impression and secure th confidence of God's praying people, in the enterprise.

In Oregon, there are now three clergymen of our Church, besides th Bishop—several parishes have been organized, but no church-building h yet been erected.

CLERICAL ASSOCIATIONS OR CONVOCATIONS.

Among the encouraging signs of the times in our Church may be mention the increased attention on the part of our clergy to the importance of ass ciated action.

Some twenty years ago, in the days of Bishop Griswold and Dr. John Clark, the system of Missionary Convocations was commenced in the dioce of Rhode Island.

Great good resulted from these convocations. Feeble parishes we strengthened, and many new ones were established. The clergy becar acquainted with each other, and coöperated in every good work.

This system of operation has been introduced into the dioceses of Mass chusetts, Connecticut, New-York, Pennsylvania, Virginia, and Ohio—and each diocese the results have been most happy. It is well for the clergy a laity to be thus thrown together where the sole object is to consult, pr and labor together for the salvation of souls.

CHURCH PERIODICALS.

On the 1st of Jan., 1854, the *Episcopal Recorder*, one of the oldest a most influential of our Church Journals, passed into new hands. *T Register*, published in Philadelphia, was merged in *The Church Journal New-York*. *The Banner of the Cross*, which had been suspended for a ye reäppeared, and *The Protestant Episcopal Quarterly Review, and Chur Register*, issued its first number.

GENERAL INTELLIGENCE.

CONGRESS.

The assembling of our National Congress is always the occasion of general interest, and its proceedings are universally read and canvassed by the people. During the present session no important measures have been consummated, though many grave subjects have been brought under discussion. We are pleased to see that some of the leading minds in that body are engaged in maturing bills for establishing a line of steamships between San Francisco and China; and for building a railway from some point on the Mississippi River to the Pacific coast. These are projects of universal interest, rising above all mere party considerations, and their completion can not but benefit the world. The French Spoliation Bill, which for so many years has been before Congress, has again passed the Senate by a large majority—so also a Bill for building several Steam Frigates. The most exciting topic of discussion, thus far, has been the Nebraska bill, introduced by Senator Douglas, of Illinois. As this bill involves, incidentally, the subject of Slavery, it has awakened a strong feeling, not only in Congress, but throughout the country.

We are accustomed to the freest discussion upon all topics—even the most exciting. But thus far a kind Providence and the good sense of the people have saved us from the disastrous consequences which have so often been predicted of one measure and another. It should be a cause of devout gratitude to God, that while nearly all the governments of Europe are engrossed with questions of war, our own Congress is engaged in perfecting measures for blessing the universal race. May the arts of peace ever continue to occupy the attention of our legislators and people!

STATE LEGISLATURES.

Among the State Legislatures, The Prohibitory Liquor Law has excited more attention than any other subject. The evils of the liquor traffic, the awful crimes, the dreadful sufferings, and the enormous expenses to which society has been subjected by reason of intemperance, have awakened a public sentiment which is strongly setting in favor of legislative action. But it is to be regretted that a subject so difficult to be managed, should not be kept separate from political and partisan questions. Yet we can not but hope that much good will ultimately result from so general a discussion of the subject among the people.

LITERARY AND BENEVOLENT INSTITUTIONS.

While all our general institutions have received a large share of public patronage, there have been some instances of individual liberality, which we think should be put on record, as indicating the spirit of the age in which we live.

UNION COLLEGE.

A little more than fifty years ago, the Rev. Dr. Nott was called from the Presbyterian Church, in Albany, to the Presidency of Union College, then a feeble institution struggling for its very existence. He gave up the brilliant professional career that was opening before him, and devoted himself to the College, and the cause of Christian education. We need not stop to speak of his success. From under his tuition, thousands have gone forth, and every profession and pursuit in our country have experienced the beneficial effect of his labors.

Some investments made many years since, put at his disposal a large amount of property. A portion of this property he has used in accordance with his long-entertained purposes, in a series of endowments that will place Union College above all similar institutions in our country. The following are the endowments. The several sums are to form a perpetual fund, the income only being used for the various purposes:

For the establishment of nine professorships, $1500 each, per annum,	$225,000
Six assistant professorships or tutorships, at $600 per annum,	60,000
Observatory,	20,000
Sixty-eight auxiliary scholarships,	50,000
Fifty prize scholarships for under-graduates,	50,000
Nine prize fellowships for graduates, $300 each, per annum,	45,000
Cemetery and pleasure grounds,	20,000
Philosophical, mathematical, and chemical apparatus,	10,000
Text-books,	5,000
Scientific, classical, philosophical, theological, medical, and law books,	30,000
Cabinet of geological specimens,	5,000
Historical medals, coins, maps, paintings, and other historical memorials,	5,000
Lecture on the dangers and duties of youth, especially students; the development and preservation of the physical, intellectual, and moral constitution of man; preservation of health, and on the laws of life,	10,000
To meet taxes, liens, assessments, incumbrances, insurance, and compensation to visitors, and to make up any deficiencies in the income of any preceding principal sums, so as to secure the attainment of the objects and purposes designed,	75,000
Total,	$610,000

There are to be five visitors appointed, charged with the duty of acting in connection with the trustees, and seeing that these trusts are faithfully carried out.

Anson G. Phelps, Esq., late of New-York, made, among others, the following bequests:

To the American Bible Society,	$100,000
To the American Board of Commissioners for Foreign Missions,	100,000
American Home Missionary Society,	100,000
To literary and theological education in Liberia, Africa, subject to the control of the Executors,	50,000
Union Theological Seminary, New-York,	5,000
Institution for the Blind,	5,000
New-York State Colonization Society,	5,000
Auburn Theological Seminary,	3,000
Half-Orphan Society, Sixth Avenue,	1,000
Colored Orphan Society,	1,000
Congregational Church, Simsbury, Connecticut, for the use of the poor,	1,000
	$371,000

In addition to the above, Mr. Phelps, just previous to his death, placed in the hands of his son $100,000, the interest to be used at his discretion, for the spread of the Gospel, and the principal eventually to be invested equally for the benefit of the American Bible Societies, and the American Board of Commissioners for Foreign Missions.

This disposition of Mr. Phelps' property, including the amount given to each of his twenty-two grandchildren, makes the munificent bequest of $581,000 for religious and benevolent purposes.

Elliot Cresson, Esq., of Philadelphia, left the following legacies for benevolent objects.

American Sunday-School Union,	$50,000
Philadelphia School of Design,	10,000
Pennsylvania Historical Society, for purchase of Penn's Mansion, in Second street,	10,000
For Monument to William Penn,	10,000
Episcopal Missions and Schools at Port Cresson, in Liberia, Africa,	10,000
Pennsylvania Hospital for the Insane,	5,000
City of Philadelphia, for Planting Trees,	5,000
University of Pennsylvania, to endow Professorship of Fine Arts,	5,000
For Founding a School of Mines,	5,000
Pennsylvania Agricultural Society,	5,000
Protestant Episcopal Seminary, Alexandria, Virginia,	5,000
Athenæum, Philadelphia,	1,000
Widows' Asylum, Cherry street,	1,000
Deaf and Dumb Asylum,	1,000
House of Refuge,	1,000
Colored House of Refuge,	1,000
Refuge for Decayed Merchants,	1,000
Pennsylvania Colonization Society,	1,000
	$127,000

In addition to the above, Mr. Cresson left a large sum for the benefit of respectable gentlemen, who might not, in the evening of life, have the means of a comfortable support.

James Van Horne, lately deceased in New-York, left the following, among other legacies:

New-York, Protestant Episcopal Mission Society, . . .	$15,000
New-York Bible and Common Prayer-Book Society, . . .	20,000
The American Bible Society, ...	200,000

Such legacies mark the times in which we live, and show that amidst the surrounding worldliness there are large-minded and large-hearted men, who are ready to devise liberal things for the support and glory of our common Christianity.

LITERARY AND SCIENTIFIC.

THE ASTOR LIBRARY.

This library, founded by the late John Jacob Astor, is now open to the public. Believing that our readers will be interested in knowing something of the extent and general character of the library, we give such portions of Dr. Cogswell's statement as may suffice for this purpose.

The system of classification is that of Brunet, author of the great work on Bibliography, entitled, "Manuel du Libraire." The arrangement begins with Theology. In this department there are three thousand seven hundred and fifty-two volumes, including the best editions of the Hebrew and Greek Scriptures, the Walton Polyglott, various editions of the Vulgate, and many versions of the Bible. The collection of the Fathers is full, though not complete. There are several works on The Councils, including Colet's edition of Labbe, in twenty-nine volumes, the Concilia Maxima, in thirty-seven volumes folio. It is also respectable in scholastic, dogmatic, and polemic theology, including the early and more recent English divines.

Jurisprudence forms the second department. There are three thousand one hundred and seven volumes. The object, in this selection, has been to provide those works which are rarely to be met with in our country, rather than to form a complete law library. It contains various editions of the Corpus Juris, and commentaries upon it—the Codes of Scandinavia, and of other parts of Europe, during the middle ages—the systems of jurisprudence as now practised in Italy, Portugal, Germany, Denmark, and Sweden, with Commentaries on the Mussulman, Hindoo, Gentor, and Chinese laws. In French law, the selection is very complete. So also in English law. For American law, a whole alcove has been reserved, to be filled up as soon as practicable.

Sciences and Arts.—In the Medical department, there are one thousand seven hundred and fifty-one volumes.

In the department of Natural Sciences, there are four thousand two hundred and forty-nine volumes. Many of the works in this department are very costly.

In the department of Chemistry and Physics, including Polytechnics, are the transactions of societies for the promotion of science and art, there are about five thousand volumes.

Metaphysical and Ethical Sciences.—In this department, there are one fifteen hundred volumes.

Mathematical Sciences. In this department, the library is more complete, perhaps, than in any other. It will compare most favorably with the best libraries in Europe. There are five thousand volumes.

Fine Arts.—This department contains about twenty-five hundred volumes. To give an idea of the expensiveness of this department, it may be stated, that the first fifty volumes cost a fraction less than three thousand dollars.

Literature.—In books on languages, the library is well supplied. It has grammars and dictionaries of one hundred and four different languages, and numerous vocabularies of the rude, unwritten ones. All the families and branches of the European languages, and a greater part of those of Asia and Africa, are represented in the collection. The whole linguistic collection numbers two thousand one hundred volumes. In Greek and Latin literature, there are one or more copies of every important work. In Spanish and Portuguese literature, there are six hundred and seventy-three volumes; in Italian, one thousand seven hundred and sixty-one; in French, three thousand one hundred and one; in German, one thousand and four hundred; in Dutch, one hundred and fifty-six. The collection of Scandinavian literature amounts to eight hundred and nine volumes. In the Hungarian and Sclavonic languages there are forty-one volumes. In English literature there are three thousand and four hundred volumes. In the various departments of history, there are twenty thousand three hundred and fifty volumes. In various subdivisions, there are about ten thousand volumes. Making an aggregate of over seventy thousand volumes, which have been selected with great care, and without regard to expense.

An alphabetical catalogue has been made, with every title on a separate slip, so that it can be indefinitely enlarged, without being re-written.

The library is to be open daily, except Sundays, from 10 A. M. to 5 P. M. No volumes can be taken from the library building, and readers must return the books before they leave the house.

THE LIBRARY OF CONGRESS.

We are happy to learn that the restoration of this important library is progressing. Two special appropriations were made by Congress, to supply the burnt portion of the library; one of $10,000, and the other of $75,000. Only about one half the amount has yet been expended on new purchases.

OSWEGO, N. Y.

The Hon. Gerrit Smith, whose acts of private munificence have ever been very great, has recently presented, as we are informed, the sum of $25,000 to the city of Oswego, N. Y., for the foundation of a public library.

FOREIGN INTELLIGENCE.

REPORT OF THE ENGLISH DELEGATION.

THE presence of a Delegation from one of the Missionary Societies of the Church of England, at our General Convention, and at the meetings of the Board of Missions, formed an era in the history of our Church. Nothing of the kind had occurred before, and it was but natural that some curiosity should be felt to know what impressions they received, and what kind of a report they would make on their return home. Accordingly, when this report reached our country, it was read with much interest. It is too long to be spread upon our pages, and yet there are a few points deserving of special attention. It appears that several conferences were held between a Committee of our Board, and the Delegation, and among other things, they agreed to make certain recommendations, some of which are as follows:

"We are of opinion that a good understanding between the two churches would be greatly promoted, if our Church Societies, before establishing any new mission, or applying for the consecration of a Bishop in any country or territory independent of the British Crown, would give notice of such intention to the American Board of Missions, upon an assurance that a similar notice will be sent by that Board in similar cases. This arrangement, without impeding free action on either side, would secure harmony, and obviate any danger of conflicting schemes and useless expenditure.

"The joint Committee considered the case of missionaries removing from the jurisdiction of either Church to that of the other, and agreed that, although it is the general custom in such cases to require letters commendatory from the Bishop in whose diocese the missionary has served, it is desirable to have the further security of a positive rule (or distinct understanding) among the Bishops of the two churches. The case of clergymen, not missionaries, removing from one Church to the other, important as it is, does not appear to come within the limit of our instructions.

"It was further agreed that, with the view of awakening a more general and practical interest in missionary efforts, and of bringing down the Divine blessing upon them, it is desirable to have forms of prayer drawn up under Episcopal sanction, to be used in families, in schools, at missionary meetings, and in any other way consistent with law and usage; and that, if it should be possible to secure uniformity in such services throughout the Anglican communion, the result would be still more beneficial. We are convinced that if two forms of supplication were prepared, under the sanction of his Grace the President of the Society, the one imploring Almighty God to send forth more laborers into His harvest, and the other invoking the Divine blessing upon the labors of those who are already engaged in missionary work, such forms would be favorably considered by the Church authorities of the United States.

"It has been found that questions of the utmost importance and difficulty are constantly arising out of the peculiar condition of heathen nations, and of converts from among them; and it appears to us, that a manual for the instruction and guidance of missionaries, particularly in heathen lands, might relieve them from much embarrassment, as well as prevent false steps and conflicting precedents, the result of inexperience, and of the absence of special directions. We therefore respectfully suggest that, under the coun-

sel of the English and American Bishops in foreign countries, such a work might be satisfactorily drawn up.

"The joint Committee held many interesting conferences on the subject of missions to the Oriental churches, and agreed to the following suggestions: 1. The United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient churches of the East, for so many centuries pressed down by a hostile religion. 2. The Protestant Episcopal Church in the United States, having suspended its missions in the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern churches at this time, may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity. 3. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the patriarchs and bishops of the East, setting forth the doctrine, discipline, and usages of the sister churches in England and America, and informing them of the extent and influence of those churches; and should any offer be made to assist the Oriental churches in diffusing sound Christian knowledge among their people, the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States coöperate in such a measure, and would hope for the happiest result through the blessing of God upon such a labor of love. 4. Independently of any such communication, the Board of Missions deem it advisable to circulate widely, in the languages of the East, the Holy Scriptures, the Book of Common Prayer, selections from the writing of approved ancient authors, held in honor by Eastern Christians, together with explanatory and devotional works by members of the sister churches of the Anglican communion. 5. The American Church will ever earnestly pray Almighty God to guide and bless whatever efforts may be made to revive in the Eastern churches the pure doctrines and wholesome discipline of primitive times."

Of course, these recommendations have no binding effect, but still they carry with them something of moral influence. It might be well to have an understanding among the missionary societies of the two Churches, as to the ground each shall occupy; but this probably can never amount to any thing more than a general understanding. The members of the two Churches must be left at liberty to prosecute their missions among the heathen where, and in the manner, they may deem best. Any attempt to enforce positive enactment would only result in controversy and painful collision.

The recommendation with regard to missions to the Oriental churches seems to us vague and indefinite. We should infer from the terms of the recommendation, that there was a disposition to encourage the effort to reform those churches, through the organizations which at present exist among them. If such be the meaning of the recommendation, we can not think that it will find favor with evangelical men either here or in England.

The Church Missionary Society declared, after an experience of five and twenty years, that the only hope of success was in independent operations; and this, we had supposed, was the opinion of the Foreign Committee of our Board.

In view of all the recommendations contained in the Report of the Committee, we are constrained to say that, while the most friendly relations

between the two Churches should be cherished, still, it will be wiser for both parties to avoid all "entangling alliances." The *London Christian Observer*, speaking upon this very point, well remarks: "We are safer in the bands of courtesy than in those of marriage."

PROFESSOR MAURICE.

Among the notable events in English Church matters, may be mentioned the removal of the Rev. Mr. Maurice, from his professorship in King's College, London, and the appointment in his place, of the Rev. Dr. McCaul. Mr. Maurice was removed on the ground of unsoundness in the faith, having taught the doctrine of universal salvation. It would appear that Mr. Maurice belonged to what is termed in England, the Broad-Church party; and the leaders of that party, among them Archdeacon Hare, are holding meetings, and passing resolutions of sympathy with the ex-professor. At the same time, public meetings are being held among the *liberalists* of London, for the same purpose. These are significant facts, showing a strong disposition among many to forsake the simplicity of the Gospel.

BISHOP GOBAT.

The conduct of the Bishop at Jerusalem continues to be a topic of much earnest discussion.

Notwithstanding the action of the four Archbishops of England and Ireland, Mr. Neale and his coadjutors continue their efforts at agitation. The Memorial which they addressed to the Oriental Patriarchs and Synods, has been numerously signed, though as yet we believe no bishop of the English Church has signed it. Bishop Southgate, once a missionary at Constantinople, signed the memorial, but has since, for some reason, we are told, withdrawn his name.

The result of the agitation will no doubt be that a much deeper sympathy will be awakened, both in England and America, in behalf of Bishop Gobat and his mission. He is evidently a man of God, and is seeking most earnestly the conversion and salvation of the poor benighted people among whom he is laboring.

CONVOCATION.

The most persevering efforts are continued by the party of which the Bishop of Exeter and Archdeacon Denison are the exponents, to revive Convocation with power to transact business. It is contended that the Church ought to enjoy full liberty to regulate its own affairs without let or hindrance from the State. To this it is opposed that as the Church of England is the Established Church of the nation, deriving its revenues from the treasury of the nation, it can not with any justice claim to act independently of the State. If, like the Dissenting bodies, it would enjoy the liberty of managing its own affairs, it should cease to be the Establishment. But the difficulty lies deeper than is made to appear. Ever since the Tractarian

movement commenced, there has been a secret but growing determination on the part of the friends of that movement to undo the work of the Reformation. But the Crown and Parliament stand in their way. The representatives of a free people can never be made the instrument of carrying out their designs, and hence the anxiety to get rid of their interference. In the decision in the Gorham case, they were made to feel that there was a power in the state which might for ever thwart their schemes. Had there been no collision, or rather had the power of the state been employed to further their views, we have no idea there would have been any effort to revive Convocation for the dispatch of business.

On the first day of February, Convocation met. In that for the Province of York, no warrant having been received from the Crown to proceed to business, the assembly was instantly prorogued by the Archbishop's Commissioner. In that for the Province of Canterbury, the body met and debated for one day, and appointed committees to sit in the recess.

DEATHS OF EMINENT PERSONS ABROAD WITHIN THE PAST YEAR.

The Rt. Rev. William Grant Broughton, D.D., Bishop of Sydney, and Metropolitan of Australia, died in London, Feb. 20th, 1853, in the 64th year of his age.

The Rt. Rev. John Kaye, D.D., Bishop of Lincoln, died Feb. 18, 1853, aged 70. Dr. Kaye took his Bachelor's degree at Cambridge, in 1804, and obtained the highest honors of the University, both in the classics and mathematics. In the controversies of his day, he was the firm champion of Protestant evangelical truth, as opposed to the errors of Popery and Tractarianism.

The Rt. Rev. Dr. Ponsonby, Lord Bishop of Derry and Raphoe, died at his palace, on the 28th of October, 1853, in the 83d year of his age.

The Rev. C. Jerram, died July 1853, in the 83d year of his age. While at the University of Cambridge, Mr. Jerram was in the habit of attending Mr. Simeon's private lectures and public ministry. There he cultivated that spirit of earnest piety which characterized his whole subsequent life. He is known in this country from some of his published works, as for instance, his "Treatises on the Doctrine of the Atonement," and on "Infant Baptism."

The Rev. James Scholefield, M.A., Regius Professor of Greek in the University of Cambridge, and Prebendary of St. Paul's, died on the 4th of July, 1853. Few men in the Church of England were better known or more highly esteemed than Prof. Scholefield. His prominent characteristics were faithfulness and fearlessness in duty. He was an ardent friend and supporter of the Bible and Church Missionary Society.

The Rev. William Jay, of Bath, England, departed this life on the 27th of December, 1853, in the 85th year of his age. Mr. Jay commenced preaching at the age of sixteen, in Surrey Chapel, London. He afterward removed to Bath, where he preached in Argyle Chapel, for sixty years. He was a man of the most lovely character—simple in his habits, and plain in his style of living. As a preacher, he was clear, evangelical, and persuasive,

and as a writer, he was practical and edifying. His "Morning and Evening Exercises," have had an immense circulation, and have been blest to the spiritual good of vast multitudes.

The Rev. Dr. Mill, Regius Professor of Hebrew, at Cambridge, died on Christmas Day, after a short illness. He was an eminent divine and linguist, and was one of the most influential members of the anti-Gobat Committee.

The Rev. Dr. Collyer, one of the most eminent of the Congregational ministers in London, died on the 9th of February, in the 73d year of his age. Hanover Chapel was his first charge and his last. He published several works; among them, "Scripture Facts," "Scripture Prophecies," "Scripture Miracles," and "Scripture Parables," all evincing a highly-cultivated and well-stored mind.

The Rev. George Stanley Faber, B.D., died January 27th, at Sherburn House, Durham, aged 80. The deceased was master of the Sherburn Hospital, Durham, and was a Prebend of Salisbury. His valuable works on prophecy, and his "Sermons on the Doctrine of Regeneration, according to Scripture and the Church of England," in reply to Bishop Mant have placed the Christian world under a deep debt to him.

The Rev. Dr. Gordon, of the High Free Church in Edinburgh, and

The Rev. Ralph Wardlaw, D.D., of Glasgow, both closed their earthly ministry about the same time. These men were distinguished preachers and writers, and commanded universal respect among their countrymen. They were honored as lights and leaders in the Christian army.

The Rt. Rev. Dr. Mynster, Bishop of Zealand, lately departed this life, in the 80th year of his age. He was one of the most eminent preachers in Denmark, and an earnest advocate of the evangelical doctrines of the Gospel.

NOTICES OF NEW BOOKS.

1.—The Epistle to the Romans, in Greek and English, with an Analysis and Exegetical Commentary. By Samuel H. Turner, D.D., Professor of Biblical Literature and Interpretation of Scripture in the Theological Seminary of the Protestant Episcopal Church, and of the Hebrew Language and Literature in Columbia College, New-York, and Author of "Commentary on Hebrews." New-York: Stanford & Swords, 137 Broadway. 1853.

This volume, which has come out some months subsequently to the one on Hebrews, is constructed on the same plan, containing the Greek and English texts in proximity, for purposes of comparison, and being preceded, as to its exposition, by an introduction and analysis of the argument and course of thought of the inspired penman. The Greek text in this volume is larger than in that on Hebrews—a decided improvement.

The design of the author may be best stated in his own language: "In preparing," says he, "the following Analysis and Commentary, my chief

object has been to present the reader with the interpretation which, on careful investigation, appeared to convey the author's meaning. I have availed myself of such assistance as was within my reach, although I did not think it necessary to examine in detail several comparatively late productions of the prolific German press. Wherever it was possible, I have endeavored to substantiate the views given, by Scriptural analogy, in addition to legitimate usage of language. In employing parallel places, it has also been my object collaterally to throw light on the texts referred to, when they involved any difficulty. That the results arrived at will be generally satisfactory, is, perhaps, rather to be hoped for than expected; as the topics which must come under consideration, in such an exegetical work, comprehend several much-controverted points of theology. I can say conscientiously, however, that it has been my sincere prayer and most earnest effort to be guided by a love of truth; and, under the influence of this principle, I have labored to ascertain and express the mind of the Apostle."

We have read carefully, and with pleasure both of these expositions. "Dr. Turner," says a writer in Kitto's Journal of Sacred Literature, in speaking of the work on Hebrews, "has not, in his undertakings, avoided the difficult passages." The remark is perfectly correct in regard both to that on Hebrews and the one of which we are now speaking. "What the meaning of these words is," says Mr. Locke, in regard to a certain verse in Corinthians, "I confess I do not understand." The frankness and independence with which our author states his opinion in regard to certain disputed points and passages, coupled with the courteous and respectful tone, preserved alike to friends and opponents, have forcibly brought to mind this honest confession of the great philosopher. He has evidently sought the truth; and not truth in general, or of some particular system, as is too frequently done, but that particular truth which the Apostle wrote under the direction of the Holy Spirit. Whether the reader will accept every conclusion here presented or not, he will respect the conscientious carefulness with which they are reached, the toleration of spirit with which they are stated. Unity of doctrine does not necessarily produce unity of spirit; but it tends greatly to its permanent existence. And such unity can only be reached through a careful and prayerful study of the Sacred Oracles. There may be a dead unity of stagnation, or a covenanted unity, based upon certain "articles of peace," without such study, and too many are easily satisfied with either. But they are both at the mercy of every blast of false doctrine, and may be destroyed at any moment. We, therefore, gladly welcome, and heartily commend to our readers these efforts of Dr. Turner, to elucidate some of the most important and difficult portions of Scripture. The mind of our Church, both in this country and in England, has been so much occupied during the last twenty years with ecclesiastical questions, that it has fallen behind that of other Protestant bodies in the department of Biblical criticism and interpretation. In England, the tide has begun to turn, and we gladly welcome any indication of similar revival among ourselves.

One feature in these Commentaries is peculiarly deserving of notice. As does every real scholar, in his department, Dr. Turner recognizes that, amid much that is objectionable in German criticism, there is also much that is really valuable. At the same time he throws aside and rejects, without hesitation, when they present themselves, the hair-drawn distinctions and cobweb theories which are too often to be met with in their best writers. To rail indiscriminately at German scholarship is simply to confess that we are terrified. To ignore their existence is a feat paralleled by that of the hunted ostrich, when he runs his head into a sand-bank to get out of the sight of his pursuers. To use an idea of the late Professor Edwards, we must answer error, not by saying it is of a German origin, but by showing that it is error, that it is essentially absurd and unphilosophical. But this extreme, bad as it is, hardly equals another of folly into which some of our younger writers have fallen: the indiscriminate adoption of every thing from that source; and that, sometimes, when it has been repudiated for years by its author, at head-quarters, and universally abandoned. Our author clearly implies that there is not only extensive learning and thorough investigation, but valuable material for the interpreter of Scripture in this Theo—or shall we say Neo—logical Nazareth. But, from the manner in which he discusses and rejects the views of some of their soundest writers, he evidently regards them as fallible.

We have already hinted that the perusal and patronage of works of this kind ought not to be confined to the clergy. Why do so many Christian laymen, who are graduates of colleges, confine themselves to the English version, and never look into the Greek Testament? This is not as it should be. The word of God surely deserves our closest study; and every one who has had an opportunity of testing, knows the immense difference between an original and the best translation. To this class of our readers we would say, "The English version is good. But no one who is able to enjoy it should deprive himself of something better." Every such an one should, at least, be able, in all questions of difficulty, to base his opinions upon a comparison of this English version with its source, the Greek original. The arrangement of texts by Dr. Turner in these Commentaries, affords great convenience to those who would make such comparison.

2.—The Epistle to the Hebrews, in Greek and English, with an Analysis and Exegetical Commentary. By Samuel H. Turner, D.D., Professor of Biblical Learning and Interpretation of Scripture in the General Theological Seminary, and of the Hebrew Language and Literature in Columbia College, New-York. New-York: Stanford & Swords, 137 Broadway. 1852.

This volume has been before the public for some months. Its importance induces us to call attention to its contents. The Greek and English texts

are arranged in parallel columns, enabling the reader, at a glance, to note any peculiarity of idiom or otherwise in the original; and to supply, if needed, any defect in sense or fit expression, in the received version. The notes, in larger text, are arranged underneath; and while giving evidence of sound and extensive scholarship; of an acquaintance with the results of both ancient and modern criticism, at the same time show an amount of care and pains-taking, to avoid the pedantry of technicalities, and to give a clear meaning, which, to the thoughtful reader, will be no light recommendation. Preliminary to the Commentary is an introduction, occupied with an account of the text upon which the notes are based; the nature of the work, whether an epistle proper or a religious discourse, to whom it was originally addressed, its genuineness and canonicity, the language in which it is written, its date, authorship, and general scope and design. This is followed by an analysis of the argument, which reads easy, but which, like all such easy reading to the learner, has evidently cost the teacher no little thought and labor to make it so. The most graceful writer, perhaps, in our language somewhere makes the remark, that by taking less pains he might have been quite as obscure as some of the philosophers on the Continent; and he might have added, that, in so doing, he would have obtained quite as great a reputation for profundity. We have been reminded of this remark by this analysis; especially as contrasted with some of a Teutonic origin, through which, painfully forcing ourselves,

> "Nigh foundered, on we passed,
> Treading the crude consistence, half on foot,
> Half flying."

The introduction might have been more extended, to meet the wants of a certain class of readers. The works, however, to which those who are desirous of going into the matter more fully, are referred, can be easily obtained.

There are, of course, many important questions necessarily coming up for investigation in a volume devoted to the exposition of any one of the books of the New Testament. But such is especially the case in regard to the Epistle to the Hebrews. Of the two evil tendencies against which the Apostles wrote, and to which Christianity will ever be exposed, Judaism and Antinomianism, the former is now the more powerful in its influence upon society. This tendency is specially guarded against in this Epistle. Christ, the only mediator, the only priest, is the great fact which meets us at every point of the Apostle's argument; which is presented in every variety of form, and under every variety of illustration. This prominent topic Dr. Turner clearly brings out in his exposition. His book, although of use to the clergy, may also be profitably read by the laity. The style, although perfectly clear and simple, demands close and attentive reading. But to those who will render it this tribute, there will be a full return of profitable interest.

Several topics are incidentally discussed, of great importance. Among

these, one on the quotations in the New Testament from the Old, is specially deserving of attention. We sincerely hope that the author may be encouraged to go on with his undertaking.

3.—On Civil Liberty and Self-Government. By Francis Lieber, LL.D., C. M. French Institute, etc., Author of "Political Ethics," "Principles of Legal and Political Interpretation," "Essays on Labor and Property," "On Criminal Law," "Reminiscences of Niebuhr," Editor of "Penitentiary System in the United States, by De Beaumont and De Tocqueville;" etc., etc. In 2 vols. Philadelphia: Lippincott, Grambo & Co. 1853.

The learned author of this work has made himself well known throughout our country as a clear and forcible writer. His Treatise on "Political Ethics" has long been used as a text-book in many of our best institutions, and his other writings have had a wide circulation both at home and abroad.

In the work before us, our author calls attention, first, to the great importance of a thoughtful consideration, in our day, of the whole subject of Civil Liberty—in what it consists—how maintained—how diffused—and what are its dangers. He then gives the definitions of civil liberty, which are to be found in the writings of some of the best authors, in different periods of the world, showing that, with scarcely an exception, they fall far short of giving a full, or even a partially correct, idea of the meaning of civil liberty. This deficiency he attempts to supply. And after describing the state, how it is made up, and what is its sphere, he reaches the following conclusion, which we give in his own words: "That liberty, applied to political man, practically means, in the main, protection or checks against undue interference, whether this be from individuals, from masses, or from government. The highest amount of liberty comes to signify the safest guarantees of undisturbed, legitimate action, and the most efficient checks against undue interference." He next proceeds to draw a comparison between ancient and modern liberty, as illustrated in the spirit and object of the political institutions of the different periods. Among the ancients, the State was first. "Citizenship was in their eyes the highest phase of humanity. The greatest political philosophers of antiquity unite in holding up Sparta as a model commonwealth. But in Sparta, the individual was sacrificed, while the state was a perfect despotism." Our author shows most clearly how, by slow degrees, the truer idea of liberty has progressed in the world, until in our day the individual has come to be first, and the state is regarded as an instrument or means of promoting individual interests and happiness. We are glad to find that our author has not omitted to state that this change has been brought about mainly through the teachings and influence of Christianity.

Under the head of Personal Liberty, he gives the origin of the *Habeas Corpus* Act, and shows how essential its principles are to the security of

the individual. This Act was the result of a protracted struggle between the individual on the one hand, and the state on the other.

The author's remarks upon the subject of Bail, and Penal Trial, are worthy of very serious consideration. It is often objected to the practice of allowing bail, that it is partial, and frequently defeats the ends of justice. To this it is answered, that inasmuch as the state is permitted to charge a person with offenses, and arrest him upon mere suspicion, before any proof of guilt is offered, so it is but right and merciful to allow the person thus charged all proper opportunity of defending himself. Hence the necessity of bail, which, while it does not break the hold which the State has upon the individual, still affords him all necessary liberty to make his defense.

Did our limits allow, we should be glad to call attention to all the various topics discussed in the work before us, particularly the Judiciary, Representative Government, Institutional Government, Imperatorial Sovereignty, Centralization, and the Influence of large Cities. In an age of such wonderful physical and mental activity, when there is so much of speculation, and of practical working; when theories and facts are brought into such constant collision, we can not but hail with pleasure the appearance of a work which presents so many points of interest to every member of the community, and in a style so clear and simple as to be perfectly understood by every reader.

4.—Course of the History of Modern Philosophy. By M. Victor Cousin. Translated by O. W. Wight. In two volumes. New-York: David Appleton & Co., 200 Broadway. 1852.

The translator of these volumes has conferred a favor upon American and English readers, by placing before them, in an attractive form, this full course of lectures, by the founder of modern eclecticism, on the History of Philosophy. Many of his ideas have been received, at second-hand, from Mr. Morell and others, and have passed into the great current of thought on metaphysical subjects. Those, however, who would allow the author to speak for himself, and from his own statements and reasonings obtain an idea of his general system and mode of speculation, may gratify themselves in the perusal of these lectures. While they are occupied with what they profess to be "The History of Philosophy," the movements of the human mind in its search for definite ideas, and its classification of them, in all ages, and under all external circumstances, of government religion, &c., they, at the same time, are engaged in the development and establishment of the author's own scheme of modern eclecticism. He finds in the philosophical systems of all countries, and of all periods, in the East and in the West, in ancient and in modern times, the same finite powers of man, under pressure of the same metaphysical necessities, developing themselves successively in the schemes of "sensualism, idealism, scepticism, and mysticism;" each one of these being occupied with truths which, regarded partially, and to the exclusion of other truths, are described as naturally run-

ning into extremes of error and falsehood. To remedy this, he endeavors to combine all that is true and good from each; to reject, and throw out, all that is false and evil. "This," says one of his admiring pupils, "is precisely the aim of modern eclecticism; it is the summing up of the negative and positive results of all other systems, and the complete separation of that which is valid truth, in them all, from that admixture of error in which they were before involved." "The philosophical systems," says M. Cousin, "of the eighteenth century singularly resemble those of the sixteenth and the seventeenth, for they are precisely the same systems. There is not one less; there is not one more. . . . This is not all: Have, or have not, these systems, which fill up and measure with their progress all modern philosophy, found their antecedents in the history of philosophy? Are they born with modern philosophy, or do they precede it? They precede it; you find them already in the middle age; you find them in Greece; you find them in the old East. It is evident that these systems have their roots in the very nature of the human mind; that they belong to the human mind itself, and not to such a country, or such a century." . . . . . "Compare all the systems that have appeared for three thousand years, and you will see that in the last analysis they may all be reduced to those which you have just rejected, so that you can neither be able to embrace them, nor yet forsake them." . . . . . "There is, in my opinion, no longer any other new combination than the union of these contraries, I mean apparent contraries, in the centre of a vast and powerful eclecticism."

Whatever the reader may think of the scheme thus developed; whether he may regard M. Cousin's wonderful discovery as no discovery at all, or rather one which every man attempts to act upon; and whatever opinion he may have as to the increased capability of the human mind in this, the three thousandth year of its efforts, for such a constructive combination of apparently opposing truths and systems into a higher and hitherto unknown unity, and however he may agree or disagree with the writer in his mode of arriving at his conclusions, there are few who would not be interested in following him in his undertaking. This is the most popular of his works. All concur in awarding him the highest position, as a perspicuous, vigorous, and graceful writer; and as no less qualified, by his varied and profound scholarship, for the task of elucidating the history of human speculation. As was said of Southey, "the veil of language between his ideas and the mind of the reader is of the most transparent texture." And while no translation can be an original, yet the clear and vigorous style in which Mr. Wight has presented his author to English readers, forms no small item in the recommendations of these volumes. Not less to be commended is the neat paging, white paper, and clear type in which they are given to us by the publishers. Trifles these may seem to some, but they are trifles for which, in their reception, we are always thankful. We trust the coming day is not far distant when English editions at one third more in price will not be sought and valued in preference to the same works as published in America.

We can add but a single word as to the study of works of this character. There is an idea abroad that the attack upon Christianity, and its defence, are to be taken away from the domain of metaphysical science, and transferred to that of physics and natural philosophy. Supposing, but not admitting, the correctness of this anticipation, it does not follow that the former of these studies must be neglected. The only approach from one science to another, from geology, for instance, or astronomy, or comparative anatomy to theology, is through the region of metaphysics. The geologist or the chemist who reasons from the results of his own science to conclusions in any other, can only do so, not as a geologist or chemist, but upon those general principles which take him out of his own sphere into that of the metaphysician. Upon this supposition, therefore, we can still see the necessity of acquaintance with the results of modern speculation. But we believe this supposition to be only half true. The enemy, no doubt, will make, and is making his assault upon revelation, through physical science, and must there be met and overthrown. But he will not cease his assaults elsewhere. Whether we agree with its conclusions or not, those at least whose position makes them defenders of Christian truth should know the aims and purposes of modern philosophy; should know its weakness and its strength; its incapability of doing any real injury to the cause in which they are enlisted. We have nothing to fear at the worst. But it is well, while we may, to find out our real friends, as well as our real enemies, to know, in any conflict, how they shall be treated.

5.—Commentaries on the Laws of the Ancient Hebrews. With an Introductory Essay on Civil Society and Government. By E. C. Wines. New-York: George P. Putnam & Co., 10 Park Place. 1853.

The substance of this interesting volume has already, in the form of lectures, been given to the public. The growing interest of the author in his theme, together with the commendation of many of his intelligent hearers, has induced him to place the result of his labors in the permanent form, as here presented. The present volume, complete in itself, is an analysis of the political constitution, the *jus publicum* of the Hebrews. Should this be received with favor, it will be followed by another on Hebrew jurisprudence. The lectures delivered by Professor Wines embraced both of these topics. The works drawn from them, however, are distinct and separate; the former volume being a distinct whole, though the latter should not follow. Its design may be given in the author's own words.

"The polity of Moses has a twofold importance. It is important, first, from the perfection of wisdom in which the work was accomplished; but still more important, secondly, from its consequences to the world. These consequences continue to this moment, and will continue through all coming time. Christianity itself sprang from the bosom of Judaism. Without the religion of Moses, the religion of Christ never would have been given to the world. It is therefore in a certain sense, undoubtedly true that we owe to the Mosaic code the greater part of the

light which we this day enjoy. Especially are we indebted to this code for a truth which reason left to itself has never yet discovered; I mean the doctrine of the unity of God. By the possession of this truth, a large portion of the human family have been happily rescued from the errors and immoralities to which the belief in many gods invariably leads.

"The following treatise is an attempt to analyze, and to develop systematically, the civil polity of the inspired Hebrew law-giver. The civil government of the ancient Hebrews was the government of a free people; it was a government of laws; it was a system of self-government. It was not only the first, but the only government of antiquity to which the description is fully applicable. To Moses, a man of the most direct, firm, and positive spirit, belongs the honor of being the founder of this sort of government. His constitution was pervaded with popular sympathies, and the spirit of liberty. The best wisdom of modern times, in the difficult science of legislation, was anticipated by Moses. The moderns are not real discoverers; they have but propagated, and applied truths and principles established by the first, the wisest, the ablest of legislation. In an age of barbarism and tyranny, Moses solved the problem how a people could be self-governed, and yet well governed; how men could be kept in order, and still be free; and how the liberty of the individual could be reconciled with the welfare of the community."

In addition, we need only indicate the course of argument pursued, to show the rich and interesting field of thought opened to the jurist, the statesman, and especially the theologian, in these discussions. The volume opens with an introductory essay on civil society and government. This is followed by the opening chapter of the first book, occupied with a statement of the nature and plan of the work, a preliminary discussion of the claims of the Hebrew law upon our study and regard, and the question as to the binding character of this law upon other nations. The character of Moses, as a man, and as a law-giver; his credibility as a historian; his divine legation, the influence of his laws and writings on the subsequent civilization of the world, are there considered. In connection with these points, the comparative certainties of profound and sacred history, the amount of liberty enjoyed respectively under the Hebrew and the various Gentile constitutions of antiquity, come up for discussion: the book closing with a chapter on the geographical limits and population of Palestine. The second book is occupied with the organic law of the Hebrew State, its fundamental principles, the theocratic element, general idea of the Hebrew constitution, of its Chief Magistrate, Senate, Commons, Oracle, Priesthood, Prophets, with a conclusion on the points of similarity in the constitution of our own country, and that of the Hebrew law-giver, bringing out the fact that many of the features of the former are to be found in the latter, and are derived from principles inculcated by Moses.

From this brief glance at the table of contents, our readers may form some idea of the interest connected with the subject-matter of the discussions therein mentioned. Whatever may be their opinion as to the correctness of any one, or of all the positions advanced—and we think the author has to strain his facts occasionally to fit his theory—we believe they will find much in which they cordially agree, and that in all they will be interested, and find material for reflection. Apart from the question of the Divine origin of the Hebrew Commonwealth, it may be regarded as emphati-

ally the wonder of antiquity. It contains within it the seed of the world's moral regeneration, and its political principles find place in the most enlightened governments now in existence. Every such discussion, therefore, as these of Professor Wines', should be hailed with pleasure by the enlightened Christian. All new light thrown in upon the real character of the Old Dispensation will enable us to understand its relation to the latter; to form right views of the present position of God's people; and in doing this, to open the way to the restoration of outcast Israel, which will be to the Gentiles as life from the dead. We have been told by one who had opportunity of knowing, that of the converted Hebrews now in Christendom, there is a larger proportion in the ministry, and in preparation for it, than can be found in any similar number of converts from other sources. If this be a fact, what a comment upon the inspired statement to which we have just alluded! May it be as the few drops of the coming shower, to refresh and invigorate a thirsty and dying world.

As hinted above, there are some views put forth by the author which we should be disposed to receive with great modification. The distinction between the Divine origin of civil government, for instance, and the human origin of any of its forms is, to say the least, unhappily presented, and will be understood by many to identify its author with opinions for which, evidently, he has little sympathy. If his meaning be that civil government, as to its form, is left, in the providence of God, to be moulded and shaped in due subordination to certain great principles into any particular system, and this to be done by the whole, rather than by a portion, where they can be brought to act, we suppose no writer of importance, in this country, or in any other with a constitutional government, would call his statement in question. And this, we think, from the general drift of his argument, is what he means. There is, we believe, no dispute in regard to the fact, that government, in its form, is, in one sense, an ordinance of men, or that where all can be brought to act intelligently, the interest of all will be better looked after, than through the action of a few. But the real dispute between the advocates proper of the "social compact," and their opponents, is, whether civil government, *in its form*, is not an ordinance of God also; whether every such compact, clearly expressed, or implied, must not recognize certain great facts, both in His laws, and in His providence, by which those making the contract must be limited and regulated. With Dr. Vinton, we have no hesitation in saying that the one of these views is "negatively atheistic," and that the other must lie at the basis of every proper idea of the theory of a Christian state, either as to its essence or its outward manifestation! The former of these views, moreover, is one with which we are constantly being met, in the movements of modern radicalism. There is much more reason for fearing Proudhon than Filmer, at the present time, though the truth need not carry us into either of these mischievous extremities. "Constitutions," says Sir James Mackintosh, "are not made—they grow." This pregnant sentence contains the true theory of the Divine origin of the different forms of civil government. God is no less present in

human society, controlling and bringing certain consequences out of its movements, than under the Mosaic dispensation. Among other incidental lessons of that dispensation, we think this: that nations are on probation in time, as are individuals, for eternity is one of the clearest and most manifest. The ultimate ground of any form of political organization is not in a social compact, but in the providential necessities and exigencies of the particular community, at particular times, and under particular circumstances. These, with the general principles of God's moral government, constitute the Divine portion of the form of government, suited to any particular occasion. In other words, though man has the right to organize, or enter into society, he, and that society, also, must act according to law. Their act and choice are not ultimate, irreversible, or necessarily right. "God," says Professor Wines, "does not designate the rulers of nations by special revelation; neither does He set distinguishing marks of dominion upon some men, and of subjection upon others." Very true, in one sense. But He does, in the bestowal, and in the withholding of His gifts of intellect, and wisdom, and administrative capacities, give these marks of dominion to some, and of subjection to others. No less clearly does He set marks upon nations and communities, by which it may be known what form of government is best for them; and, therefore, so far as they are concerned, the proper one. He marks out a vicious, atheistic, or ignorant people, as standing in need of a human master, an irresponsible despot; an enlightened and virtuous community, as entitled to freedom and self-government. He did thus with His ancient people. He did constitute this marvellous workmanship, the Hebrew Commonwealth, and trust it to men who had been living in slavery, to carry out its provisions. The forty years' probation, by which a nation of slaves were allowed to die out, and one of freemen to come upon the scene, was but one instance, out of many, of a people being adapted to a constitution. And just in the same way, when the children of these freemen became morally incapable of appreciating their privileges, and improperly exercised the freedom which He had given them, in seeking a king and human master, they were, in judgment, granted their request—were degraded from the position of freemen to that of subjects of a constitutional monarchy. And as they sank still lower in their capability for the enjoyment of a good government, He left them in the hands of an almost absolute despotism; the last downward plunge being the captivity of Babylon. While, therefore, we admit that in one sense *government* is of God, its *form* of man, we insist that in another most important sense, they are both of God. This *form* must have regard to certain indications of the will of God, both in His word and in His providence. And if this fact be ignored or denied, we have no logical refuge from any of the excesses of socialism and radical infidelity.

With regret that our author has not guarded his meaning upon this point more clearly, against misapprehension, we trust the success of this volume may lead to an early issue of the other. The hearers of the lectures on Hebrew jurisprudence may thus see their old friends in that permanent form which admits of study and future reference.

6.—Lectures on Practical Subjects. Delivered at St. Margaret's, Lothbury, by the Rev. Henry Melville, B.D., Principal of the East India College, author of "Sermons preached before the University of Cambridge," &c., &c. New-York: Stanford & Swords, 137 Broadway. 1853.

Melville is so well known, and so generally a favorite with sermon-readers—and, we grieve to say, with sermon-makers and borrowers—that this volume of lectures will need little recommendation to find a large class of purchasers. We meet in these lectures with the same clear presentation of Evangelical truth, of Christ as King and Saviour, as the sinner's only hope for redemption, either from the guilt of sin, or its indwelling dominion. The same fascination of style, running into the well-known peculiarities of the author, meet us in every page. We meet less, also, of the symbolism of New-Testament truth, in Old-Testament facts, than pervaded a volume of his, put forth some four years ago, on the less prominent facts and references in sacred history. How far such symbolism must go, is a hard question for the wisest. But in this, as in many other matters where it is hard to draw the line which separates us from impropriety, there are few, except the person doing the act, who can not tell where this line has been crossed. We are glad, therefore, to meet with only one sermon in this collection, the eighteenth, occupied with this symbolical exposition of Gospel truth from the narrative of the Old Testament, and trust the publishers, in giving it to the American public, may reap the due reward of their enterprise.

7.—Exploration of the Valley of the Amazon, made under Direction of the Navy Department. By Wm. Lewis Herndon and Lardner Gibbon, Lieutenants United States Navy. Part I. By Lieut. Herndon. Washington. 1853.

Notwithstanding our anxiety to know something of the great Amazon country, it was not without misgivings we took in hand the Report of a Government officer; experience having taught us the *weight* of such documents. But Lieutenant Herndon, like his kinsman Maury, has the happy talent of making even scientific researches entertaining. The volume before us, of 400 pages, is fascinating in interest, as well as replete with valuable information. The resources and beauties of that immense region, comprising more than two millions of square miles, which is drained by the Amazon and its tributaries, are exhibited with wonderful perspicuity and life-like representation. The social and religious state, the habits and customs of its inhabitants, are delineated by a master-hand. The advantages to South America and the United States, of the free navigation of the Amazon, are clearly manifested, and imagination can not grasp the visions of probable wealth and prosperity which must flow from the development of such bound-

less and fertile territories. "The land," says Lieut. Herndon, "is of unrivalled fertility; on account of geographical situation, and topographical and geological formation, it produces nearly every thing essential to the well-being of man. On the top of the eastern slope of the Andes lie hid unimaginable quantities of silver, iron, coal, copper, and quicksilver, waiting but the application of science and the hand of industry for their development. The successful working of the quicksilver mines of Huancarolica would add several millions of silver to Cerro Pasco alone. Many of the streams that dash from the summit of the Cordilleras wash gold from the mountain-side, and deposit it in the hollows and gulches as they pass. Barley, quinia, and potatoes, best grown in a cold, with wheat, rye, maize, clover, and tobacco, products of a temperate region, deck the mountain-side, and beautify the valley; while immense herds of sheep, llamas, alpacas, and vicunas feed upon those elevated plains, and yield wool of the finest and longest staple.

"Descending toward the plain, and only for a few miles, the eye of the traveller from the temperate zone is held with wonder and delight, by the beautiful and strange productions of the torrid. He sees, for the first time, the symmetrical coffee-bush, rich with its dark-green leaves, its pure, white blossoms, and its gay, red fruit. The prolific plantain, with its great waving, fan-like leaf, and immense pendant branches of golden fruit, enchains his attention. The sugar-cane waves in rank luxuriance before him; and, if he be familiar with southern plantations, his heart swells with emotion as the gay yellow blossom and white boll of the cotton set before his mind's eye the familiar scenes of home.

"Fruits, too, of the finest quality and most luscious flavor grow here: oranges, lemons, bananas, pine-apples, melons, chirimoyas, granadillas, &c.

"It is sad to recollect that, in this beautiful country, men should have offered me title-deeds in gratuity, to as much land as I wanted.

"The country every where in Peru, at the eastern foot of the Andes, is such as I have described above. Further down we find the soil, the peculiar condition, the productions of a country which is occasionally overflowed, and then subjected, with occasional showers, to the influence of a tropical sun. From these causes, we see a fecundity of soil and a rapidity of vegetation that is marvellous, and to which even Egypt, the ancient granary of Europe, affords no parallel; because, similar in some other respects, this country has the advantage of Egypt, in that there is no drought. Her trees, evidently young, shoot up to such a height, that no fowling-piece will reach the game on their topmost branches, and with such rapidity that the roots have not strength or sufficient hold upon the soil to support their weight, and they are continually falling, borne down by the slightest breeze, or by the mass of parasites and creepers that envelope them from root to top.

"This is the country of rice, of sarsaparilla, of India-rubber, balsam copaiba, gum copal, animal and vegetable wax, cocoa, Brazilian nutmeg, Tonka beans, ginger, black pepper, arrow-root, tapioca, annatto, indigo, lapucaia,

and Brazil nuts; dyes of the gayest colors, drugs of rare virtue, variegated cabinet-woods of the finest grain and susceptible of the highest polish. The forests are filled with game, and the rivers with turtle and fish, &c., &c.

"The climate of this country is salubrious, and the temperature agreeable. The direct rays of the sun are tempered by an almost constant east wind, laden with moisture from the ocean, so that one never suffers either from heat or cold."

Lieut. Herndon considers the country generally healthy.

"Such is the country," he continues, "whose destiny and the development of whose resources is in the hands of Brazil. It seems a pity that she should undertake the work alone; she is not strong enough; she should do what we are not too proud to do, stretch out her hands to the world at large, and say, 'Come and help us to subdue the wilderness; here are homes, and broad lands, and protection for all who choose to come.' She should break up her steamboat monopoly, and say to the sea-faring and commercial people of the world, 'We are not a maritime people; we have no skill or practice in steam-navigation; come and do our carrying, while we work the lands; bring your steamers laden with your manufactures, and take from the banks of our rivers the rich productions of our vast regions.' With such a policy, and taking the means to preserve her nationality, for which she is now abundantly strong, I have no hesitation in saying, that I believe in fifty years, Rio Janeiro, without losing a tittle of her wealth and greatness, will be but a village to Pará, and Pará will be what New-Orleans would long ago have been, but for the activity of New-York and her own fatal climate, the greatest city of the New World; Santarm will be St. Louis, and Barra, Cincinnati.

"The citizens of the United States are, of all foreign people, most interested in the free navigation of the Amazon. We, as in comparison with other foreigners, would reap the lion's share of the advantages to be derived from it. We would fear no competition. Our geographical position, the winds of heaven, and the currents of the ocean are our potential auxiliaries. Thanks to Maury's investigations of the winds and currents, we know that a chip flung into the sea at the mouth of the Amazon will float close by Cape Hatteras. We know that ships sailing from the mouth of the Amazon, for whatever port of the world, are forced to our very doors by the S.E. and N.E. trade-winds; that New-York is the half-way house between Pará and Europe."

We commend Lieut. Herndon's book to our readers. Speculations as to the future religious condition of the countless millions who will, ere long, people the great central regions of South America, suggest themselves to the Christian mind. But we forbear.

It should be mentioned that this valuable work, published under government auspices, contains numerous and handsome engravings.

8.—Speeches. By the Rt. Hon. Thomas Babington Macaulay, M.P., &c. In two volumes. New-York: Redfield. 1853.

Those who have become acquainted with Mr. Macaulay, through his miscellaneous writings and histories, are anxious to read every thing emanating from one so cultivated and able. There is a charm about his productions which arrests the dullest intellect, and compels attention. It is difficult to sit in judgment upon his writings, while the spell of his glowing imagination, and thoughtful views, and comprehensive attainments, and felicitous expression is upon you. We read his history for the third time, before gaining calmness enough to judge critically of its claims. Whatever opinion may be entertained of his accuracy and depth—and these, we believe, have been greatly underrated—none can justly question his wonderful power. If he does not convince, he will always suggest great and soul-stirring conceptions. It should gratify Mr. Macaulay that his speeches are first collected by an American publisher. They are taken from Hansard's Parliamentary Debates, and furnish two handsome and interesting volumes. They are very unlike ordinary speeches; and, in style, resemble his written essays. Upon the questions of Reform, Irish agitation, Maynooth College, East India policy, Slavery, &c., his views are given in animated and eloquent words.

9.—Twenty-five Village Sermons. By Charles Kingsley, Jr., Rector of Eversley, Hants, Canon of Middleham, Yorkshire, and author of "Alton Locke," etc. From the last London edition. Philadelphia: H. Hooker. 1854.

The influence of *Dr. Arnold* on the pulpit-literature of England has been most marked. His first volume of Sermons was published early in the year 1829. His view of what sermons ought to be, was given in the preface of that work. "Now if the language of sermons be vague and general; if it do not apply clearly and directly to our own times, our own ways of life, and habits of thought and action, men elude its hold upon their consciences with a wonderful dexterity. . . . It appears to me that a sermon addressed to Englishmen in the nineteenth century should be very different from one addressed to Englishmen in the sixteenth, or even in the eighteenth; and still more unlike one addressed to Greeks or Asiatics in the third or in the first."

With such views of what sermons ought to be, it is no great wonder if, by his conversations with a most intimate friend of his, *William Augustus Hare*, the sermons of his friend should partake of the character pointed out. When Hare's Sermons were published, they marked a new epoch in English pulpit literature. Rev. J. A. James calls them "those admirable models of simplicity." They well deserve the praise, and much more.

The volume of sermons by *Mr. Kingsley* is to be placed on the same list as Hare's; and they also show the influence of Arnold. They are written as sermons should be, addressed to a congregation like the one he ministers to. They abound with passages calculated to strike the ear, and leave a deep impression. The imagery is such as to suit a rural congregation. It is especially the style and manner of address which distinguish these sermons.

10.—The Church of England Quarterly Review: a Journal of Theology, Art, Science, and Literature, for the United Church of England and Ireland. January, 1854.

CONTENTS.

I. Missions in India.
II. The Condition of the Poor.
III. Ferguson's Discourses.
IV. Recent French Novels.
V. Syria, its Creeds and Prospects.
VI. The Irish Difficulty.
VII. Professor Maurice and King's College.
VIII. Beecher's Conflict of Ages.
IX. Quarterly Report of Facts and Progress.
X. Literature of the Quarter Reviewed and Classified.

London: Sampson, Low and Son, 47 Ludgate Hill. New-York: Stanford and Swords.

11.—The Fifth Annual Report of the Board of Education of the City and County of New-York, of the Operations and Conditions of the Free Academy in said City. January 1, 1854.

12.—The State and Prospects of our Church as indicated by her last General Convention; a Sermon in Christ Church, Cincinnati. By Rev. Dudley A. Tyng. 1854.

13.—A Counter-Statement of the Case of Bishop H. U. Onderdonk. In reply to one signed "A Member of the Church." By William Meade, D.D., Bishop of the Protestant Episcopal Church of Virginia. Philadelphia: 1854.

14.—Putnam's Monthly. February and March, 1854. New-York: G. P. Putnam and Company, 10 Park Place.

This popular periodical is well sustained, and contains a great variety of useful and interesting matter.

The following are the Contents of the March Number:

I. New-York Daguerreotyped.—Private Residences.
II. The Great Cemetery.
III. Notes from My Knapsack.—No. II.
IV. The Cocked-Hat Gentry.
V. Men of Character.
VI. The Valley of the Amazon.
VII. Borodino.
VIII. Who was Juliet's Runaway?
IX. Visit to the Iron Mountains of Missouri.
X. The Gambling Houses of Paris.
XI. The Encantadas, or Enchanted Isles.
XII. How I Live, and With Whom.
XIII. A Winter Evening Hymn to my Fire.
XIV. Letter to the Editor.
XV. Editorial Notes.

15.—The Seasonable Question; a Sermon preached in the Parish of Grace Church, Honesdale, Pa., by the Rector, Rev. Richard B. Duane. January 1, 1854. Printed by request.

16.—A Word in Season; a Sermon in St. Paul's Church, Milwaukee. February 5th, 1854. Occasioned by the Death of Miss Alathea Hobby. By the Rev. W. W. Arnett, D.D., Rector.

17.—An Anniversary Sermon, delivered in Christ Church, Bridgeport, Conn., on the evening of Sunday, April 3, 1853. By the Rector, J. Howard Smith.

CONTENTS OF No. III.

ARTICLE. PAGE.

I. The Life and Character of Archbishop Cranmer, 349

II. The Consular Cities of China.
1. China and the English; or, the Character and Manners of the Chinese, as illustrated in the History of their Intercourse with Foreigners. By William Holdredge.
2. A Narrative of an Exploratory Visit to each of the Consular Cities of China, etc. By the Rev. George B. Smith, M.A., of Magdalen Hall, Oxford, and late Missionary in China, ... 366

III. The True Aaron; or, The Priesthood of Christ, . 383

IV. Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times. By the Author of "Spiritual Despotism," 2 vols., ... 396

V. The Want of the Church Relatively to the Remedy.
1. Canons V. and VII. (Secs. 4th and 7th) of 1853.
2. Pastoral Letter of the House of Bishops, 1853.
3. Proceedings of the Board of Missions, 1853, . . 440

VI. Regeneration and Baptism.
1. Goode on Baptism, 1853.
2. Wilberforce on Baptism, 1850, ... 461

VII. The New Reformation in Ireland. No. II., . . . 480

Church Events in the United States, ... 496
1. General Intelligence, ... 500
2. Foreign Intelligence, ... 504

Notices of New Books.
1. Continuity of the Church of England in the Sixteenth Century, ... 510

PAGE.

2. The Mission of the Comforter, ... 512
3. Elements of Logic, and the Doctrine of the Will. By Henry B. Tappan.
   Rational Psychology, and A System of Moral Science. By Laurens P. Hickok, D.D., ... 514
4. The Difficulties of Infidelity, ... 515
5. Lectures on the Characters of our Lord's Apostles, and especially their Conduct at the Time of His Apprehension and Trial, ... 516
6. The Life of the Apostle John, in a Series of Practical Discourses. By Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware, ... 517
7. Sunlight through the Mist; being Conversations between a Mother and her Children, on Luther and the Reformation, ... 518
8. The Life, and a Selection from the Letters of the late Rev. Henry Venn, M.A., ... 518
9. Africa and America Described. With Anecdotes and numerous Illustrations, ... 519
10. My first Visit to Europe; or, Sketches of Society, Scenery, and Antiquities in England, Wales, Ireland, Scotland, and France, ... 519
11. The Premium Essay on the Characteristics and Laws of Prophetic Symbols, ... 520
12. Morning and Evening Exercises for April, May, and June, ... 521
13. Family Prayers, and Prayers on the Ten Commandments, etc., to which is added a Family Commentary upon the Sermon on the Mount, ... 521
14. Fellowship with Christ. By Rev. S. H. Tyng, D.D., 521
15. Questions on the Four Gospels in Harmony, designed for Bible-Classes and more advanced Sunday-School Classes, ... 523
16. Adult Baptism. By the Rt. Rev. George Burgess, D.D., 523
17. Is it possible to Make the Best of Both Worlds? A Book for Young Men, ... 523
18. Twelfth Annual Report of the Board of Education of the City of New-York. 1854, ... 524
19. A Tract for the Church in Jerusalem, ... 524
20. A Sketch of St. Thomas' Parish, Newark, Delaware, 524

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JULY, 1854.

No. III.

ART. I.—THE LIFE AND CHARACTER OF ARCHBISHOP CRANMER.

If we would learn the true value of our Liturgy, and enter into its genuine spirit, we must know the men by whom it was framed. We must remove it from its present site—the nineteenth century—and place it upon its old site—the sixteenth century. We must understand the errors, as they were then stated, which the Reformers disavow, and see the practical abuses as they then existed, which they denounce, before we can see the reason, significance, and force of every part of our formulary of faith and prayer.

We would not speak of Cranmer and his co-laborers in forgetfulness of the fact that they were men of like passions with ourselves. They were indeed persons of eminent holiness, men of whom the world was not worthy; but the last title which they gave themselves was "*sinner;*" and the last word upon their lip, as they entered into eternal life, was "*mercy.*"

Thomas Cranmer was born July 2d, 1489, in Aslacton, Nottinghamshire. His parents were respectable and prosperous.

Having lost his father at an early age, he was sent by his mother, in his fourteenth year, to Jesus College, Cambridge. Eight years he devoted to casuistry and the study of the divinity of the Church of Rome. In 1519, he commenced the study of the Scriptures, which he prosecuted diligently until 1523. About the year 1512, in his twenty-third year, he married, and forfeited his fellowship. Continuing, however, at Cambridge, he officiated as Reader at Buckingham College. His wife dying within a year of his marriage, he was again restored to his fellowship. Here he accumulated those vast stores of learning which were afterwards brought out in defence of the Reformation.

In 1528, an infectious disorder having appeared in Cambridge, Cranmer retired, with two pupils of the name of Cressy, to their father's house in Waltham. At that time the talk of all England was the divorce of King Henry from his wife Catherine of Arragon, which he had vainly solicited from the Pope. Catherine was the widow of Arthur, the brother of Henry; and Henry's conscience, after years of married life, suddenly became sore for having violated what he professed to consider both sacred and canon law, in marrying his brother's wife. "The light which shone from Ann Boleyn's eyes," says Sir James Mackintosh, "might have awakened or revived doubts of the legitimacy of his long union with the faithful and blameless Catherine." At this time, King Henry, in one of his progresses, stopped and passed a night at Waltham. An entire summer had passed without bringing the impatient King nearer to a divorce. Bishops Gardner and Foxe, who were with the King, consulted Cranmer upon the subject which then engrossed the ecclesiastical mind of England.

The reply of Cranmer was prompt and clear. "It were better, as I suppose," quoth Dr. Cranmer, "that the question whether a man may marry his brother's wife, or no, were decided and discussed by divines, and by the authority of the word of God, whereby the conscience of the prince might be better satisfied and quieted, than from year to year by frustrating delays to prolong the time, leaving the very truth of the matter unbolted out of the word of God." The word of God, and not the Pope, he would make the ultimate arbiter of

the question. The spirit of the British Reformation then and there spoke its first and strongest word.

The suggestion of Cranmer, well received by Foxe and Gardner, was reported to the King; and he was at once summoned into the royal presence. Bidden to put his thoughts in writing, he took the bold ground that the Pope could not unloose what God, in His word, had bound; and offered to maintain this proposition in the presence of the Pope.

Henry was delighted. His hope revived. The Papal power took its first step of retreat from England. This truth was the cloud, no bigger than a man's hand, on the horizon, which was to rise and swell, and from which was to leap the bolt which would lay low the grim structure of Papal tyranny, and lay open to the sun the foul secrets of the prostrate prison-house; and from which were to descend copious showers of blessings over all the land.

Oxford and Cambridge sanctioned the opinion of Cranmer. In 1549, Cranmer was sent as Ambassador to the Court of Rome. Meeting with no success, he returned at the end of the following year. In January, 1551, he was sent as sole Ambassador to the Court of Charles Fifth, with a view to induce the German divines to sanction the views of Henry. At that time he married his second wife, the niece of Osiander, Pastor of Nurembergh, a divine, who, with much arrogance and equal learning, attacked Luther's views of Justification. No result appears to have followed this mission, from which Cranmer was summoned to the Archbishopric of Canterbury. He endeavored in vain to evade this honor. Henry was imperious. Taking the oath of allegiance to the Pope, with a protest that he did not thereby bind himself to do any thing contrary to the laws of God and of the kingdom, he was consecrated. On the 23d of May of the same year, he pronounced judgment in favor of the King's divorce, and at the same time the King avowed his marriage with Ann Boleyn.

A lively picture of the Archbishop's habits on assuming this elevated office, is given by Foxe. "True it is, that he was so thoroughly furnished with all the properties, qualities, and conditions belonging to a true bishop, that it shall be very hard in these strange days to find many that so nearly resemble that lively exemplar described by St. Paul the Apostle, in his several

epistles to Titus and Timothy, so far he swerved from the common course of common bishops in his time. Notwithstanding the great charge given to him, that worthy prelate gave himself to continual study, not breaking the order which he had used commonly in the University, to wit, by five o'clock in the morning in his study, and so until nine continuing in prayer and study; from thence until dinner-time to hear suitors, (if the Prince's affairs did not call him away,) committing his temporal affairs, as well of household as of other foreign business, to his officers. For most part he would occupy himself in reformation of corrupt religion, and setting forth true and sincere doctrine, whereon he would associate himself always with learned men for the sifting and bolting out one matter or other for the commodity and profit of the Church of England. After dinner, if any suitors were, he would diligently hear them, and dispatch them in such sort as every man commended his lenity and gentleness. That done, to his ordinary study again till five of the clock, which hour he bestoweth in hearing common prayer. After supper he would consume an hour at least in some godly conference; and then again, until nine of the clock, in some kind of study or other. So that no hour of the day was spent in vain, but was bestowed as tended to God's glory, the service of the Prince, or the commodity of the Church."

Cranmer, yet under bondage to many Romish errors, entered immediately upon the task of Reformation. He labored constantly to secure a translation of the Bible into English. In the same year (1534) he strove to secure the succession of the Crown to the heir of Ann Boleyn. The refusal of Bishop Fisher and Sir Thomas More to take the oath required in the preamble of the act for this purpose, resulted in their execution. The Archbishop exerted himself in vain to prevent this cruel and unnecessary murder. Both were men of rare purity and power. Sir Thomas More was one of the most striking characters of modern times.

About this time the Archbishop visited his province. The opposition of Bishop Gardner, and men of like minds, did not deter him from his plans of Reformation. He gave counsel that the monasteries should be dissolved, and new foundations,

which should be seminaries of learning and pure religion, be substituted in their place.

On the 2d of May, 1536, Queen Anne was sent to the Tower, and a few days afterwards the Archbishop divorced her by command of Henry. This was done by due order and process of law, but with evident and great reluctance. His conduct on this occasion will be subsequently noticed.

In 1537, Tyndall's Bible was printed in English and set forth by authority.

In 1538, an unsuccessful effort was made by Cranmer to have the marriage of the clergy allowed. It was, on the contrary, prohibited by proclamation.

About this period, also, the Archbishop failed in a favorite project of securing a uniformity of doctrine in the German and English churches. Through the growing influence of the Romish party, a conference between certain ambassadors from Germany and some English divines ended without any favorable result.

It was the same year that Lambert was executed for denying the doctrine of transubstantiation. The agency of the Archbishop in this event will again claim our attention.

From 1538 to 1541, the party adverse to the Reformation, of which Stephen Gardner was the leader, was manifestly in the ascendant. In the parliament held in 1539, the famous "Six Articles," which reäffirm the worst errors of the papal system, were adopted. They were in conflict with the spirit, and in some degree with the letter, of the "Articles," and "the pious Institution of a Christian man, and the necessary doctrine and erudition of any Christian man,"—formularies of faith published a few years previous under the direction of Cranmer, and containing the germs of a Protestant faith. Cranmer bravely contended against these articles, though they were known to be acceptable to the king. He remained in the House to cast his vote against them, although he had been requested by Henry to be absent.

From this period, Cranmer became the object of the bitter and relentless hatred of the popish party. He retained, however, the confidence, and even the affection of Henry, who promised him protection against his enemies. This attachment

was soon put to the test. The Archbishop was accused of heresy, and of favoring heretics, by the papal party. The king gave them permission to commit him to the Tower, but then sent for him, and informed him of the design of his enemies. Cranmer welcomed the prospect of a trial. The remainder of the story should be told in no other words than those of Foxe.

"The king seeing the man's uprightness joined with such simplicity, said: 'Oh! Lord, what manner of man be you? I thought you would rather have sued to us to have taken the pains to have heard you and your accuser together for your trial without any such endurance. Do not you know what state you be in with the whole world, and how many great enemies you have? Do you not know how easy a thing it is to get three or four false knaves to witness against you? Think you to have better luck that way than your master Christ had? I see it—you will run headlong to your own undoing, if I would suffer you. Your enemies shall not so prevail against you, for I have otherwise desired of myself to keep you out of their hands. Yet notwithstanding, to-morrow, when the council shall sit and send for you, resort unto them, and if in charging you with this matter they do commit you to the Tower, require of them, because you are one of them, a councillor, that you may have your accusers brought before them, and that you may answer their accusations before them without any further endurance, and use for yourself as good persuasions that way as you may devise, and if no entreaty or reasonable request will serve, then deliver unto them this my ring, (which the king delivered unto the Archbishop,) and say to them, If there be no remedy, my lords, but that I must needs go to the Tower, then I revoke my cause from you, and appeal to the king's own person by this his token to you all.'"

The scene that followed must have been in the highest degree striking. It has been rendered immortal by the genius of Shakspeare, in whose hands the picturesque and childlike narrative of Foxe becomes stately and majestic. The Council met. Cranmer was kept standing at the door of the Council-chamber for an half hour, among pages, lackeys, and serving-men. Admitted at length, he is rudely baited by Gardner and

the other councillors, and about to be committed to the Tower. At this point, Cranmer shows the king's ring, and soon the impatient and angry monarch himself enters. To the deprecation and flattery of Gardner, Shakspeare represents the king as saying:

"You were ever good at sudden commendations,
Bishop of Winchester. But know, I come not
To hear such flattery now, and in my presence;
They are too thin and base to hide offences.
To me you can not reach: you play the spaniel,
And think with wagging of your tongue to win me.
But whatsoe'er thou tak'st me for, I am sure,
Thou hast a cruel nature, and a bloody.
Good man, [*to Cranmer*,] sit down. Now let me see the proudest
He, that dares most, but wag his finger at thee.
By all that's holy, he had better starve
Than but once *think* this place becomes thee not.

Surrey.—May it please your grace ——.

King H.—No; it does not please me.
I had thought I had men of some understanding
And wisdom of my council: but I find none.
Was it discretion, lords, to let this man,
This good man, (few of you deserve that title,)
This honest man wait like a lousy foot-boy
At chamber door? and one as good as you are?
Why, what a shame was this! Did my commissioner
Bid you so far forget yourselves? I gave ye power,
As he was *councillor*, to try him,
Not as groom. There's some of ye, I see,
More out of malice than integrity,
Would try him to the utmost had ye means,
Which ye shall never have while I live.

* * * * * *

——————My lords, respect him.
Take him and use him well. He's worthy of it:
I may say thus much for him. If a prince
May be beholden to his subject, I
Am for his love and service so to me."

In these declarations of Henry, and in the one with which he closes his commendation—

"The common voice, I see, is verified,
Of thee, which says, Do my lord of Canterbury
A shrewd turn, and he's yours for ever—"

in these words of Henry, we believe Shakspeare has made a far more just and accurate delineation of the character of Cranmer than has been formed by Hallam, or Macaulay, or any of that class of modern historians with whom it has become a fashion to represent him as a time-server and a sycophant without principle and without heart.

Soon after this period, in 1547, King Henry died, leaving a detested name to history. In death, as in life, he gave evidence of confidence in Cranmer. After it had been announced to him that he was about to die, he was asked whether he desired to confer with any divines? "With none other," he said, "than the Archbishop of Canterbury, and not with him yet." When Cranmer was summoned, he arrived only in time to press the dying hand of the speechless monarch, and to exhort him to hope for God's mercy through the Saviour Christ.

The accession of the boy-king, Edward VI., to the throne of England, was the commencement of a new era. It was the seed-time of great thoughts and principles, which were sown under a dark and stormy sky. It was a period of great civil, social, and religious commotions. Great truths and principles are indeed usually sown in times of turmoil and of conflict. These are the turning up of the soil for the seeds of truth which have in them a beneficent and immortal life. The aspect of society was unsightly and disturbed, but it was full of promise for the future. When the husbandman turns up the fresh green sod, he seems to mar the beauty of the plain; but when the golden grain of autumn waves in the wind, we perceive that the furrowed and unlovely aspect of the plain was the precursor of ampler bounty and a richer charm.

The long reign of Henry had left the country in a condition far from prosperous. He threw off the supremacy of the Pope, and yet clung to all other Papal error. He suppressed monasteries, while he left in full force the religious system out of which they sprung. Thus he awakened the rapacity of the lords and the discontent of the people. The robbed monasteries, despite the remonstrances of Cranmer, were given over to the dissolute nobility. The last years of his reign were signalized by some executions of atrocious cruelty. Thus Edward,

still in the dew of his youth, succeeded to a kingdom in which the people were exasperated and factious; the nobility sharpened in their appetite for plunder by the rich beginnings of the feast, and where all classes had learned the lesson of resistance to an unlawful authority and contempt for a false system, without having been taught to reverence an authority which was legitimate, and to adopt a system which was true.

Although, therefore, it was with an earnest and resolute spirit that Cranmer entered upon the work of Reformation in the reign of Edward, it was in full view of the difficulties by which he was surrounded. "It was better," he said to his Secretary, in 1547, "to attempt such Reformation in King Henry VIII., his days, than at this time, the King being in his infancy. For if the King's father had set forth any thing for the reformation of abuses, who was he that durst gainsay it?"

When the will of King Henry was opened, Cranmer's name was found at the head of the list of sixteen persons who were appointed to be the executors and governors of his son and of the kingdom, until he should reach the age of 18 years.

At his own request, Cranmer took out a new commission from Edward to execute his office. This practice, pursued by the other Bishops at that time, was subsequently abandoned.

Supported by the Protector, by the pious young King, by Ridley, Latimer, and a few more kindred spirits, Cranmer girded himself for the mighty task of the Reformation.

A royal visitation of the churches and monasteries was immediately ordered, to correct abuses and superstitions, to enjoin the use of the new book of Homilies recently prepared, and of Erasmus' Paraphrase of the New Testament. At a convocation summoned the first year of Edward's reign, the doctrine of the celibacy of the clergy was condemned, and the communion in both kinds established.

A complete record of all Cranmer's proceedings during Edward's reign, it is impossible here to give. We can but note, in the form of meagre annals, the most prominent events bearing on the Reformation during the few years of Edward's life.

In 1547, Cranmer put forth a Catechism and a book against Tradition, or unwritten verities.

The year 1548 was one of great turmoil, in which churches were profaned, new and wild opinions broached, and the Reformation seemingly about to end in anarchy, or in a return to the papal system.

In the year 1549, a dangerous and extensive rebellion broke out in Devon, excited by Romish priests. Against this outbreak, the Archbishop caused sermons to be preached, and prepared himself one of the most able and interesting of all his publications. The same year the Book of Common Prayer was confirmed; Peter Martyr, and Bucer, and Fagiar, from Germany, were welcomed and employed in the Universities; and disputations on the Sacrament were held before commissioners at Cambridge.

In 1550, Ridley was made Bishop of London; the Common Prayer-Book was reviewed; Bishop Hooper objected to the wearing of some of the ecclesiastical garments; Cranmer prepared a work on the Sacrament; Protestant foreigners from the Continent were allowed to establish churches in London.

In 1551, Cranmer enlarged and completed his great work on the Sacrament, in controversy with Bishop Gardner, then deprived and imprisoned.

In 1552, by the diligence of Cranmer, the Articles of Religion were framed and published; the revised Book of Common Prayer, from which all remains of papal error had been sifted, was adopted; and thus the Reformation, as it seemed, finally established.

As it seemed! Alas! in the following year the young King died. Then followed Cranmer's imprisonment, and at length his martyrdom.

Before we enter upon that closing scene, we may here properly pause and review some of those transactions in connection with which the character and conduct of Archbishop Cranmer have been severely censured. We believe that the result of a candid study of his life will show him to have been an amiable, pious, earnest man, whose errors were not those of a selfish or depraved nature, but of a pliancy of disposition which, if it sometimes sanctioned the wrong-doing of others, never degenerated into personal dishonor, and on many occasions rose into tranquil and holy heroism.

It is the more necessary to enter into this review, because some eminent modern historians, whose works are universally diffused, have called in question the verdict which earlier history had pronounced upon the character of Cranmer.

Mr. Macaulay, whose splendid abilities and immense knowledge seem connected with a love of paradox, and of reversing the settled historical judgments of mankind, has assigned to Cranmer a character preëminently base. "Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of a coalition between the religious and the worldly enemies of Popery."

A more unjust delineation was never, in our judgment, given of a public man. In all respects but one, the truth seems to be the precise opposite of Mr. Macaulay's statements. His professions were not "saintly," but eminently modest; his "dealings" were not "unscrupulous," but marked by such honest simplicity as won the pity and the ridicule of Henry; he was not "bold in speculation," but singularly different from Luther in his deference to the Fathers—fortifying his positions with folios of extracts from the Fathers, collected by his own patient study; he was not "zealous for nothing," but at every period of his life steadily fervent for all the truth which he had at that period reached, supporting it against Henry, and against the Papal party, who thirsted for his blood. "Coward and time-server" are terms too strong to be applied to him at any period; that he was a placable enemy was proverbial; and that such a man should have been a lukewarm friend, it needs more than a brilliant flourish of Mr. Macaulay's pen to prove. That pen has shed blots upon the fair fame of the founder of the commonwealth of Pennsylvania, which an inexorable critic has compelled Mr. Macaulay reluctantly to erase. We can not, therefore, allow his mere *dictum* to overthrow a settled historical decision.

Mr. Hallam's cold and passionless depreciation will be more likely to win assent than Mr. Macaulay's eager invective. "If," he says, "casting away all prejudice on either side, we weigh the character of this prelate in an even balance, he will

appear indeed far removed from the turpitude imputed to him by his enemies, yet not entitled to any extraordinary veneration." It is sufficient in this place to remark, that Mr. Hallam, as we shall show, has been guilty of such gross injustice to Cranmer as to deprive his seemingly calm and judicial sentence of the weight to which his historical opinions are usually entitled.

A similar estimate of Archbishop Cranmer is made in the Pictorial History of England. Sir James Mackintosh, on the contrary, acknowledging the pliancy of his temper, pays a just tribute to his real worth. He observes that Cranmer "often wanted the courage to resist crimes, but never desired to do evil." And again he speaks of him as "a man who, with all his infirmities, would have been blameless in an age so calm as to require no other virtues than calmness and benignity." This we believe to be an accurate and discriminating judgment. His entire career justifies and illustrates this description.

Our first view of Cranmer wins our esteem. We find him at Cambridge diligent, honored, beloved, and devoted to the study of the sacred Scriptures.

At Waltham, he in no way forfeits our esteem. He is pursuing his duties as a teacher and a student of the Scriptures; and, when asked, gives his opinion upon the subject of Henry's divorce. Nothing sinister or selfish can be found in his conduct on that occasion.

His protest at his consecration to the Archbishopric of Canterbury has been severely censured. Upon taking the oath of canonical obedience to the Pope, he repeatedly protested that "he did not intend to restrain himself thereby from any thing to which he was bound by his duty to God or the King, or from taking part in any reformation in the English Church which he might judge to be required." Mr. Hallam calls this "a disingenuous shift;" and declares that "if, under all the circumstances, his conduct were justifiable, there would be an end of all promissory obligations whatever."

Let us look at the history of this proceeding. At first Cranmer declared that he would not take the oath. "But," says Burnet, "this being communicated to some of the canonists and casuists, found a temper that agreed better with their max-

ims, than with Cranmer's sincerity." This "temper," or reconciling expedient, was the protest which they persuaded Cranmer to make at the time of taking the oath.

Here the first thing we observe is the conscientiousness of Cranmer. He would not take the oath because, in his judgment, it would bind him from the discharge of his duty to the King, the country, and the Church. An unscrupulous man would have taken the oath, and then, when occasion offered, broken it without remorse. But the canonists and casuists persuaded him that he might take it with a good conscience, if he would accompany it with a protest. Now we may say, and justly, that he ought not to have taken the oath with the protest; because by the former he assumed obligations which he disavowed by the latter. But in estimating the moral quality of the act as performed by him, we must remember that he refused to take the oath; that he was persuaded by others that he might do it with a good conscience; that his education and his age had familiarized his mind to such casuistical reconciliations of conflicting duties; and that he made, not a mental and secret, but an open and avowed protestation. A bad man would have had no scruple, and refused no oath. A good man, of pliant temper, in an age of casuistry, might be induced to pursue the course adopted by Cranmer, without the loss of his integrity. It is doubtless a blot on the character of Cranmer, but not so large or black as Mr. Hallam would make it to appear.

Another instance of what has been called his base subserviency was the divorce pronounced by him between Henry and Catherine. It has been called cruel. I find nothing to warrant this heavy charge. It was the official duty of Cranmer, as Archbishop of Canterbury, to perform this office. The sentence conformed to Cranmer's religious convictions. As Catherine refused to appear, the sentence could not have been accompanied with any personal harshness or indignity. This vague charge against Cranmer may have risen from a just sympathy for the wronged and outraged Catherine. She withdraws from these cruel scenes discrowned, with the queenly dignity and the majestic woe of one whose uplifted brow was ready for a heavenly crown. Her dignity, gentleness, and

firmness of demeanor through all these torturing delays, entitle her to the respect of all succeeding times. Not long after, she verified the declaration put in her mouth by the great dramatist:

> "Like the lily
> That once was fairest of the field and flourished,
> I'll hang my head and die."

This charge of base compliance with the fickle and arbitrary will of Henry is the one most frequently made against Cranmer. It is not sustained by history. Where principle and the claims of friendship were involved, he did not yield to the peremptory tyrant. He would not absent himself, though bidden by the King, when the Six Articles were passed. He interceded with Cromwell for the lives of More and Fisher, in a letter which is both wise and kind. He adhered to Cromwell after his downfall, and interceded for him with the King. His attachment to Queen Ann was sincere and never disavowed. In his letter to the King, in reference to the Queen, he writes: "I am in such perplexity that my mind is clean amazed; for I never had better opinion in woman than I had in her, which maketh me to think that she should not be culpable. Now I think that your Grace best knoweth that next unto your Grace I was most bound unto her of all creatures living. Wherefore I most humbly beseech your Grace to suffer me in that which both God's law, nature, and also her kindness, bindeth me unto; that is, that I may, with your Grace's favor, wish and pray for her, that she may declare herself inculpable and innocent." This is not the language of a time-server. Henry had determined on Ann's destruction, and a mere sycophant would have interposed no word of appeal or doubt. Burnet declares that his intercession would have been his ruin, but for the singular affection of his capricious and passionate master.

The part taken by Cranmer in the trial and condemnation of Lambert and Joan Boucher for heresy has been severely censured. We will notice each of these occurrences.

Lambert was tried and condemned for heresy in the Article of Transubstantiation in the year 1538. Cranmer was then a believer in that dogma, and, at the command of the King, took

part in the disputation. He did not offer himself for this service; he showed no personal cruelty; he expressed his then convictions. We may lament, as he afterwards did, his ignorance of the truth at this period, and we may execrate the persecution which denounces death for an opinion; but we can make no special accusation against Cranmer for sharing the universal sentiment of his age. It is indeed painful to see him consign Lambert to death for the same truth in testimony to which his own life was subsequently offered. But his personal conduct to Lambert was extremely kind. He endeavored to reclaim him in private; he did not move to bring him to public trial; he addressed him at the time of trial with great gentleness. If the case had rested with Cranmer, he would not have had a trial. His arraignment was the work of Gardner.

The case of Joan Boucher has been made the occasion of a heavy charge against Cranmer, which is wholly false. The charge is that Cranmer urged and compelled the young King to sign her condemnation, notwithstanding his remonstrances and tears. Now, a full examination of the records of the Privy Council shows conclusively that Cranmer *could not* have urged the King to sign the condemnation; because the fact turns out to be, that the King did not sign any warrant for her death. Says the editor of the works of Roger Hutchinson, after showing that the Lord Chancellor was directed to issue a writ to the sheriff for Ann's execution: "It appears that in conformity with the ordinary legal practice of the period, Joan Boucher was executed upon a writ *de heretico comburendo*, addressed to the sheriff of London, and issued out of Chancery upon the authority of a warrant signed, not by the King, but by the Council. This charge, therefore, the most serious ever brought against the character of Cranmer, falls to the ground.

Mr. Hallam made this charge against the Archbishop, and added the remark that it was "a stain upon his memory which nothing but his own death could have lightened." Yet, in a note he acknowledges that, subsequently to the penning of this censure, an authority had been pointed out to him which gives strong reasons for questioning the remonstrance of Edward with Cranmer, and that "this mitigates the censure on Cranmer to an indefinite extent." We see by that authority that Edward

could not have uttered this remonstrance. And yet Mr. Hallam, in a new edition of his work, allows the charge remain in the text, to the falsity of which he makes a halting admission in a note. Surely this is not historical justice. The passage should have been effaced, and the previous misjudgment should have been acknowledged.

On the whole, then, we see no reason for questioning the verdict of earlier history that he was an honest and holy man. Timid and compliant by nature, he could be bold and firm. If we look at him as a private man, we find him almost faultless. As a Reformer, we feel that he was somewhat wanting in nerve and vigor and command.

But whatever may be our estimate of his personal character, it must be admitted that he was singularly fitted for the work which Providence assigned him. More bold, he would have lost the favor of his despotic master. Less honest, he would not have withstood the tide which flowed so strongly back towards Rome at the close of Henry's reign. His was the compliant gentleness of feeling which allowed him to retreat towards the wall of principle, coupled with the godly honesty which roused him to give brave battle, when driven there, for God, and truth, and duty. As an instrument to meet the complex and almost conflicting claims of the position in which he was placed as, at the same time, the ecclesiastical head and Reformer of the Church, he was singularly well constituted and trained. Furnished for the most elaborate controversy by his well-digested and available learning; qualified to meet personal opposition by his sweet equanimity of temper; patient in adversity, moderate in prosperity—he was the most honored and efficient instrument in achieving the British Reformation.

The works of Archbishop Cranmer are unattractive to a modern reader. He has not the intellectual glow, the devotional fervor, the compact expressiveness of the more gifted Ridley. He is wholly wanting in the humor and the picturesque quaintness of honest Latimer. He never rises to the rapturous earnestness and holy warmth of Bradford. His writings reflect his character. They are calm, clear, fair, and labored with conscientious diligence; but they are cumbrous and inelegant in style and form.

His great work is upon the doctrine of the Sacrament. In this work he incorporates that of Gardner, to which it is a reply, and gives a full and precise answer to every paragraph in order.

His disputations at Oxford, preserved by Foxe, are valuable as showing the spirit of Romanism at that day, and the fiery trials which those who were faithful to the truth were called upon to endure.

His confutation of unwritten verities is written with great ability, and abounds in the most valuable authorities from the Fathers.

Of all his works, his "Answers to the Fifteen Articles of the Rebels in Devon," is the most spirited and interesting. It is, indeed, a very powerful and valuable production, both as a work of controversy, and as furnishing a picture of the thinking and feeling of that period.

His letter and his remaining publications are valuable and interesting chiefly to those who are devoted to minute historical and ecclesiastical studies.

The martyrdom of Cranmer, while it humbles us with the consciousness of man's weakness, at the same time glorifies the grace of Christ, which lifts up the falling and makes the timid bold. It is indeed a sad and humiliating spectacle to see the venerable and honored champion of the Reformation yielding to the fear of death, and denying the truth to which he had consecrated his life. But if for this we are forbidden to honor him, then must we cease to honor St. Peter; for, like him in his sin, he was like him also in his penitence and in his final bold and triumphant testimony to the truth. To our mind, the annals of martyrdom have few things more touching, sublime, and encouraging than the death of Cranmer. It is sad to see him, an old and out-worn man, under the influence of long imprisonment, and debility of mind and body, so far shattered as to be unable to act upon his own convictions of truth, of duty; but it is glorious to see this bowed and broken man at last overcoming the reluctancies of nature and the terror of a timid mind, and in the exercise of a penitence that is sublime in its awful earnestness and prostration, and which we may be sure is acceptable to Him who is touched with a feeling of our

infirmities, rising to a holy heroism of soul. A man of bold character, and steady nerve, and combative temper, may unflinchingly lay down his life in testimony of the truth, and yet less glorify the grace of God than he who, of a gentle, timid, and compliant nature, faltering, and even falling at first, at last rises, strong in the Lord and in the power of his might. When the weak are made strong, and the timid bold, and the fallen lifted up, then is the grace of the Saviour magnified.

ART. II.—CONSULAR CITIES OF CHINA.

1. *China and the English; or, the Character and Manners of the Chinese, as illustrated in the History of their Intercourse with Foreigners.* By WILLIAM HOLDREDGE.

2. *A Narrative of an Exploratory Visit to each of the Consular Cities of China, etc.* By the Rev. GEORGE B. SMITH, M.A., of Magdalen Hall, Oxford, and late Missionary in China.

A VIEW of the Consular Cities of China can not fail to arrest the thought of every reflecting mind, and to raise to a higher degree the interest of all enlightened nations in the state and prospect of that ancient, rich, vast, and crowded Empire. Man has not seen, nor has he strength of imagination to conceive, nor language to tell, the effect of a social and political revolution, a moral and religious reformation in the condition of Three Hundred and Sixty Millions of the inhabitants of the earth: and who but the Omniscient can trace the beginning and the end of such a change? The wisest and most learned would be the first to shrink from such a task. The present design is much more practicable, namely, to give a very brief *compilation* of interesting facts, collected chiefly from the above works, published since the Treaty of Nanking. The statement of important matters is frequently so elaborate as to require much condensation, and many facts, collected from different pages and volumes, shall be arranged according to our own method.

It is not our purpose to act the part of the critic, in alluding to the style and arrangement of the second of the above-named books; but this apparent defect, and the want of a knowledge of the Consular Cities of China more clear than that to be had by the ordinary perusal of this whole publication, as set forth, are two reasons for the present effort. We shall first consider the cause and result of the war between England and China. The Opium Trade was the immediate cause. The result was to throw open five cities of this long-exiled Empire of the East. The fact is clear, as none can doubt, that the opium drain is severely felt in China. The more patriotic of the native scholars speak of the rapid decay of their cities from their ancient wealth and splendor, as the consequence of the system. The government, at various times, tried to check the use of opium, and during the reign of Kea-King, in 1796, forbade entirely its importation. Still, however, the trade was carried on to an immense extent by the *smug-boats*, as they were called, each with forty or fifty oars, and as many desperate men, armed to the teeth, moving at the rate of twelve or fourteen miles an hour, in defiance of the mandarin and man-of-war boats constantly out in search of them. The following is an abstract from the report of a Chinese officer in 1832, about ten years before the five ports were thrown open:

"Those who smoke opium, and eventually become its victims, have a periodical longing for it, which nothing else can satisfy. If they can not obtain it at the regular time, they are weak and unfit for any exertion; but with a few whiffs, their spirits and strength are restored. Thus opium becomes their very life, and if brought before magistrates, they will sooner suffer severe punishment than inform against those who sell it. The smoking of opium is very general among all classes; and even the officers of government, who issue proclamations against it, frequently purchase and use it, and allow their kindred and clerks to do so; thus all regulations against it become vain."

In accordance with the suggestions of this officer, the Emperor decreed that the buyers and smokers of opium, should be punished with one hundred blows, and placed in the pillory for two months; and if they did not declare the name of the

seller, the punishment should be doubled. Mandarins (officers) were to be more severely punished. The Portuguese gave the name mandarin to the Chinese officers, from "mandar," to command. Notwithstanding these severe measures, the smuggling of opium continued, and greatly increased. In 1796, it is stated that 4000 chests, of 150 pounds each, were imported, and the number advanced year by year, until in 1837 it was more than 30,000 chests, valued at about sixteen millions of dollars. In March, 1839, Lin Tsihtsenen, Governor of Hookwang, was sent to Canton as an Imperial commissioner, ordered to "investigate and manage the sea-ports, scrub and wash away the filth, and cut up the evil by the roots." In short, Commissioner Lin was to stop the opium trade, if possible, *at all hazards.*

The Emperor excused from this duty the Governor of Southern Asia, at Canton, on the ground of his numerous other duties. The truth is, he was reputed one of the greatest smugglers of opium in the city. The Imperial Commissioner went to work in earnest style, commencing suddenly with the most harsh and cruel measures; throwing into prison and threatening with death foreign residents, guilty or innocent; violating the first principles of those rules which commonly regulate the conduct and intercourse of civilized nations, and which in fact constitute the acknowledged law of nations. Hence, in February, 1840, England formally declared war against China. Such is the origin of the Opium-war.

And here some of Commissioner Lin's preparations deserve notice. About 3000 recruits were drilled daily, near Canton, in the military exercises of the bow, the spear, and the double sword, which last is a weapon peculiar to China. Each soldier was armed with two small swords, which being knocked together made a clangor, the sound of which it was thought would frighten the enemy!

There is neither space nor time here to give even a hasty glimpse at the various parts in the odd drama of this conquest, for it can not be dignified with the name of war. It is enough to say, that from first to last the British troops triumphed; they went from victory to victory; the ignorant, vain, and proud inhabitants of the Celestial Empire knew nothing but defeat, surrender, and disgrace. It is truly sad to note the

conduct of the civil and military mandarins, and the natives generally, when forced to submit to the power of the mighty barbarians. A sense of shame, and a fear of cruel and ignominious punishment under the stern decrees of the Emperor, led many of the highest officers to commit suicide. And yet the government of China is probably the best absolute despotism that ever existed. There is an influence of public opinion, a strong national feeling, which will perhaps survive the downfall of the Manchoo, as of former dynasties. Pride and vanity, the natural growth of an immature mind, and gross ignorance, constitute a weakness which is beyond the hope of speedy cure. But we must proceed to present the awful examples. At Shang-hai, many of the captured guns bore devices showing that they were new: such as, "The tamer and subduer of the barbarians." And one was marked by the name "Barbarian." When the island of Kolangso was captured, one mandarin walked down to the sea and drowned himself. Another, as soon as he saw the enemy in possession of the forts, cut his throat.

At the city of Chapoa, the emporium of a great foreign trade, commanding the entrance to the Yellow Sea, hundreds of women and children were found to have been murdered on the retreat of the Chinese; whole families were seen lying butchered, strangled, and poisoned; all recently done by themselves, from awful and false fears of violence by the hands of the enemy.

In Chin-keang-foo, on the Yang-tse-keang, about forty miles from Nanking, near to both the Northern and Southern sections of the Imperial Canal, and, from its situation, the key to the Empire, the Tartar General in command, when he saw that all was lost, went into his house, made his servants set it on fire, and sat in his chair until he was burned to death. His private secretary was found the next day hidden in a garden, and, being carried to the spot, knew the half-consumed body of his late master. The suicide and mutual destruction of the Tartars in this city, presented a most revolting and heart-rending tragedy. Friends killed their friends, fathers their sons, mothers their daughters, children their parents, and husbands their wives. But we can dwell no longer upon such unnatural

deeds—worthy the spirits who dwell in eternal darkness. After displacing, cruelly punishing, and disgracing many of his highest officers, and sacrificing thousands of lives, and bringing hopeless ruin upon the fortunes of his weak, suffering, and discontented, but submissive subjects, the humiliating truth at last reached the despot at Peking; the Emperor had strong cumulative evidence to convince him that it was not trembling cowardice, nor treason in his army, but want of skill, and the hitherto unknown power of the despised Barbarians, which shook his throne, and brought down his vanity and pride. But he was a gentle tyrant not to have done worse, with absolute power. Power always coveted and always abused!

> "Man, proud man!
> Drest in a little brief authority,
> Plays such fantastic tricks before high Heaven,
> As make the angels weep."

By the Treaty of Nanking, peace was made, on the 29th August, 1842.

Among other stipulations, were the following. Lasting peace and friendship between the two nations.

China to pay $21,000,000, in the course of that and the three succeeding years. The Island of Hong-kong to be ceded in perpetuity to Her Britannic Majesty, her heirs and successors.

Correspondence to be conducted on terms of perfect equality between the officers of both governments.

The ports of Canton, Amoy, Foo-chow, Ningpo, and Shanghai, to be thrown open to British merchants.

Consular officers to be appointed to reside at each of the five open ports, and regulate and adjust tariffs of import and export (as well as inland transit) duties, to be established and published.

And this brings us to the most important and interesting topic of our narrative. By the all-wise providence of Him who rules the destiny of nations, *China is now open to the world.*

For a moment, let us recur to the past. Up to this time foreign ships were forbidden to visit the coast, to purchase green teas in Kiangnan, and black teas in Fokien, and silk at Chehiang, and China-ware at Kiansy, where these articles are

respectively produced. Trade with foreigners was restricted to one small spot in the suburbs of Canton, two thousand miles from the seat of government, and one thousand from the province of Kiangnan, the high place of population and of wealth.

At Macao, seventy miles from Canton, the merchants were obliged to leave their families, a foreign female not being allowed to land upon the soil of China. The ships, with their regular officers, might go up the river to Canton, and there, at one landing-place, and at no other, they could step upon the ground of the *closed empire*.

A narrow portion of the suburbs of the city was set apart for the hongs, or large warehouses in which business was transacted, and ten or twelve Chinese merchants only were legally to trade with them for all the great staples of the country. They were on no account to enter within the walls of the city; they could not walk, without difficulty or danger, far out of their own narrow limits in the suburbs, and had to receive all their supplies and make all their purchases through these hong-merchants, thus commissioned by government to act as the commercial representatives of the empire. These privileged agents were bound to account for the conduct of foreign traders. And it is a principle of this despotic government to carry the personal responsibility of subordinate officers to a most rigid extreme. Whether himself to blame, or not, a superior must suffer for the guilt or defalcation of those under his command, unless he can bring the real offender to justice. We shall, in another part of our narrative, refer more particularly to the Chinese criminal law, and therefore dismiss that subject for the present.

Until the end of the late war, Macao was the only residence for the families of foreign merchants. The city stands on a small promontory of the island of Heang-Shan, from which it is separated, at the isthmus, by a narrow fortification, which was formerly strictly guarded by the Chinese: it has two fine harbors, and having been for two centuries in the possession of the Portuguese, it has the general aspect of a European city. The subsequent changes have been followed by the removal of nearly all the British and American residents. For this single

post on the frontiers, so important under the old policy, the Portuguese were indebted to the gratitude of former Chinese monarchs, in return for the service rendered them in the conquest of the pirates, who, under the notorious Coxinga, brought danger to the peace and safety of the ruling dynasty.

And we can not think that the evil was too slight to be thus regarded and rewarded, when we know that, even at this day, several secret societies are the cause of constant alarm to the reigning government of China. Of these, the chief association is the San-hwui, or Triad Society, the origin of which is confessedly involved, if not entirely lost, in much mystery and uncertainty. It is thought that at first its design was to put down the Tartar dynasty. The members are bound by oath to secresy and mutual assistance. A large number are thus enrolled, especially in the southern part of the empire, where the original objects have gradually given way to a general spirit of lawlessness, plunder, and rebellion. In fact, this and other similar secret societies are now made up of the vilest and most disorderly part of the community. Their system of oaths and bond of secresy give full scope and means to thieves, bandits, and traitors to work, with but slight danger of detection. In vain are many proclamations issued at Canton, and severe punishment inflicted upon persons convicted of membership, in the attempt to delay or avert the danger. The discovery of a gang of thieves, with their secret papers, brought to light the fact that such societies also exist upon the island of Hong-Kong, which, by the treaty of Nanking, was ceded to the British.

This island is about ten miles long, and five broad. There are a few villages scattered over it. Only a small part of the soil is cultivated, there being one large mass of lofty, barren cliffs, which divide it in the centre. The climate is unhealthy. The population, estimated at nineteen thousand, consists of fishermen, petty traders, and a few farmers. The town of Victoria has a harbor about five miles in length, and nearly two miles wide.

By the thirteenth, fourteenth, and sixteenth articles of the supplementary treaty, it is stipulated that no Chinese trading-junks shall be allowed to visit Hong-Kong, except from the

five free ports, and that even these must have a passport from the Chinese authorities. It is also agreed that British officers at this island shall examine every passport so presented, and forward a monthly report to the Chinese Superintendent, together with the name of the proprietor, or captain, the nature of the cargo, etc., etc. In the case of any vessel entering the port, not thus provided with a pass, the British authorities have bound themselves to arrest the crew, and send them to the Chinese officers on the main land. The lowest class of the natives come here for gain or plunder. The chief part of the population in the town is made up of servants, coolies, stone-cutters, and masons engaged in temporary works. The colony has for some time been the resort of pirates and thieves, so guarded by secret compact as to defy the police. The Chinese are here treated as a degraded race. They are not allowed to go into the public streets after a certain hour in the evening, without a lantern, and a written note from their European employer, under penalty of being taken up and imprisoned until morning. There are three principal dialects on this small island, the speaker of one of which is not understood by that of another. Under these there are other sub-divisions of the local dialect, more or less distinct, but with some features of resemblance. Under such a state of things, the improvement of the colony is almost beyond the ground of hope.

CANTON.

Canton is the most southern of the five open ports. We shall begin at this point, and in regular order, as they come along the coast, briefly describe each of the consular cities of China. We embark from the island of Hong-Kong, in a native fast boat. The two large mat-sails are managed with great skill, being raised and lowered by ropes, so as in a few minutes to alter the tack, or to reef, in order to meet the sudden gusts of wind. The sailors lay about the deck, in the centre of which is a cabin, with venetians at the side. On our approach to the strange scenes of a Chinese city, the boat moves slowly along the middle of the river, (here about three or four furlongs wide,) through thousands of vessels of every

shape, color and size, and from many distant foreign nations all parts of the world. The beating of gongs, the freque burning of gilt paper, the noisy discharge of fireworks a crackers, and the fixed looks of mingled curiosity and hatr towards foreigners, from thousands of the river population, combine to give a peculiar character to the scene.

At length, amidst the noisy clamors of boatmen and bo women, and a closely-packed range of boats which block the shore, with great difficulty, and after repeated delays, land at the foreign factories, in the suburbs of the city. Cant is one of the oldest cities in the southern part of the empi and Chinese historians vie with each other in the effort trace its annals to remotest antiquity, and to call in tales mythology to their aid. It was not until the Tang dynas (about A.D. 600,) that Canton became an established co mercial port, with fixed regulation, and a tariff. After readi its records of tumults, wars, and all the other calamities o semi-barbarous state, we reach that great epoch in the hist of commerce, the commencement of the sixteenth centu when, by the passage round the Cape of Good Hope, the w was open to ready intercourse between Europe and Chi The Portuguese led the way, and English, Spanish, and Du adventurers followed soon after them. But alas! this prom of increasing power, wealth, prosperity, and national glor to be delayed, if not for ever lost, by the rude invasion savage tribes from the cold country of the North. We turn witness, with regret, the Manchoo-Tartar subjugation of t ancient empire, (A. D. 1644.)

At this period the old city was reduced to ashes; from th ruins the present city of Canton has gradually risen, and, un the new dynasty, enjoyed uninterrupted tranquillity, and now the first commercial emporium of the empire, to whi formerly, all foreign trade was restricted. Roving bands lawless banditti yet continue the scourge of the district. T country around it is one large plain of well-cultivated fie with a bold range of hills in the distance to the north-e Canton presents the usual appearance of oriental cities, furnishes a good idea of Chinese cities in general.

With all the advantages of the British treaty, foreig

could not venture safely within the city walls for several years after the port was nominally thrown open. The Mandarins told the British and American Consuls, that foreigners were welcome to enter, but they could not promise security to the person or property of strangers. The estimated population of Canton exceeds a million. The city proper, that is, the part within the walls, is of comparatively moderate extent, the whole circuit probably not exceeding six miles. A wall, running from east to west, divides what is called the *old city*, in which the Tartars and the garrison reside, from the *new city*, which is not more than one third the size of the former, and lies on the south. The suburbs are more extensive than the city. There is an endless succession of narrow avenues, scarcely deserving the name of streets. And we find a dense population crowded into close lanes, from five to nine feet wide. Through these miserable channels the swift and ever-flowing tide of busy daily life moves. Traders, mechanics, barbers, venders, and porters make their way, while, ever and anon, the abrupt tones of the noisy coolies give warning that some bulky materials are on the move, and it is best to keep at a safe distance. Now and then, some portly mandarin, or a merchant of the higher class, is borne along, in a sedan chair, on the shoulders of two, or sometimes four men. The shops on either side are decked with the usual display of signs and goods for sale. Many of the sign-boards bear some fictitious emblem, adopted as the name of the shop, similar to the custom in London, two centuries ago. The streets abound with blind beggars, who appear to be seldom treated with insult, generally with kindness and charity. Sometimes eight or ten of them together go into one shop, and there they remain, singing a melancholy, dirge-like strain, and most perseveringly beating together two pieces of wood, until the annoyed shop-man at length takes pity on them, and gives a copper *cash* to each; then they leave, and go on to repeat the same from shop to shop and from house to house. In every little open space there are crowds of travelling doctors, haranguing the multitude on the wonderful powers of the medicines which they wish to sell. At the fruit-stalls young and old are buying, and casting lots for the quantity they are to receive. Near these are noisy gamblers, whose

excited looks and angry voices tell the depth of their interest in the game. In another place is arranged the apparatus of the skillful tonsor, at work with his sharp razor upon the bristling crown of some poor man who can not afford to carry the barber to his own house. Some idlers surrounding the show-man are amused by an exhibition of tamed birds, trained to single out from among a hundred others, a piece of paper, with a coin in it, and receive a grain of millet for the feat. The more curious may be seen close by the cunning fortune-teller, with a number of books ostentatiously spread out before him, and consulted with due solemnity, whilst, with crafty look, he undertakes to unfold to some awe-stricken simpleton his future lot in life. Among the Chinese families on the river there is the same kind of hurly-burly life. There are probably not less than 200,000 who dwell in boats upon the river. These aquatic tribes show a most philosophic spirit of equanimity—and in this way strip daily life of many of its little troubles; harmony and good feeling are marked in the accommodating manner in which they make way for each other, and the fortitude and patience with which they bear the injury or loss of their boat is indeed exemplary.

From these busy scenes let us go across the river to visit the celebrated Honan Monastery, the richest and most famous Budhist Temple in Canton. We now enter a spacious hall, in which the priests are celebrating their evening worship before the three Budahs. A large number of monks are standing, with joined and uplifted palms, repeating some mystic and unintelligible sounds. One acts as leader, and, with outstretched neck and breathless haste, pours forth a swelling torrent of loud, sonorous jargon, accompanied, from time to time, by the beating of a drum and tinkling of a bell; whilst another priest burns gilt paper and incense.

On the temple grounds is a stall or pen, in which the sacred pigs are kept. According to the popular theory, these animals live in plenty, and are invested with a degree of sacredness, as a compensation to the species at large for the wrongs inflicted on them by the Budhists, in eating swine's flesh, contrary to their primitive laws.

In another part of this grand establishment is a kind of oven,

in which the bodies of deceased priests are consumed by fire. Near to this is the Mausoleum, where the ashes of the burned bodies are deposited on a certain day in each year. Adjoining to it is a little cell, in which the urns of ashes are kept until the regular time for opening the Mausoleum.

This temple is a very old establishment, but did not attain its celebrity until about a century and a half ago, when it was richly endowed by one of the Manchoo-Tartar princes. Estates and money were given to increase the endowment, which was intended to support three hundred priests. There are now about one hundred and sixty. Many of these are fugitives, outlaws, and banditti, driven by want and fear to seek aid and safety within its walls.

The priests are generally a low class of men, and only a few of them are versed in the native literature. The Abbot is elected by vote, for a term of three years; at the end of which he retires into privacy, according to the ancient rules of the order, with an ample allowance for his support from the revenue of the temple, and he is then permitted to travel into foreign countries.

Under the rules of their order, Budhist monks are required to abstain from flesh and strong drink. By means of self-righteous asceticism, all true Budhists hope to be delivered from the grosser elements which form the compound being man, and thus to be assimilated to and at last entirely absorbed into the immaterial substance of Budh. For this end they abstain from animal food, and repeat their daily routine of prayer.

They think that the material part of man is to be purged away; and, after transmigrations through certain stages of animal life, more or less in number, in proportion to the guilt or innocence of the person, the soul is finally taken into and becomes a part of the Deity. In Tartary the Budhists use a kind of *praying-mill*. "This instrument," says M. Huc,* "is called a chu-kor, that is, 'turning prayer;' and it is common enough to see them fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night

*See "A Journey through Tartary, Thibet, and China." By M. Huc. 2 vols. Vol. 1, pp. 203–204.

and day, to the special benefit of the person who has placed them there. The Tartars also suspend these convenient implements over their domestic hearths, that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family.

"Another* machine which the Budhists make use of to simplify their devotional activity, is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper pasted one on another, and upon which are written in Thibetan characters the prayers most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mud, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them.

"One day when we happened to be passing one of these machines, we saw two Lamas engaged in a violent quarrel, and almost coming to blows, all on account of their zeal for their prayers. One of them, it appeared, had come, and having set the barrel in motion for his own private account, was retiring modestly to his cell; when chancing to turn his head to enjoy the spectacle of its pious revolutions, he saw one of his brethren stop the wheel, and set it whirling again for himself. Indignant, of course, at this unwarrantable interference, he ran back, and in his turn put a stop to his rival's piety, and they continued this kind of demonstration for some time, but at last losing patience, they proceeded to menaces, and then to cuffs, when an old Lama came out, and brought the difficulty to a peaceful termination, by himself turning the prayer-barrel for the benefit of both parties."

It is singular to remark some of the points of similarity between the religious forms and ceremonies of Budhism and those of Romanism, or Popery.

The existence of monasteries and nunneries, the celibacy, tonsure, flowing robes, and peculiar caps for the priesthood, the burning of incense, tinkling of bells, rosaries of beads, inton-

* "A Journey through Tartary, Thibet, and China." By M. Huc. 2 vols. Vol. 1, pp. 203–4

ation of services, prayers in an unknown tongue, purgatory, and the offerings for the dead: the principal goddess, "The Queen of Heaven," and "Holy Mother"—each represented by the image of a woman, with a male child in her arms.

There are more than a hundred temples in Canton, consecrated to various systems of religious superstition. Of these a few belong the Taou sect. A large number are the temples of Ancestors. But by far the greatest part are those of Budhist worship. There are also numerous public altars to the deities supposed to preside over the locality, or to rule the different elements, besides countless altars devoted to the household gods.

The whole number of priests is estimated at two thousand. They live a monastic life, and are bound to celibacy so long as they live in the temple. About one thousand nuns are also supported by the different institutions. They adopt the same dress as the monks, having the head completely shaven, and wearing a long, black, flowing robe. Though Confucianism is the only religious system professed by the State, the sage, and the scholar, yet every form of superstition has an influence over the masses; and idolatry, though decried by the learned, is practised by all classes.

Leang Afa, a venerable man, well known by name in England and America as a Christian Chinese, the first native Evangelist to his countrymen, resides at Canton. He is supported by the London Missionary Society. He has daily prayers, and reading of the Scriptures at his house, which the heathen around him sometimes attend. Afa has a son and a daughter, Christians, and, a few years ago, his aged mother was baptized.

During a visit to some of his foreign friends, this pious man was told that he was known by name to many Christians in England, and that they watched his progress with affectionate interest. The old man shed tears, and, pointing to heaven, said, that he prayed heartily that he might be what he ought to be, but that he felt he was not strong. In his preaching at Hong-Kong he is very bold in his apologies for the English.

Sometimes he speaks of his son, A-tuh, and requests the Chinese, if they doubt his opportunities of knowing their character, to ask his son, who has been brought up among foreign-

ers, and reads, writes, and speaks their language. On such occasions his countrymen evince excitement, and they are said generally to regard A-tuh with mingled feelings of admiration and suspicion, as one "who knows too much of the foreigners."

A knowledge is, by this means, given of the superior civilization and religion of Christian nations, and the pure and unselfish benevolence and charity of those foreigners whom they know as Afa's friends. But to return from this short digression. In China, the poor and humble may aspire, according to the theory of the laws, to the highest offices of profit and of honor. Promotion is the *summum bonum* of a Chinese. So great is the desire to gain the higher literary degrees, that instances are not rare of persons persevering through years of disappointment until the age of seventy or eighty. Nor does the strictest vigilance always prevent the smuggling of themes, during the rigid examinations. Theatrical actors, menials, and priests are excluded from the literary cells on these occasions of the scholars' trials and triumphs, and consequently from all hope of rising to a station of wealth, power, or dignity.

Tang-Shin, a learned and rich Hong merchant, the author of more than one work upon moral subjects, states in regard to the literary examinations, that every officer in the empire, civil and military, must professedly be a sew-tsai, or graduate of the lowest degree, at least; but that such is the corruption of the times, that now, instead of talents and learning finding the proper place, and a sure reward in promotion, various means are, with impunity, resorted to by ambitious men, to bribe the examiners, or to acquire the necessary degree by money or influence. And it is but a few years since the son of a wealthy salt-inspector at Canton took the keu-jin degree, when he was generally known as a simpleton.

Tang-Shin entertains the popular opinion as to the origin of the strange and cruel custom of bandaging the feet of female infants; namely, that Ta-ke, an empress of the third century before the Christian era, during the Tein dynasty, prevailed upon her husband to issue an edict, obliging all the ladies in his empire to make the empress' club-feet the standard of beauty. Some Chinese women, crippled according to custom, when asked the source of the fashion, once replied to this effect,

that ladies, who had no menial work to do, did not need the use of their feet.

The following incident shows the odium which exists against foreign women.

Whilst a party of travellers was passing two or three miles through canals, in the country adjacent to Canton, the natives assembled in immense numbers to catch a glimpse of the foreign lady, whom they saluted with long-continued greetings of "fan-quei-moo," "foreign devil-woman." Mothers ran forth, with infants in their arms, holding them forward to gaze on a barbarian woman, at the same time shouting the base epithet.

The same party paid a visit to a Chinese gentleman, the son and heir of the celebrated Howqua, who inherits many of the virtues of his father; among others, his great liberality and benevolence. He continues the grant of the Missionary Hospital, free of rent, as it was made by his father. The splendid mansion extended close down to the edge of the water, from which was a flight of stone-steps. At this suburb dwelling of young Howqua, one of his wives resided. The interior arrangements, and the number of servants, and every thing about the establishment, indicated the home of great wealth and Eastern luxury. The house had been rebuilt since the late war. The roof of the first story presented a spacious terrace, laid out in flower-beds and walks, communicating with the apartments of the mistress of the house. Here the foreign lady was received and entertained by the Chinese lady, with her company of attendants, conducted to a large upper room, and treated with kindness and respect. On the departure of the strangers, the Chinese wife watched from above, a female servant standing in front to screen her from view; at times, however, she came out in front, smiling and tittering, to catch a full and free gaze upon the foreigners, the barbarians.

The mode of life and defective education of women, and especially of ladies, in China, produces disease and deformity of body, and leaves the mind untrained, ignorant, and weak. In very few cases are they able to read. The comparative infrequency of female infanticide at Canton may be ascribed in part to the *Foundling Hospital*, established and superintended by the government.

It is estimated that five thousand female infants, children of the poor, are annually taken into this institution. From time to time, wealthy citizens visit this hospital, and take some of these destitute or orphan children to their homes, and train them up for concubines and servants. The establishment can contain about one thousand infants. Each child is generally removed in the course of two or three months after admission, either to supply the demands of the rich, or to be taken care of by hired nurses. This institution, in the eastern suburbs, about a mile from the city, is the only one of the kind in the province.

A part of the rates levied on foreign ships, in former times, was professedly for the support of this Foundling Hospital.

At Kea-Ying-Chow, about five days' journey, or 800 leagues, above Canton, there are computed to be about five or six hundred female infanticides in a month.

The Ophthalmic Hospital, in connection with the Medical Missionary Society, was organized in 1838. There are similar institutions at Hong-Kong, Amoy, and Shanghai.

The grand Temple of Longevity is situated in the western suburbs. About one hundred or one hundred and fifty Buddhist priests reside here, a great part of their ceremonies being those already described—standing with joined palms, chanting the Palee sounds, in praise of Budh, with the sacred music of bells, drums, and gongs. A rosary is suspended from the necks of some of the priests.

It is hardly possible at the southern part of Canton to form an idea of social life among the more refined classes; but in the northern cities there are more liberal and enlightened views, and a kinder spirit towards foreigners; hence, better means to learn the real character of the Chinese.

It is, therefore, with no regret that we shall now leave the city of Canton, and go on to Amoy, the next open port.

CHARLESTON, S. C.

[TO BE CONTINUED.]

Art. III.—THE TRUE AARON; OR, THE PRIESTHOOD OF CHRIST.

AN ILLUSTRATION OF HEBREWS 5 : 4.

Many of the texts of Scripture, which are most frequently quoted, are entirely misunderstood, and hence the doctrine derived from them rests on an assumption. Such is believed to be the case with that which is now to be considered. It is usually supposed to refer to the Christian ministry at large, while an inquiry into the scope of the epistle and the meaning of the author, will show that it refers solely to *the Ministry of Christ*, the head of the Church: an inquiry the writer of this article proposes to pursue, and thus to establish the truth of his assertion.

The leading object which the inspired author of the Epistle to the Hebrews had in view, was to establish the claims of Jesus Christ to the priestly office, and to show the infinite superiority of his priesthood to that which existed under the Mosaic dispensation. To this end he argues, that his personal qualifications were preëminent and unparalleled, and that he had received from God a more direct and special appointment to this office than even Aaron himself.*

Thus, in the 1st chapter of the epistle we are furnished with decisive scriptural illustrations of the supreme divinity of our Lord. In the 2d chapter, on the other hand, his real humanity is unfolded.

In the 3d and 4th chapters, the Apostle remarks upon this union of divine and human natures in Christ, as constituting his qualification for the priestly office, and upon this ground exhorts the Hebrew converts to a steadfast faith in him, as if to say, that his exalted nature, as the express image of the Father, and his high destiny, as having returned to his Father's bosom, did not *prevent* his discharge of that office; since even

Note.—The writer of this article desires to express his obligations to the authors of two recent English works, for the general view of this passage, and for some parts of its illustration, though he is unable, for want both of leisure and memory, to refer to particular passages, as quoted literally from them. The works are, Hoare's "Christ in Glory," and Pitcairn's "Anointed Saviour." To Tait on the Hebrews also he probably referred.

* Pitcairn.

in heaven, the human nature which he had here assumed, and with which he had ascended from hence, enabled him fully to sympathize with those for whose sakes he had descended to earth, and in whose behalf he officiates in heaven. Seeing then, says he, that we have a *great* High Priest, who is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest, who can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

But, in addition to these qualifications, it was necessary to show that Christ had received an express *appointment* to this office, in order to establish the Hebrew converts in the faith of Christ, or to induce others of the house of Israel to embrace it. It was only through the medium of their high priest that the Jewish worshippers had access to God for the acceptance of their sacrifices and for the enjoyment of the spiritual blessings of which they stood in need. And the chief ground of confidence in their priest was the fact of his being called and consecrated of God. True they were assured of his sympathy, because he was a *man* of like passions with themselves, their brother according to the flesh; but they relied on the efficacy of his mediation, because he had divine permission to enter within the veil where were the ark of the covenant and the mercy-seat, in connection with which God was wont to manifest his gracious and glorious presence.

In order, therefore, to secure their confidence in Christ, as having passed into the heavens (or rather *through* the heavens, as the high priest passed through the veil of the temple) into the immediate presence of God, there to appear *for us*, carrying with him his human nature, with all its sympathies towards the human race, and carrying on there a continual and effectual intercession, it was necessary to prove that the ascended Saviour had a right to act in the capacity of a priest for men, by virtue of such an express *call* of God, and such a formal consecration to office, as were indispensable to the validity of the priesthood.

Hence the Apostle says, in the 5th chapter of this epistle, "No man taketh this honor to himself, but he that is called of God, as was Aaron; even so, Christ also glorified not himself

to be made an high priest: but He that said unto him, thou art my son, this day have I begotten thee. As he saith also in another place, "Thou art a priest for ever, after the order of Melchisedek." Omitting any explanation of the passages from the 2d and 110th Psalms, which the Apostle here quotes and applies to Christ, it is evident from them all that the design of the Apostle is to prove that our Saviour possessed all the *official* qualifications which were essential to the lawful and successful performance of priestly duties.

And the first of all requisitions is, that he who would stand in the breach between God and man, must have a *divine appointment*. Had Jesus thrust himself into this office, his acts must have been null and void, notwithstanding his transcendent personal excellences. The post was sacred and honorable, and "no man" must appropriate this honor to himself. He must be "called of God," and this call must be audible to men; his appointment must be made known by some public designation, resembling that of Aaron. His office and acts, as the Hebrews well knew, were types of the Messiah's, and the substance, when it appeared, must resemble, nay, must exactly correspond to the shadow which preceded it.

All things must be done according to the pattern showed Moses in the Mount; and that pattern of heavenly things was sketched by the Divine hand, with all possible care, that the heavenly things themselves, when manifested in the fullness of time, might be tested and identified by their close and miraculous correspondency with it. Let us, then, inquire what took place before *Aaron* was authorized to undertake the duties of a priest. In the 28th to the 30th chapters of Exodus, there is a full account of what God commanded Moses, for the consecration of the tabernacle and priesthood. And in the 8th of Leviticus we have the record of the ceremonies which were observed about a year after, when Bezaleel and his companions had executed all the work which was intrusted to them, and the tabernacle of the Lord, with its furniture, had been erected in the wilderness.

The individuals called of God to fill the priestly office were *chosen* from among their brethren of the house of Israel. (Ex. 28 : 1.) They were publicly set apart to the office, in the

presence of the congregation of Israel, (Levit. 8 : 3–5,) that the people might be prepared to confide in them, as divinely appointed to their sacred duties. They were washed with water at the door of the tabernacle, (Ex. 29 : 4,) indicating thereby their own personal defilement, and the purity of character which God requires in those who were to minister to Him. Then they were clothed with "holy garments," the materials and purposes of which are minutely described, (Ex. 28.) They were pointed out by God himself; and, to make it appear that this call was of God, the princes of Israel laid up their rods, by divine command, in the tabernacle of witness; and the buds and blossoms which appeared on Aaron's rod became God's testimony, to all generations, that he and his family were chosen priests.

Then they were *anointed* with the holy oil, which was compounded of many costly ingredients, "after the art of the apothecary," (Levit. 8: 12,) according to special divine prescription; and further, before they could make atonement for, or pronounce benediction upon, the people, Aaron and his sons were to bring a bullock and a ram for a sin-offering and burnt-offering, and lay their hands on their heads; and Moses was to slay them, and to sprinkle their blood upon the altar, and upon Aaron and his sons, and their garments, "to make an atonement for them." These ceremonies were repeated on seven successive days, during which time they were kept at the *door* of the tabernacle, and not allowed to enter it to commence their priestly services.

There was a difference in the consecration of the priests and high priest. Aaron's sons, as priests, were clad in plain white linen garments, while Aaron alone was dressed in full pontifical costume, the robe of the ephod, the curious girdle, the breast-plate and the mitre, or "holy crown." All were *sprinkled* with the atoning blood, in connection with the anointing oil; but upon *his* head the oil was *poured* till it ran down his flowing beard, even to the skirts of his clothing.

The general object of these directions is sufficiently obvious. They served to show to Israel, and to all men, how infinite is the evil of sin, which renders necessary the intervention of a priesthood, for the acceptance of man's person and services;

and how indispensable it is that that priesthood should be of God's own choice, and qualified in his appointed way, thoroughly cleansed, suitably clothed, and richly perfumed, before undertaking the duties of so high and honorable a ministry. The path of admission into the priestly office was hedged up by numerous and prolonged ceremonies, in order to restrain all attempts at self-consecration or unwarrantable intrusion.

Throughout the whole transaction, it is observable, that Aaron and his sons were passive. They did nothing, but submitted to all that the Lord commanded. They neither cleansed, robed, anointed, nor atoned for themselves: all these rites were performed by Moses. Thus it was most true that they took not upon them the honor of the office without being called of God thereto, and set apart for their sacred occupation in the manner which God himself had enjoined. They were *made* priests, and did not make themselves so.

We are now prepared to understand and appreciate the argument of St. Paul, when he says, "Even so, Christ glorified not himself." The call and consecration of the great High Priest of our profession is said to resemble that of Aaron. The installation of the one must be at least as formal, public, and important as the other. As Aaron was a type of the Messiah in his priestly character, so all the rites and ceremonies observed at Aaron's consecration had a typical import, and met their fulfillment when "God anointed Jesus of Nazareth with the Holy Ghost and with power."

Our Lord claimed to be called of God; for he always spoke of himself as having been "sent into the world" by God, to do his will and work. As Aaron was taken from among his brethren, the children of Israel, in whose behalf he was to minister before God, so our Lord was first made a *man* before he was made a priest; because for men, as his brethren, he was to atone and intercede. To this truth St. Paul attached the utmost importance, alluding to it in the earliest portion of this epistle; and it certainly lies at the foundation of his priestly character and work. Without the distinct recognition of it, we can neither understand the true nature of his priesthood, nor place reliance on the efficacy of his intervention.

But as the Son of God became man, in order to become our High Priest, he underwent a "washing of water," as did Aaron. Though *he* was not defiled by sin, and required no cleansing to fit him for the nearest approach to God, yet, having taken upon him the nature of those who had sinned, and being about to act as their surety and substitute, his object was to identify himself with those whom he is not ashamed to call his brethren. For these reasons he submitted to a ceremonial cleansing, and was baptized by John in the presence of the assembled multitude on the banks of the Jordan; as Aaron was washed with water, by Moses, at the door of the tabernacle of the congregation.

Holy garments were appointed to Aaron, and so an inspired Evangelist deemed it a circumstance worthy of record that Jesus' "coat was without seam, woven from the top throughout;" and therefore the soldiers, after his crucifixion, resolved "not to rend it, but to cast lots for it," as "David in spirit" had expressly foretold, (Ps. 22.) Now our Lord, notwithstanding all his humiliation, was adorned with the robes of spotless righteousness, and betrayed no fault, even to his enemies. And he would not have needed any such covering as fallen men require, if he had not taken upon him our nature in all its dishonored state.

There was a special enactment which forbade the high priest on any account to rend his clothes; yet it is recorded, that during our Lord's trial, the high priest, in a paroxysm of rage, was led to violate the sacredness of his official garments, forgetting this express prohibition of the law. He rent his clothes, when our Lord ventured to assert his divine origin and to foretell his final triumph. The Evangelist observes, concerning the same high priest's words on the occasion, this spake he, not of himself, and so we may venture to say, this *did* he not of himself; but unconsciously, yet significantly, surrendered all claim to his high office, and yielded it up to *Him*, who, as the true High Priest, was about to offer up the one perfect and sufficient sacrifice. Unless these trivial circumstances had this important bearing, we can not conceive why they should have had a place in the sacred narrative.

In two other places of Scripture, reference is made to the *rments* which our Lord was pleased to wear.

Once, while he was on earth, he was seen by those who ıled their description of "his power and glory" with their ıod; when "his face did shine as the sun, and his raiment s white as the light;" and one of these same eye-witnesses his majesty saw him after his ascension, arrayed still more ly in his pontifical apparel, girt with a garment down to foot, (Rev. 1,) of such surpassing splendor as caused the oved disciple to "fall at his feet as dead."*

But whatever else was preliminary or accessary, it was the *inting* chiefly which admitted to the priestly office. This was a type of divine influence; and this was shed upon the son of Jesus. At his baptism, "the Spirit like a dove scended upon him," and the voice of God declared him to ve found favor with him, and surely the Spirit was not ven him by measure. Grace was "poured upon his lips;" ll bare him record, and wondered at the gracious words at proceeded out of his mouth." And still more wonderful re his works—not of one kind only or in one instance, but ealing all manner of sickness." Surely God had anointed im with the Holy Ghost and with power.

Again, Aaron must bring a sacrifice for himself, before he uld be prepared to offer for others. What then did Jesus have bring? Not the blood of bulls and goats, but himself, his own dy and blood. That was the perfect sacrifice, the "precious ood" of "the Lamb slain from the foundation of the world," ich all the offerings under the law represented and shadowed th. This alone was sufficient to ransom a lost world. In n alone the Father was well pleased, and could at all be conciled to man. Had not Christ possessed the exalted ture which our Apostle ascribed to him, he could not have sured his *own* acceptance; but having it, he was both qualified Priest and an availing sacrifice. His very assumption of our nature for such an end was enough to remove ery obstacle; and no sooner was he *born* into the world

* The word *podere*, rendered in our translation, a garment down to the foot, is e very same used, Ex. 28: 31, to describe "the robe of the ephod."

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There was a special enactment which forbade the high priest on any account to rend his clothes; yet it is recorded, that during our Lord's trial, the high priest, in a paroxysm of rage, was led to violate the sacredness of his official garments, forgetting this express prohibition of the law. He rent his clothes, when our Lord ventured to assert his divine origin and to foretell his final triumph. The Evangelist observes, concerning the same high priest's words on the occasion, this spake he not of himself, and so we may venture to say, this *did* he not of himself; but unconsciously, yet significantly, surrendered all claim to his high office, and yielded it up to *Him*, who, as the true High Priest, was about to offer up the one perfect and sufficient sacrifice. Unless these trivial circumstances had this important bearing, we can not conceive why they should have had a place in the sacred narrative.

In two other places of Scripture, reference is made to the *garments* which our Lord was pleased to wear.

Once, while he was on earth, he was seen by those who sealed their description of "his power and glory" with their blood; when "his face did shine as the sun, and his raiment was white as the light;" and one of these same eye-witnesses of his majesty saw him after his ascension, arrayed still more fully in his pontifical apparel, girt with a garment down to the foot, (Rev. 1,) of such surpassing splendor as caused the beloved disciple to "fall at his feet as dead."*

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than the results of his death and passion were celebrated, as if already attained, by the angelic host, singing glory to God, etc.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
Of richer blood than they."

There remains one particular in the consecration of Aaron, and it is a remarkable one. To our ignorance, the mixing of the blood of the sacrifice and the oil of anointing, seems strange. We might have supposed, that the sprinkling could only disfigure and pollute instead of consecrating Aaron's person and vestments. But the priest was a representative of sinners, as well as a minister of God; and these bloody stains indicated that sin was confessed and atoned for. The *oil*, on the contrary, was fragrant with the spices it contained, and counteracted the offensive odor of blood. It was also an emblem of the Spirit's gracious influence, and afforded, both to the priest and to those for whom he acted, a cheering assurance that his services were acceptable to God.

And as the blood and the oil were both required in Aaron, and the virtue lay in their combination, so sin and holiness are both represented in our great High Priest. In Jesus, as in Aaron, the atonement and anointing meet and commingle. Both literally and spiritually the type is realized. Just before Satan put it into the heart of Judas to betray him, the spirit of God moved a penitent sinner to take an alabaster box of ointment, and she poured it on his head as he sat at meat in the Pharisee's house, and the house was filled with the ointment. In the garden, as well as on the cross, and in the former without even any apparent *cause* of bodily suffering, he sweat as it were great drops of blood, falling down to the ground. After he suffered, his body was again anointed for the burying, by those blessed women who were last at the cross and first at the sepulchre. Jesus was "put to death, in the flesh, but quickened by the Spirit." In our anointed Priest we see both

the death which sin deserves, and the life to which the Spirit quickens. Bearing our sins, he died once; but he is risen again for his own justification and ours.

This was the end for which Christ came into the world. Ever since he was born, he has pursued this object. His life on earth was spent in preparation for the work. By his death he only commenced it. He was then slain as the victim in the outer court, at the door of the tabernacle. Hence he passed into the heavens, to present the sacrifice, in the holy place not made with hands. There he ever liveth to make intercession—the same sacrifice, the same priest. Under the Levitical economy, the individuals who exercised this office were many, because they could not continue, by reason of death. Aaron himself soon entered into rest; and his family has long been, not extinct, perhaps, but undistinguishable among the tribes of Israel. But this man, the anti-type of Aaron, our great High Priest, because he continueth ever, hath an unchangeable priesthood. He is not here; he is risen. He took not this honor upon himself; but God put it on him. This honor began to be bestowed at his resurrection, when the Father said to him, "Thou art my son, this day have I begotten thee;" and still more at his ascension, when he said again, "Thou art a priest for ever; sit thou on my right hand." Wherefore God hath highly exalted and given him a name above every name.

Hence the preaching of the Gospel is not confined to the tale of the crucifixion. Christ is not only a sacrifice, but a sacrificer, a priest and king. The Cross, the Mitre, and the Crown meet in his sacred person. The eye of faith should be directed not only to what he did for us on Calvary, but to what he is doing now in Heaven, and to what he will do when he comes in the glory of his Father. Not by his death alone hath Christ obtained forgiveness for us. For, in the legal sacrifices, it is not sufficient ground of consolation that the victim was slain; it was only when the Israelite saw the high priest pass with the blood of the sacrifice into the holiest, that he knew his sin was purged. *So*, we who believe in Christ, knowing that he has passed into the heavens with his own blood, may rest in the hope of acceptance when we pass through the gate of death.

Such, then, were the well-attested claims of Christ to the priestly office. As to the peculiarity of this office, we may observe, that it is exclusive of every other, and indispensable to all men.

1. This mediation of our High Priest must be regarded as *exclusive of every other.* Henceforth the scene of all priestly services for man is not the Church below, but the sanctuary above. We need not represent those services to the senses; we must try to realize by faith both what was once done and is doing now by our great High Priest. We must beware of even seeming to repeat his acts, or invade his prerogative. We have a ministry, but not a priesthood, nor any material sacrifices, but only the memorial of one. In Christ, indeed, we are *all* "made priests unto God; all may have access with confidence" and "offer up spiritual sacrifices" through Him, and by means of no other intervention.

"No man" whatever may now take "this honor to himself." There is none on earth who *has* been called of God, as was Aaron, nor will there ever be. Christ himself has fulfilled and exhausted the type. Throughout the New Testament, the terms which describe the sacerdotal office and sacrificial system are applied to none but him and his work. His office is intransmissible: like Aaron's, in many important particulars, it is even more exactly "after the order of Melchisedek," having no predecessor, needing no successor. His ministers may rehearse, but not repeat his acts. They are ambassadors, not mediators; to proclaim his offers, not to convey his grace; to induce you to accept him, not to make you accepted of him.

We must beware, therefore, of setting up any other priesthood than his. When Korah attempted to supplant Aaron, God was displeased, and the earth opened and swallowed him up and all that appertained to him. We hear much of schism, but the worst schism is that of Anti-Christ. That is not schism merely, but heresy too, the same in the Church as treason in the State. Our Church, impliedly, at least, teaches the same doctrine.

If the *name* of priest is retained in her ritual, as applicable to the ministry of men, our members ought to know, that it is used in an entirely different sense; not as a sacrificer, but

as a presbyter, teaching, presiding, and ruling as an elder in the Church. We have no sacerdotal garments appointed by Divine command, or even imposed by ecclesiastical authority, but merely adopted by general custom, on the ground of decorum merely; and it were better that they should be abolished entirely, than perverted from their original purpose.*

True, the Church needs a ministry; and, when well ordered, none will take upon themselves this office, except "they have authority given them in the congregation"—in that mode which from time immemorial has been adopted in the Church, and which (we believe) has come down to us from the first age. But that the Scriptures contain any precise and positive form of government, is not pretended, except by such as the original Puritans. This text does not relate to this subject at all. It has reference to the Jewish priesthood, and is applied by analogy to Christ's priesthood and none other. When we begin to pervert the words which the Holy Ghost teacheth, and build upon them another Gospel, or way of reconciliation, the Church becomes an Anti-Christ, and though God may give her the gold and silver of earthly favor and patronage, he will never crown her labors with his blessing. But this simple way of salvation has often been perplexed and perverted. There has ever been in the Church a tendency, which the Apostles perceived in their day, to surrender the liberty wherewith Christ hath made us free, and go back to the beggarly elements of the world; to revive the Mosaic institute; to establish a system of baptized Judaism; to bring the consciences of men into spiritual bondage, under the absolute control of a privileged class in the Church. Surely the Apostles, were they on earth, would cry out *again:* "Sirs, why do ye these things? Who is Paul or Apollos? Christ is all. Why look ye so earnestly on *us*, as though by our own power we could secure your salvation or seal your destruction? Behold the Lamb of God, which taketh away sin; trust in His atonement; put on righteousness; and ever seek an unction from the Holy One, that ye may know all things, be able

* As an authority for this interpretation, the author refers to Bishop Brownell's edition of Bishop Mant's Family Prayer-Book, on the Communion Service and the Ordinal.]

to discern the spirit of truth and of error, and not be beguiled from the simplicity which is in Christ."

2. *The mediation of our great High Priest is indispensable to every soul of man.* Some may say in their heart, "What have I to do with thee, Jesus, thou Son of God?" Many see no necessity for all this work of atonement and intercession; at least, they feel none for themselves. More say, "If we serve God to the best of our ability, he will accept our endeavors, and forgive our short-comings." Those who say so, expect forgiveness as the reward of obedience, and hope that, for the sake of their good actions, their sins will be passed over; but they never think of inquiring whether God will accept those good actions. They regard that as a settled point. And indeed it *is* settled; but the other way. The actions which in their eyes appear so good, are the actions of condemned sinners, and therefore can not be received. Let a criminal sentenced to die, presume to send a present to his judge and sovereign, will he condescend to accept it at all; much less, on account of it, send him a pardon? And shall the great God accept from us any service while we are under the curse of sin? No! Obedience first, and forgiveness afterwards, is the order of self-righteous man; but forgiveness first, and obedience afterwards, is the order of righteous God. Let us not, then, expect forgiveness at the end of a life of well-doing, but seek it now, through the blood of Christ our Saviour, and only for his sake.

Further, in the Jewish Church, the same high priest who presented Israel's sacrifices, presented their gifts also. No man might present his own gift, and no man might have it presented, while any uncleanness attached to him. Now, the uncleanness of sin attaches by nature to us all, and we have forfeited, in consequence, the privilege of serving God acceptably. All the service, therefore, which we render to God, whether it be waiting on him in the ordinance of his house, or ordering our families in his fear, or giving our substance to his cause, must pass through the hands of Christ, must be presented to the Father by that glorious High Priest whose blood has purged our sins. And the pure and holy God will accept

no offering, unless the offerer be cleansed and justified in the blood of his dear Son. Indeed, as soon as our eyes are opened to see our nakedness, we need nothing to convince us of our need of a great High Priest, and an infinitely precious sacrifice. Our righteousnesses are as filthy rags. After we have done all, we are obliged to say, "We are unprofitable servants." Well may we welcome, therefore, the glad tidings of His coming to the earth; and again, of his leaving the world to go to the Father. The whole history of his incarnation and resurrection convinces us that he was called of God, and will be heard of him; that his work was authorized, and will be accepted. "It stamps an additional value on the gift of a compassionate High Priest, that he is the gift of a compassionate God. It is, of all proofs, the most affecting, that He knoweth our frame, and remembereth that we are but dust. What remains, but to accept his gracious overtures, and in penitential sorrow to exclaim,

"My faith would lay her hand
On that dear head of thine;
While like a penitent, I stand,
And there confess my sin.
My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

"Jesus! thy blood and righteousness
My beauty are, my glorious dress
'Mid flaming worlds, in these arrayed,
With joy shall I lift up my head."

ARTICLE IV.

Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times. By the Author of "Spiritual Despotism." 2 vols. London: Vol. I., 1840; Vol. II., 1842.

The work above designated occupies a position demanding a few remarks before we enter upon its merits. The first volume, comprising the first four numbers, was read by the parties concerned, both in England and America—more in England—and was assailed with great vigor by the Tractarians in England. The Tractarians in America made a faint echo of the voice of their brethren across the Atlantic, and there the matter rested for two years. In the mean time, the author of "Ancient Christianity" was attentive to the batteries opened upon him, reëxamined the whole subject, and after the lapse of two years, published his second volume, comprising the last four numbers. This second volume, which has been least read on account of the subsidence of feeling on the subject, is the most important of the two, as showing how far the position of the author had been impaired, and how he was able to fortify it against his antagonists. One of the English Reviews—we now forget which—sympathizing with the Tractarians, stated in substance, on the appearance of the first volume of "Ancient Christianity," that it must be answered, or the field was lost. There were many replies to that volume, but no answers impair essentially the position of the author. Since the appearance of the second volume, all opponents, so far as we have observed, have been silenced. From that time, Tractarianism, both in England and America, has been on the decline—in England first and most visibly. The coincidence of the publication of "Ancient Christianity" and the beginning of the decline of Tractarianism is too remarkable not to impress us with the idea that the blow was an astounding one. There has been no grave attempt to answer the work under notice since the appearance of the second volume, though, of course, there have been attacks upon it.

With the numerous citations from the Fathers, given by our thor, showing the other side of the picture from that which s heretofore been given by their eulogists, we apprehend re will not be a protracted controversy, so long as the advice veyed in the maxim, that prudence is the better part of or, is heeded.

With these prefatory remarks, we proceed to say, that dim iquity is, doubtless, most effectively opened and made clear, that it shall be no longer dim, by its own records, in propor- n as they are made accessible and brought under the eye. e literary documents of any specific period of antiquity are, all must acknowledge, the best exponents of the history of t period, in regard to all matters on which they have a bear- , and so far as they go.

When the Apostles descended into their graves, the Church nged into a region of comparative darkness, and the dim- s of an obscure antiquity has for a long time been spread r the early ages of Christianity. Nevertheless, the literary l historical documents of those very ages, still extant, are newhat copious—sufficiently so to determine very satisfac- ily the character of those times in the Church and out of it.

"What had in fact been done," says our author, "or recommended, or ved, by the Apostles, in the churches they personally founded, or governed, ld not but be known in those churches, during the lapse of a generation two; say, at least, forty years. But we possess writings of the men of approximate generation, and therein find, as is natural, incidental state- nts, and innumerable allusions to practices and opinions universally nitted as of apostolic origin. Let us sift this evidence as we may, and truth it demands, as we shall see, to be severely sifted, and let it be uced to the smallest possible amount, yet there remains what no man his senses can deny to be a mass of good historical evidence, touching h and such points of apostolic Christianity. Are we, then, to listen to evidence; or, at the impulse of some inexplicable qualm, do we resolve to hear a word of it? Or, are we, in fact, so destitute of historical men, as to render it a hopeless task to discern between the genuine and spurious in this body of materials?" Vol. i., p. 39.

In the most unexceptionable modes of proof we may know what was religious system of the Christian societies of the second and third cen- es throughout the countries between the Euphrates and the Atlantic, between the deserts of Lybia and the Danube." Ib. p. 53.

There is one part of the history of ancient Christianity,

which, within the last few years, has been made the subject *of* special attention, on account of a special exigency. By *this* means, a hitherto obscure feature of Christian antiquity has been more distinctly brought out. The exigency which awakened these inquiries, was the publication of the *Tracts for the Times*, in England, a few years ago.

What an amazing preparation was that! *Parturiunt montes; mus nascitur!* But, innocent souls, they did not foresee it would be only a mouse. It is said the Devil is a bad logician, and in all respects a bad reasoner; that it is morally impossible he should discern in the future the consequences of his own acts, on account of the vices of his mind. He is intent on mischief, and when he is disappointed he tries again, naught discouraged by discomfiture. It seems never to have entered into the heads of the authors of the *Tracts for the Times*, that Christian antiquity was an open field to others, as well as to themselves, and they proposed to make a monopoly of it, to suit their own purposes. They planned a campaign, and collected munitions of war, as if secure of victory. Every Tract was a new starting point and a new demonstration, all bearing on the same general result. But they did not come fully out. They were only preparing the way. They imagined, perhaps, that their batteries were masked. But any one, in the opposite field, with half an eye open, would see what they were aiming at. They dared not put a lighted match to their guns, while the enemy, or that which would awake as an enemy, was in such force. But who can say that was not an admirable preparation which they had made to land us all on the platform of the ancient Fathers of the Church, and then right about face, to fall into the arms of Rome? For they could not be ignorant, that the Church of Rome was more discreetly organized, that her dogmas were in many respects less startling, and that she was far better adapted to modern times. But the Church of England, once driven from Protestant ground, and tossed into a remote antiquity, might, peradventure, by good Church engineering, be brought back, and lodged precisely where it was most desired. A resting-place she must have, and she would ill be content with the platform of the ancient Fathers.

While, however, the authors of the *Tracts for the Times*, with such a preparation, were waiting their opportunity, their purpose being apparent, there were others who began to look into the one hundred and more heavy folio tomes of the Fathers: and with what utter amazement did they peruse them! And the farther they went, what increasing astonishment! Was it possible, that the Fathers who had been eulogized for so many centuries, alike by Papists and Protestants, as models of Christian doctrine and practice, could have said such things, written such things, taught such things, and erected such a fabric as the Church over which they presided?

Our minds must be prepared for a shock; for a shock undoubtedly it is. We must be prepared to choose between the foundation of Christ and the Apostles, and all other foundations; between the doctrine of Christianity as taught by its Founder and his first ministers, and the doctrine of the Fathers. If the alternative is forced upon us, can there be a moment's pause?

It is pretty well known, that the ancient Fathers, Greek and Latin, have been held in high veneration by a great portion of the Reformed Church of England, and that this feeling was very naturally inherited by her descendants in the American Church. The Fathers lived so near the martyr ages, some of them having themselves been crowned with martyrdom, that they were honored on that account as witnesses for Christ, and justly so. They manifested such a lofty, and for the most part, apparently pure spirit, that the Christian world has ever been forced to admire it, without inquiring how much of it was a sublimated human philosophy, in distinction from the pure and simple faith of the Gospel; or what relative proportion the former ingredient held to the latter. It was imagined, too, by many Churchmen in England and America, that sound Christian doctrine and Church principles were identified with the character and reputation of the ancient Fathers. By careful selections, their edifying writings and edifying example have been abundantly cited, for the edification of Christians in all subsequent ages. Some have gone so far as to set up Episcopacy, with the Bible in one hand, and the Fathers in the other, leaning, perhaps, a little too much on the latter;

apparently conceding that Episcopacy owes much, if not the chief part of its argument to a history and tradition, growing out of events subsequent to the apostolic age. It was, doubtless, right and legitimate to consult history and tradition, as incidental, auxiliary, and corroborative authority for Episcopacy; at the same time that it was hazardous to place so much reliance on that branch of evidence as to make it indispensable. On this question, however, scripture and tradition, quite independent of the position which some have imprudently sought to make the Fathers hold on the same question, are admirably concurrent, and most satisfactory. And by tradition we mean reliable history, which can no more be disturbed than Scripture itself, as a part of history. We would never consent that Episcopacy should rest on the Fathers, any farther than their historical position as bishops in the Church would warrant and enforce the doctrine as an integral part of the chain of evidence. Thus far the argument is safe and sound, and as a part of it, is all-sufficient.

Unfortunately for the authors of the *Tracts for the Times*, they assumed, as many before them, and many contemporaneously did, and as many still are doing, that, to stand on the platform of the ancient Fathers, as to Christian doctrine and ecclesiastical economy, was a secure and impregnable position. Such was the length, and breadth, and firmness, of this ground, in their esteem, that they dared to risk their all upon it: not that they actually set their foot there in the outset of their movement, but they had lifted it from the ground, with body and soul inclined forward, and their eye immovably fixed to plant it on that platform. Alas! for their pitiable position! There they are still, with foot uplifted! They have not dared to make the leap, and as things have turned out, never will.

Though they did not directly, and in form, make the challenge for an investigation, yet their new and extraordinary position, their career, their evident purpose, was a challenge to all whom it might concern; and the challenge was accepted. The whole Protestant world would have proved recreant to duty, and unworthy of the high trust which Providence had imposed upon them, if no one had come forward to grapple with this new apparition, conjured up from the graves of Christian antiquity.

We are aware that the first four numbers of the work which stands at the head of this article, constituting the first volume, were received with a ferocious criticism by the journals and periodicals of England, which had prostituted themselves to the advocacy and vindication of the *Tracts for the Times;* and that some American journals, by a common sympathy, echoed alike their impotent voice of rebuke. The author, forsooth, was guilty of the crime of being a layman! And it was claimed, that some of his citations from the Fathers were incorrect, demonstrating his ignorance; and others unfair and perverted, evincing a moral obliquity. There were two answers to these charges in the public mind. One, that the citations which could not be impeached for incorrectness, were more than sufficient for the purpose; and the other, relating to moral character, that the author was strong enough in reputation and known purity, not to be injured by attacks, the motives of which so obviously sprung up from bosoms rankling with the chagrin of such a discomfiture.

But the author had not fulfilled his mission in his first volume, which was published entire in 1840. He looked on the turmoil which his consecutive numbers had produced in the ranks of the Tractarians, and read attentively the criticisms of a hostile press, well enough disposed to profit by them, just or unjust. In the mean time, he was not idle, but took down from the shelf tome after tome of the library of the Fathers, for a new investigation, to correct the errors into which he had fallen, and to fortify his position. The meek divines of Oxford, most exemplary in their deportment, while the field was all their own, came out in vengeance, through mediums put to their service, when they saw their precious materials not only in jeopardy, but literally wrested from their hands, and their foundation knocked from under their feet. But the author of "Ancient Christianity" calmly replied, in the opening of his second volume, which was published in 1842, two years after the first: "The antagonist whom these gentlemen have endeavored to crush, is not used to be swayed by motives of fear." It was now a clash of arms, and the mighty were in combat—a David on one side, though not exactly a Goliath on the other, but the entire host of the Philistines. It was by having com-

mand of certain public Journals, Monthlys, and Quarterlys, that the Oxford Divines fought this battle.

It is remarkable that, during the hottest of this fight, and from beginning to end, the opponents of the author of "Ancient Christianity" admitted his facts, with the exception of a few incidental and immaterial errors, which he himself took care to have corrected in the second series or volume of his Tracts. It was only his inference, or the argument deduced from his facts, that was drawn in question. But granting the facts, as proved, while the world stands, the inference must stand. There is no escape from it.

It was at least an unsettled, if not a new question, which this argument brought into the field. Thanks to the *Tracts for the Times*. We know not when it would have been raised but for that series of events of the same class, having the same object. They in substance proposed a model Church, and a model Christianity, as a substitute for the Protestant Church, and for Protestant Christianity; and they chose to launch boldly into the open sea and sail round the Church of Rome, to find a model behind and beyond that corporation and that hierarchy; at least, they affected so to do, though, as before remarked, they well knew that the voyage would end at Rome. But there was an undefined, if not undefinable, veneration, even in the Protestant mind, more especially in the Church of England, for the ancient Fathers. To take advantage of this state of feeling was, therefore, resolved on, as the tactics for the occasion; and they gave to their model Church and model Christianity, which lay far back in the Christian era, very much in the dark, precisely the shapes and attributes which suited their purposes. They did indeed prove—by no means a difficult task—that those models were different from the Protestant Church and from Protestant Christianity.

It should have been seen by the Oxford Divines, that the thing which they proposed could not be entertained, certainly not adopted without scrutiny. It was a very great change, a revolution, indeed; and men, in masses, do not usually take such a step without consideration. It became incumbent, therefore, on some body, not identified with the party who originated the plan, to survey that field—that almost *terra*

incognita—into which it was proposed to thrust us all, whether we would or not.

And what was this field? For the present we will say, it was the *ancient Church and ancient Christianity;* the former as supervised by the ancient Fathers, and the latter as taught by them. We do not choose to say the *primitive Church and primitive Christianity;* for we have a higher and more important use for these terms. We acknowledge that this distinction is somewhat arbitrary, and employed for our present convenience. If we are understood, it is enough. By the ancient Church, we mean generally the Church of the third, fourth, and fifth centuries; and we have no objection that it should be regarded as running farther back, and coming down later; but the heart and soul of it lie chiefly within the above-specified limits, and especially in the fourth century. Ancient Christianity, of course, belongs to the same period, and the ancient Fathers will be found there, such as Tertullian, Basil, Gregory Nyssen and Nazianzen, Cyril of Jerusalem, Athanasius, Clement of Alexandria, Cyprian, Origen, Augustine, Chrysostom, Jerome, Ambrose, Theodoret, and others.

One of the great questions, if not the chief one, which we have to determine in this investigation, is *when* and *where* the corruptions of the Church and of Christianity, as predicted in the inspired word, and which we know have prevailed for so many centuries, began to take effect. Was it soon after the Apostles descended into their graves, so as necessarily to have pervaded the *régime* of the ancient Fathers? Or did those corruptions begin with the rise and extension of Papal power? It has generally been supposed that the martyr-period of the Church, par eminence, was one of great purity. It was certainly one of vigorous Christian faith, and of lofty Christian virtue. With occasional intermissions of this fearful violence done to society, to humanity, and to the Church, by the civil arm, this period ran down into the times of the ancient Fathers, some of whom were also made victims. Doubtless, they who had virtue enough—and those were many, a "noble army"—to suffer and die for Christ's sake, have justly merited and realized the sympathy and admiration of all succeeding generations, especially of the Church. The Church will for

ever celebrate their fame in her sublime ritual: "The noble army of martyrs praise thee." Their sufferings were predicted by the Saviour himself, while on earth, in graphic and ever memorable terms; and the Epistles dictated to St. John, in the Isle of Patmos, and addressed to the Angels of the Seven Churches, are replete with warnings, and admonitions, and advice, indicating an incipient apostasy, and preparing the souls of the faithful and steadfast for the trials already upon them, and for the yet sterner trials that awaited them. We have, in these summary epistles, notable advice, and no less notable prophecy of the future. We are prepared by them to expect, not only to find great Christian virtue in the martyrs of that and of subsequent ages, but great and signal departures from the faith of Christ—departures actually begun at that moment and opening on the future in a fearfully ominous aspect. These two prominent features of fidelity and apostasy are here put in contrast, for the time then present, and for after times; and we are here sufficiently advised, that great fidelity to Christ may be contemporaneous with a great apostasy, and run in parallel lines through an indefinite period.

"It can not be necessary," says our author, "to describe what has so often found a place in modern Church histories, namely, first the enthusiasm, then the fanaticism, and then the unbounded superstitions, which were connected with, and which utterly spoiled, the otherwise noble constancy of the ancient Church. To say all in a word, the sufferings of the second and third centuries became the curse and ruin of the fourth and fifth; and so it was, that the enemy, who had altogether been foiled in his rage, triumphed in his craft." Vol. i., p. 280.

Let us, then, under the guidance of such unerring counsel, put down these two marks, expecting to find them in history, to wit, great fidelity in severe trials, and a great apostasy from the faith. If we do not find them, the record—we declare it with reverence as an hypothesis, not believing it could be a fact—is falsified. Read the epistles to the seven churches. They were given for the time, and for after-times, as was the entire Apocalypse. These epistles, evidently, were given for the time, being addressed to persons and churches extant. And they were prophetic, too, as portions of them declare. We shall expect, then, to find great trials, great sufferings,

great faith, and the presence of Christ, with those who suffer for his sake. There are various forms of consoling promise in these epistles, the last of which is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." And at the close of each epistle, there is a special and an emphatic summons for attention: "He that hath an ear, let him hear what the Spirit saith unto the churches."

And it is evident from the Apostolic epistles, as well as from those addressed by Christ himself to the seven churches of Asia, that these trials and apostasies are not depicted alone for the distant future, but that they were then immediately impending.

"The opinion that has forced itself upon my mind," says our author, "is to this effect, that the period dating its commencement from the death of the last of the Apostles, or Apostolic men, was, altogether, as little deserving to be selected and proposed *as a pattern*, as any one of the first five (centuries) of Church history. It had its points of excellence, and these of a high order; but it by no means shone in those exemplary qualities which should entitle it to the position of being considered as a model to after-ages. We need, therefore, neither feel surprise nor alarm, when we find, in particular instances, that the grossest errors of theory and practice are to be traced to the first century. In such instances, for my own part, I can wonder at nothing but the infatuation of those who, fully informed, as they must be, of the actual facts, and benefited, moreover, by modern modes of thinking, can, nevertheless, so prostrate their understandings before the phantom, venerable antiquity, as to be inflamed with the desire of inducing the Christian world to imitate what really asks for apology and extenuation." Vol. i., p. 104.

St. Peter clearly recognizes this fact: "Rejoice inasmuch as ye are partakers of Christ's sufferings. * * For the time is come that judgment must begin at the house of God. * * Wherefore let them that suffer, according to the will of God, commit the keeping of their souls to Him. * * But there were false prophets also among the people, [of Israel,] even as there shall be false teachers *among you*, who privily shall bring in damnable heresies, denying the Lord that bought them. And many shall follow their pernicious ways." "Among *you*," says this Apostle, not in the next or some future generation, though that, peradventure, was likely to be, and actually came to pass. But this was a notice for present use—"And many shall be their followers."

In the fourth chapter of the first epistle to Timothy, St. Paul gives utterance to a prophecy of a remarkable and specific character, so distinctly marked, that the events described could not fail to be recognized when found in history: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth."

The phrase, "in the latter times," would seem to carry the fulfillment of this prophecy somewhat into the remote future, and Protestants have never doubted that it is found in the Church of Rome. We believe they are right. But the fulfillment of this prophecy did not begin with the Church of Rome, but was only continued there in a mitigated form, as compared with the practices in the ancient Church, under the *regime* of the ancient Fathers, as we shall yet see. It was not unnatural that the admiration of the martyrs of the early ages should run into excess and engender superstition. Such was the fact; and the worship of relics commenced with the ancient Church. Great was the virtue of martyrs, and great was the honor bestowed upon them by the Christian public. In those ages of intense excitement, nothing of the marvellous was incredible, and the love of it grew with the indulgence of the passion. Troops of martyrs, divinely sustained, and glorying in being counted worthy to suffer for Christ, went up to heaven in sight of those who loved them, and were envied. Multitudes sought and kissed the handkerchiefs, and garments, and whatever relics they left behind them. Next to the manifestation of affections of this class—so natural, we might perhaps say worthy—came a species of worship. The martyrs soon became, in common esteem, exalted and superior beings. It was believed they could perform miracles, and that they had intercessory influence with God. Here, peradventure, was the beginning of the invocation of saints. "*Ora pro nobis*," we may suppose, went up in company with their spirits ascending from the flames. We could almost pardon such a weakness,

germinating in such admiration. God pardon us, that we should apparently have come so near to the loan of our approbation of such a sentiment. We do not approve, but we can see how this invocation of saints probably began. We can easily believe there was an effulgence in the spirits of the martyrs, which might seem to shine on those who witnessed their sufferings, and shed upon them its hallowing influences.

From the belief that miracles often attended the martyrdom of Christians, came the persuasion that their relics possessed the same virtue. Hence they were anxiously coveted, and their bones were not permitted to repose in their graves. Alas! that the ancient Fathers should have given countenance to this superstition; but such was the fact; and to many others, as we shall see. They could not consecrate a church without the bones of a martyr, which occasioned a scarcity of the raw material. St. Ambrose, for example, had a new church to consecrate, but there were no bones. Tradition had it, that two brothers, Gervasius and Protasius, twins, suffered under Nero or Domitian; but no one knew where they were buried. In the exigency, St. Ambrose found it convenient to have the place of interment revealed to him in a dream or vision, and those relics acquired great fame for the miracles wrought by them. The story is gravely told by Ambrose himself, in a letter, now extant, to a virgin sister, and by Paulinus, in his life of Ambrose, (vol. 2, pp. 242, 250.)

The following is a specimen of St. Chrysostom's regard for the bones and shrines of martyrs, in a homily delivered by him at a martyr festival:

"You are inflamed, I warrant, with a passionate affection towards these saints. Let us, then, with this very fire of love, fall down before their relics. Let us embrace their shrines. For, in truth, the shrines of the martyrs are of great efficacy, even as the bones of the martyrs possess great force. And not only on this day of the festival, but on other days also, let us beset them, let us beseech them, let us invoke them, that they would deign to become our patrons; for great influence have they, not living merely, but as dead; aye, much more as dead. For now they bear the stigmas (wounds) of Christ; and, while showing these stigmas, they are able to persuade the King (Christ) to any thing. Since, then, their power is such, and such their favor with God, when we have, with a continual assiduity, and a perpetual frequenting of their society, (at their shrines,) made our-

selves, as it were, their familiar friends, by their means, we shall obtain for ourselves the loving-kindness of God." Vol. 2, pp. 198, 199.

"If you will visit the Egyptian deserts," says Chrysostom, "you will find there what is better than any paradise. There you will find, in human form, innumerable quires of angels, tribes of martyrs, assemblages of nuns; in a word, the tyrannous empire of Satan brought to nothing, and the kingdom of Christ shining forth." Vol. 1, p. 200.

"Read," says Bishop Newton, "the orations of Chrysostom, and you will be greatly astonished to find how full they are of this sort of superstition, what powers and miracles are ascribed to the saints, what prayers and praises are offered to them." Vol. 2, p. 191.

We are aware that we have made a large stride in history in thus putting forward St. Ambrose and St. Chrysostom, as above. But our limits oblige us to make haste. The bright side of the ancient Fathers has been given, and they have been abundantly eulogized. But since the Church, over which they presided, has been put forward as a model Church, and the Christianity which they preached as a model Christianity, it is fair that we should know exactly what they were, before we allow our Protestant religion to be set aside to adopt such a model. What we have obtained through that channel we are content with, and thank God for it. But God forbid we should be obliged to take all which the ancient Fathers taught, or which may be found in the history of the Church of those times.

Let us return to the prophecy of St. Paul, above cited, and see how it applies to the ancient Church, and to the doctrine of the ancient Fathers. It will, if we mistake not, be found, that Virginity and Asceticism were the idols, the very gospel of that Church, and of those Fathers, which, together with the influence of an oriental philosophy, chiefly Gnostic, travelling westward, and imbuing all thinking minds, had well-nigh supplanted Christianity. By virginity is to be understood single life in man as well as in woman, and perfect purity. By perverting a few passages of Scripture in the Gospels, Epistles, and Apocalypse, and by ignoring the Divine sanction of matrimony, and the many precepts regarding it, both in the Old and New Testament, the extravagant doctrine of perpetual virginity obtained an early and strong hold of the minds of Christians, especially of leaders and teachers, as the highest

perfection of the Christian life, and the surest way to heaven. In the fourth century it had mounted into the imposing position of a dogma of great authority and force, and was made obligatory on certain classes and on specific conditions, till it became a part and the very apex of the hierarchy of the Church, and demanded her greatest care as a subject of her disciplinary economy. It was claimed and enjoined as a state of perfection, or in the way to perfection. It was lifted above the cross of Christ, out of its sight, because it had no need of it. It was uniformly spoken of, even by the Fathers, as working its own way to heaven, and as capable of presenting itself spotless before the throne of God. As Cyprian says, in his *De Habitu Virginum:* "These (the virgins) are in truth the flowers of the ecclesiastical plant, the beauty and ornament of the heavenly grace; a gladsome produce, a work whole and incorrupt of honor and praise; *the image of God, reflecting the sanctity of the Lord;* and the most illustrious portion of Christ's flock." Alas! even Cyprian found, as we shall see, that some of them, at least, had all the frailties, even of the lowest conditions of the sex, in modern civilization.

Basil, in his *De Vera Virginitate*, says: "Great, truly, is virginity, which, to say all in a word, renders man like to the incorruptible God. And it is not a something that goes forth from the corporeal, until it reaches the soul, but belongs to the incorporeal soul, [pure Gnosticism this,] as a choice excellence avails, by its own incorruptness, so beloved of God, for preserving uncorrupt that which is corporeal. For the soul holding to the idea of the true good, and soaring to it, as on the wings of this incorruptness, even as like to like; and perceiving, I say, that by this incorruptness in herself, the incorruptible God can alone be worthily worshipped, she brings up the virginity of the body, as an obsequious servant, to assist her in the worship of beauty like her own, [to wit, God's beauty;] and desiring ever to hold it so, without a struggle, in the contemplation of God, she drives away, as far as possible, the tumultuating pleasures of the body." (Vol. i., p. 170.) In this same treatise, Basil represents the nun, as striving to present herself to the incorporeal Deity *naked*, all unconscious of bodily pleasure!

"In a practical treatise," says our author, "addressed directly to woman, Basil enters, with the most offensive particularity, into physical disquisitions and speculations, of a kind not only totally unbecoming a minister of religion, and marvellously improper as intended for a lady's oratory, but unconnected in the remotest way with the culture of that true holiness of which the Apostle speaks. But the two systems of virtue were wrought out of altogether different elements. Like Athanasius and others, Basil thinks himself called to enter a Christian lady's dressing-room, and there to give her rules for the whole of her behavior at her toilette, gravely enjoining her, among sundry instructions equally important, and in pity to the angels who visit her chamber, to use the utmost dispatch in the necessary care of her hair, lest they, (the angels,) to their own peril, should look too long on her dishevelled hair!"* (Vol. i., p. 171.) Are these the model Fathers commended to us by the Oxford divines and others? And would not such conduct, in these days, banish an ecclesiastic from all decent society? No apology that can be made for it, as having occurred in times when society was less artificial, will avail to cancel this reproach, or vindicate such acts. Rules of delicacy and propriety between the sexes are in all ages the same; and unquestionably they are a part of the morals of Christianity.

"What a sight is it," says Chrysostom, "to enter the cell of a SOLITARY monk, and to see the apartment hung about with female gear, shoes, girdles, reticules, caps, bonnets, spindles, combs, and the like, too many to mention! But what a jest is it to visit the abode of a rich monk, and to look about you! For you find the *solitary* surrounded with a bevy of lasses, one might say, just like the leader of a company of singing and dancing girls!" (Vol. i., p. 294.) Again says Chrysostom: "Alas! my soul! Well may I so exclaim, and repeat the lamentable cry with the prophet. Alas! my soul! Our virginity has fallen into contempt! The veil that parted it off from matrimony is rent by impudent hands. The holy of

* "An unreserved translation of Basil," says our author, "one of the best of the Fathers, could it be tolerated, would astound the Christian world. I have affirmed, that a religious house of the times now in question, could be little better than a harem." Vol. i., p. 172.

holies is trodden under foot, and its grave and tremendous sanctions have become profane, and thrown open to all. That which once was had in reverence, as far more excellent than matrimony, is now sunk so low, as that one should rather call the married blessed, than those who profess it. Nor is it the enemy that has effected all this, but the virgins themselves." (Ib. p. 295.)

St. Bernard, in after-times, seems to have studied in the school of the ancient Fathers, on the perfectibility of virginity, and has even refined upon it. It is the same doctrine in all ages, and leads to the same results. "What so fair," says St. Bernard, "as this chastity, which makes of a man an angel? A chaste man and an angel differ indeed as to felicity, but not as to virtue. For, although the purity of an angel be the happier of the two, that of the man must be admitted to be the more energetic. It is chastity, and that alone, which, in this abode of mortality, holds forth the state of immortal glory. * * In this earthly vessel of ours is contained the fragrant balsam, by virtue of which the mortal elements are conserved incorrupt. This is the glory of the single life, to live the life of an angel." (*De Officiis Episcoporum.*) Again he says: "Who should scruple to call the life of the religious Cœlebs, a celestial, an angelic life? Or what will all the elect be in the resurrection, which ye are not even now, as the angels of God in heaven, who abstain from matrimonial connections? Incorruptness places us next to God." Is not this teaching to do without Christ? True, St. Bernard talks of the grace of God. Nevertheless, he puts forward this technical chastity as a spotless robe; and is not that which is pure, enough? Clearly, both the Papists and the ancient Fathers agree in their estimate of virginity. Again, says St. Bernard: "See how, in the song of loves, the Spouse insists upon his fondness for thee, O virgin lily, saying—'As the lily among the thorns, so is my beloved among the daughters.' * * In truth, the virgins of Christ, by right of an excellence altogether peculiar to themselves, enjoy his most familiar embraces." Horrible!

The same may be said of the asceticism of the ancient Church, which was allied to virginity, and carried the latter along with it, as a part. This, too, was regarded as a state of

perfection, or in the way to it. Both virginity and asceticism were held in the highest honor, and the very priesthood of the Church paid reverence to them both, as above itself in the earthly hierarchy, and as candidates for an elevated sphere in the hierarchy of heaven, by their own merits! And what shall we think of Augustine, as a Christian teacher, who said: "To those who, like the solitaries, have reached the highest possible stage of Christian perfection, and in whom faith, hope, and charity are *complete, the Scriptures are not necessary*, except to teach others"? (Vol. ii., p. 96.) In the reverence paid to these idols of the Church, as they came to be, the merits and offices of Christ in their behalf were rarely, if ever, mentioned. It was a way of salvation by itself, and was held up as such, in the homilies and sermons of the Fathers. Hence enthusiasts of both sexes swelled the ranks of virginity and asceticism, till society felt the drain, and poor human nature sunk under the weight of its own spiritual debauchery. Doubtless there were examples of great virtue; but in this flagrant violation of the ordinance of heaven, and of the precepts of Christianity, proclaimed as well for the purity as for the good of human society, there was no safety, either for man or woman. The grace of God is never conferred to sustain a system in contravention of his own authority and commands. Hence the endless and boundless troubles which these institutions brought upon the ancient Church. They were a part of herself, and she could not get rid of them. She had given them birth, nourished them, and brought them to maturity; and it was meet that she should reap what she had sown. They proved to be the canker of her soul.

And the ancient Fathers were thoroughly committed to the system, with here and there a remonstrant—Protestant, we might say—such as Clement of Alexandria, whose influence, however, availed nothing in the scale against such odds.*

* "Clement," says our author, "while refuting on the one side the profligate, and on the other the fanatical heretics of his time, employs scriptural and rational arguments, of which neither Cyprian nor Tertullian could have availed themselves, without condemning the system to which they had pledged themselves. He urges, in a tone of *modern* intelligence, and in a manner in which very few instances are to be found in the writings of the Fathers, the general principle, that the kingdom

Other remonstrants arose, but they were borne down by the torrent. Jovinian and Vigilantius, vigorous remonstrants against the corruptions of their time, were crushed by the pen and influence of Jerome. "Jerome," says our author, "may fairly claim the praise of having sealed the fate of Christianity for a thousand years, by his pen, in crushing the rising tendency towards a reformation. * * If Jerome was in the right, and Vigilantius in the wrong, then Wycliffe was wrong, and Huss was wrong, and Jerome of Prague was wrong, and Luther was wrong, and the English Reformers, the founders of the Protestant Church in this country, were wrong: for all, in their turn, held substantially the same language." (Vol. i., pp. 338, 340.)

St. Augustine, too, held a balance power in the fate of Christendom. But he cast his influence against the proposed and incipient reformation, and the Church "drove her chariot, with mad haste, down the steep." Jovinian was imprisoned and banished, and Vigilantius realized the like ferocious persecution. Jerome says of him, "He is a madman, and has a tongue only fit to be cut out—a dog, a monster, a servant of the devil, a blasphemer, a dreamer. What! shall we listen to such a one, and condemn all the Fathers—all the Bishops? For all," says Jerome, "have authorized, approved, and practised what Vigilantius condemns." (Vol. i., p. 340.) Very true this last—precisely as it happened in the Protestant Reformation, in its charges against Papacy, and for the same reasons. But these movers for reform fell before the Fathers arrayed against them. Like as in the more modern Church of Rome, the evils had become incurable.

of God is not in meat and drink, or a system of formal and visible observances, or of servile abstinences from ordinary enjoyments; but 'righteousness and peace;' and that it is the inner, not the outer, man which God chiefly looks to. He, moreover, points it out, as a characteristic of Antichrist, and of the apostasy of the 'last times,' that there should be those who would 'forbid to marry, and command to abstain from meats;' and in fact, he very nearly approaches a *Protestant* style of remonstrance, against the then spreading fanaticism. * * Cyprian and Tertullian were contemporaries of Clement, though younger men; and the elements of the Christianity of that period are to be found in *their* works, not in his." (Vol. i., pp. 111, 112, 113.)

"The actual number of persons," says our author, "of both sexes, during this period, (the fourth century,) who followed the monastic rule, was prodigious. Palladius speaks, in several places, of three, five, and even ten thousand monks, under the superintendence of some celebrated anchoret or abbot. Ten thousand men are mentioned as belonging to the religious establishment of one city. Armies were sometimes drafted from the wilderness, (from anchorets.) The causes of this wide-spread mania were deep and various; but the effect must have been to draw off from society almost all the religiously-disposed; and it is easy to imagine what must have been the influence of this drainage upon the moral condition of the mass. As to its effect upon the framework of the political system, it no doubt operated to accelerate the downfall of the empire. It was a bleeding of the social body to an extent that irrecoverably impaired the principle of life." (Vol. ii., p. 114.)

It can not be said, that the institutes of virginity and the celibate were accidents of the ancient Church. The evidence is overwhelming, that they were a vital part of its constitution and economy—most vital; and that they were elevated to the highest point of honor and regard. The precise history of their earlier developments can not, perhaps, be very distinctly traced. The dimness of such an antiquity is chiefly relieved by circumstantial evidence. When we find a thing spoken of in numerous and independent literary documents of a remote period, we know it was there.

Tertullian says: "The command, Increase and multiply, is abolished. Yet, as I think, this command, in the first instance and now the removal of it, are from one and the same God who then, and in that early seed-time of the human race, gave the reins to the marrying principle, until the world should be replenished, and until he had prepared the elements of a new scheme of discipline. But now, in this conclusion of the age, he restrains what once he had let loose, and revokes what he had permitted. The same reason governs the continuance, at first, of that which is to prepare the future. In a thousand instances, indulgence is granted to the beginnings of things. So it is, that a man plants a wood, and allows it to grow, intending, in

due time, to use the axe. The wood, then, is the old dispensation, which is done away by the Gospel, in which the axe is laid at the root of the tree." (Vol. i., pp. 90, 91.)

Tertullian was one of the earliest of the ancient Fathers, and he is said to have conversed with the immediate successors of the Apostles. In one of his letters to his wife, dissuading her from contracting a second marriage, in the event of his death, we find that virginity was then held in the highest esteem. Tertullian denounced second marriages, and vindicated virginity with enthusiasm—fanatically we might say. He even declared, as above cited, the abrogation of the institution of matrimony, and maintained that the teaching and practice of the Church, which is now called *Catholic consent*, were a continual development of the will of God, even against Scripture authority, or by a forced interpretation of Scripture.

It is, doubtless, on the Tertullian principle of development, that the Oxford Tract Divines arrive at their conclusions. For, in Tract No. 85, it is clearly admitted, that direct and positive proofs of "Church principles," as they call them, touching baptism, the Lord's Supper, Church union, ministerial power, divine right of Episcopacy, absolution, and other rites and ceremonies, as defined by them, are wanting in the Bible, and are to be established only by the aid of very attenuated and nicely-managed inferential arguments; in other words, we suppose, by Tertullian developments. They acknowledge, that these "Church principles" are barely indicated in the Scriptures, and that the aid of the ancient Fathers is required to sustain them. Alas for a cause which can be vindicated only by such means!

"The principles which Tertullian assumes," says our author, "imply nothing less than that, within little more than one hundred years after the death of St. John, an obloquy had come to be attached, in the minds of Christians generally, to the matrimonial connection, as if it involved a degree of impurity, and rendered a man less fit to officiate as a priest. It is also certain that, as a consequence of these prevailing notions, a voluntary abjuration of the sexual relationship had come to be considered as highly meritorious, next to martyr-

dom; and further, that, in imitation of the analogous pagan institutes, an order of dedicated virgins had been established, and that these constituted a distinct band or choir in the Church, to what good purpose let Cyprian say."

We find, too, by similar notices, in the literature of the times, that virginity and asceticism had risen to gigantic dimensions in the fourth century, especially the former. The latter was a form of monasticism, probably its germ. But asceticism proper generally supposes a solitary life, whereas monasticism was consistent with society of its own kind, and it is often mixed up with general society. Both were found in the ancient Church, but the monks outnumbered the ascetics. Virgins, monks, and asceties, in the fourth century, were prominent and essential constituents of the Church, supervised by the priesthood; but the virgins were claimed to be her crowning glory.

We think it pertinent to introduce here the following propositions from our author:

1. "That the lapse of eight hundred or a thousand years exhibits very little, if any, progression in the quality or extravagance of those notions which gave support to the practices of religious celibacy; and that the attendant abuses of this system were nearly as flagrant at the earlier as at the later date.

2. "That at the very earliest times when we find these notions and practices to have been generally prevalent and accredited, they were no novelties; but had come down from a still earlier era.

3. "That as these notions and practices are of immemorial antiquity, so did they affect the Church universal, Eastern, Western, and African; and that thus they come fully within the terms of the rule, *quod semper, quod ubique, quod ab omnibus* [or Catholic consent.]

4. "That these opinions and practices, in their most extreme form, including the wild fanaticism of the Egyptian Solitaries, and the celibacy of the clergy, received an ample and explicit sanction from ALL the great writers and doctors of the Church, during the most prosperous and enlightened age of any preced-

ing the Reformation; and that, on this head, Popery has no peculiar culpability.

5. "That the notions and practices connected with the doctrine of the superlative merit of religious celibacy were at once the causes and the effects of errors in theology, of perverted moral sentiments, of superstitious usages, of hierarchical usurpations; and that they furnish us with a criterion for estimating the *general value of ancient Christianity;* and, in a word, afford us enough for regarding, if not with jealousy, at least with extreme caution, any attempt to induce the modern Church to imitate the ancient Church." (Vol. i., p. 65.)

Again, this author says: "The writers of the *Tracts for the Times* very well know, that the opinion of the celestial or angelic excellence of virginity, is no Popish innovation; and that, had it been possible, at any moment, during the first five centuries, to have withdrawn this opinion and these practices from the ecclesiastical system, the entire structure of polity and worship must have crumbled to the dust, leaving nothing but the rudiments of Christianity—a system how vastly different!"

It is time that we should notice some of the evils resulting from these elements of the ancient Church. The anxiety manifested and expressed by Cyprian on this account, and his endeavors to correct and check these evils, constitute a most astounding evidence of their character. In writing to Pomponius, a suffragan bishop, Cyprian says: "Concerning those who, after having solemnly devoted themselves to continence, have been found cohabiting with men, yet professing themselves inviolate, you have desired my advice. * * It is by no means to be allowed, that young women should live with men. * * How shall they (the clergy) be guides in the path of piety and virtue if, in fact, from them proceeds a contaminating warranty of vice! * * * Thou hast, therefore, well done, in withdrawing from the deacon and others—*qui cum virginibus domire consueverunt!*" "What," says Cyprian, in a homily to the virgins, "what have the virgins of the Church to do at promiscuous baths, and thus to violate the commonest dictates of feminine modesty! The places (baths) you frequent, are more filthy than the theatre itself.

All modesty is there laid aside, and with your robes, your personal honor and reserve are cast off. * * Thus it is that the Church has so often to weep for her virgins. So does she bewail their infamy, and the horrid tales which get abroad."

What would be thought of a state of society in these days, that should require such advice, and what of the bishop who should give it? It seems to suppose that if external decencies were kept up, it would be well enough, and that the discipline of the Church was fully occupied in gaining that point. Certainly it would be, with such a mass of corruption behind the scenes.

Clement, of Alexandria, at an earlier date, says: "Those who make profession of Christianity should be all of a piece. They should, in the entire course of their lives, preserve a decorum and consistency, such as might agree with the exterior gravity to which they fashion themselves, just while at church; and they should strive to be, not merely to appear, what they would pass for—so meek, so religious, so loving. But now (and how it is, I hardly know,) our folks, with change of place change also their guise, and their modes of behavior, and are something like polypi, which, as they say, resemble the rock on which they chance to fasten, and take their tinge from its color. So these, the moment they get out of chapel, lay aside the demure and godly color of sanctity, which they had worn while there, and mingling in the crowd, are no longer to be distinguished from it. They are found to be such as they had not passed for, and find their pleasure in ungodly fiddling and love-ditties, and what not—stage-playing and gross revelries. They who had just before been celebrating the glories of immortality, wickedly take their part in the most pernicious canticles." (Vol. i., p. 115.)

And even Basil, with all his praise of virginity, said, in a letter to his friend Gregory: "I have been very ill, and expecting death every hour; and the churches very much resemble my crazy body, without any good hope in prospect, but always falling off to a worse condition. * * * It is a miserable degeneracy." (Vol. ii., p. 55.) He seems not to have seen that the cause was his vaunted system of virginity.

Salvian, presbyter of Marseilles, and a man of great learning and piety, wrote largely on the condition of the ancient Church. In his *Gubernatione Dei*, he says: "If there be a sovereign and righteous administration of human affairs, and if this administration be in the hands of Him of whom you say, that he is ever with the Church, and is now speaking through his ministers, how are we to understand the actual course of affairs, or what are we to think of the condition of the Church itself? You think there can be no Divine government of human affairs, inasmuch as the professed servants of God obtain no favor at his hands, and that the Church itself is left to its fate. But see what Christians actually are everywhere, and then ask, whether under the administration of a righteous and holy God, such men can expect any favors?"

Again says Salvian: "The Saviour has forbidden Christian men to swear. But you may find more who often perjure themselves, than who swear not at all. He says, 'curse not;' but of whom, is not the speech a cursing? How can we wonder that God does not hearken to our prayers, seeing that we listen not to his commands? Not merely do we neglect what is enjoined, but we do the very contrary. God commands us to love one another; we rend each other. He commands us all to impart of our substance to the needy; we encroach upon each other's rights. God commands that the Christian should be pure even as to the eye; but who among us does not roll himself in the mire of fornication? And what more? Alas! how grievous and doleful is what I am about to say! The very church of God, which in all things ought to be the pacificatrix of God, what in fact is she but the provoker of God? And a very few excepted, who flee from evil, what else is almost every assembly of Christians, than a sink of vices? For you will find in the Church scarcely one who is not either a drunkard, or a glutton, or an adulterer, or a fornicator, or a ravisher, or a frequenter of brothels, or a robber, or a manslayer." What hater of God and his people, in these days, having any regard to his own character, would presume to stigmatize the Christian commonwealth in such a manner? Were these things so, in the time of Salvian? Doubtless, and it was evidently with grief and mourning that he told it. Nor

was it confined to one place or country. It was the character of all Christendom. It was of and for Christendom that Salvian wrote. The whole Christian world was debauched; and it was virginity, with all its attendant relations and influences, enthroned as it was in the ancient Church, at the head of its social condition, and of its hierarchy, which produced this fearful demoralization. There were a thousand other agencies and influences of a demoralizing tendency; but they were all directly or indirectly associated with this. Virginity stamped the theology of the times, and gave character to the Christian sacraments. To relieve the public and individual conscience, so heavily burdened with sin, and so frequently involved in new offences, there was required an immediate and special energy to wash away its stains. Hence the all-potent charm of baptism, and of the sacrifice of the mass. It was with the ancient Church that this theory and doctrine originated.

But again Salvian: "Let us talk no more of our religious privileges, if it appears that the light we have serves only to condemn us. Let us compare our course of life, our pursuits, manners, vices, with those of the barbarians. Are the barbarians unjust? So are we. Are they avaricious? So are we. Are they faithless? So are we. Are they covetous? So are we. Are they devoid of modesty? So are we. In a word: are the barbarians full of all manner of wickedness and impurity? So are we."

Again: "But it is only the laity, I warrant you, who sin at this rate; not, surely, some of the clergy. Worldly men; not, surely, many of the monks! Aye, indeed. Under a color of religion, sold to worldly vices, these men, who, after a course of shameless profligacy and crime, inscribing themselves with a title of sanctity, differ from what they once were in profession only, not in conduct. They have changed their name, not their life; and thinking the garb of piety to contain its substance, they have put off the garment only, not the mind, of their former state. You would suppose them not so much to have repented of their former crimes, as to have repented of their repentance; nor so much formerly to have repented that they had lived immorally, as afterwards that they had promised to live better. These men well know that what I am saying is

true. Their own consciences will bear testimony to every word. Why should not such men repent of their former repentance? Can any one believe it, that men should have been thinking any thing of conversion and of God, who, abstaining from intercourse with their own wives, have made no scruple of trenching upon the rights of others? Truly, this is a new sort of conversion, which consists in abstaining from whatever is lawful, and in perpetrating whatever is unlawful. Oh! yes, they deny themselves the marriage-bed; but they deny themselves not ravishing."

Even Jerome bears reluctant testimony on this point: "Some (monks) you may see, with their loins girt, clad in dingy cloaks, with long beards, who yet can never break away from the company of women; but live under the same roof, sit at the same tables, are waited upon by young girls, and want nothing proper to the married state, except—*wives*." (Vol. i., p. 413.)

We have above referred to the extravagant theory of the ancient Fathers, in regard to the Christian Sacraments, and intimated that it was the natural result of their other extravagant and ultra dogmas regarding the institute of virginity and its correlatives, which were numerous, comprehensive, and all-pervading. It was scarcely more true, that the first act of disobedience in our first parents lost them Paradise, than that the system of virginity, as it grew up in the ancient Church, under the Fathers, plunged them into a deep, broad, unfathomable, and irrecoverable abyss. It was a violation of the Divine institution of marriage, a violation of nature, and of all the precepts uttered by Christ and the Apostles, to protect the marriage institution, vindicate its purity, and make it prolific of boundless and endless blessings to the Church and to the human family. It struck at the very foundation of all pure society, civil, religious, and ecclesiastical. It was rebellion against an irrepealable ordinance of Heaven—an ordinance which was imperatively required by the nature of man, and which was expressly appointed in adaptation to man's nature; and every stage of that rebellion necessarily brought its penalty in the shape of immorality and crime. It was vain for man to fight against nature and against God. And the worst of it all was, that the very soul of the system was in direct opposi-

tion to the doctrines of the Cross, trampled them under foot, and attempted to scale heaven in its own right. It infected and vitiated the whole system of Christian theology. Nothing could be right while that was in the ascendant; but every thing tended to wrong. The character of God was injured by it; Christ was injured; the inspired precepts on the subject were disregarded; and the Cross was stricken from the field of hope and trust, by this grand device. And yet was this new Gospel founded in the very frailties of our nature. Nevertheless, it was a gospel. It was exalted to heaven, and claimed equality with angelic purity. It was at the head of the hierarchy of earth, and was promised a title to a high degree in the hierarchy of heaven.

And withal, the oriental philosophy of human perfectibility came to the aid of this new philosophy of Christianity. They will have read the ancient Fathers to little account, who can not discern how much and how far they departed from Christ and his cross, in their estimate of virginity in man or woman, in the various forms of male and female monasticism and asceticism; what culture they bestowed upon it; what religious regard they paid to it; what honors they invoked in its behalf; and what a distinct and independent path they made of it to the goal of everlasting life. It was a method of perfectibility by works—and strange works! A virgin who had not washed herself for twenty years, lest her religious contemplations and devotions should be interrupted, was regarded as an angel; and a man who had stood thirty years on a column without coming down, was looked up and ministered to as a superior being! And all these extravagances, and all this fanaticism, were approved and commended by the Fathers, till that which is comprehended in the technical term, virginity, grew up to be a religion! True, the Fathers said and wrote many good things on evangelical doctrine; but you may find in their works entire homilies and treatises in praise of virginity, without one word of the way of salvation by the Cross. Virginity and the Cross had no affinity, and could not be preached in the same Gospel. And yet virginity was the soul of the ancient Church. The Fathers had made so much of it, that there was no retreat. Wherever it led them, they were forced to go.

their own hands had set the ball in motion, till at last, mounted upon it, they were borne onward by its irresistible momentum.

One extravagance in religion leads to another; and this of virginity, surely, was a refined, an exalted extravagance. It was a sublimated philosophy of man's device, mixed up with a branch of oriental philosophy; and how could a taste for such an extravagance be satisfied with the primitive and simple doctrine of the Christian sacraments: the one as a symbol and memorial of Christ's death, conveying grace to the worthy recipient, not by an efficacy inherent in the sacrament, (*opus operatum*,) but by the Holy Spirit operating on the heart; and the other sealing a visible adoption into Christ's family, and symbolizing the washing of regeneration as the sole work of the Spirit, realized by the believer through his faith, and conferred upon the child by imputation of the believing parent's title in the covenant, to secure the future graces of the Spirit, by the child's own personal obedience to the Gospel? But the philosophy of the ancient Fathers was not content with this simple theory, so easily to be apprehended, and so reasonable withal; and beyond all doubt, their ambition, their position certainly, had to do with the origination of the dogma of the inherent and physical energy of the sacraments in connection with the priest's office. Mark it: here, and nowhere else, originated the theory of "baptismal regeneration," and of the sacramentarian system. They needed it, and they got it up. How could they be saved from such sins without it? Theirs was an age of marvels, of miracles; and hence nothing but a miracle in the sacraments would satisfy them. The relics of martyrs, in their esteem, in their doctrine certainly, had a miraculous power. An ascetic, of adequate standing and repute for his abstinences, his self-denials, and his mortifications of the flesh, could perform miracles; and the Fathers themselves certified to this power, and used their voice and their pens to honor these pretenders; and they were many. Virgins of high celebrity performed miracles, and the Fathers certified to that also. The ancient Church was thoroughly infected with the delirium of belief in miracles. It was a *sine qua non*; therefore it was necessary to the importance of the priestly

office, that a miraculous efficacy should reside in the sacraments. Hence the origin of the sacrifice of the mass, as a miraculous transubstantiation of bread and wine into the real body and blood of Christ, and of the equally miraculous energy of baptism. The Oxford Divines are right in finding this species of orthodoxy in the ancient Church. It originated there, and not in the Church of Rome.

Chrysostom says: "They who approach the baptismal font are made holy and just. * * * Although a man should be foul with every human vice, the blackest that can be named, yet, should he fall into the baptismal pool, he ascends from the divine waters purer than the beams of noon. * * * As a spark thrown into the ocean is instantly extinguished, so is all human sin extinguished more readily than that spark, when a man is thrown into the laver of regeneration. Nay, he comes forth another man." Chrysostom, it is true, has great vigor of style in expressing his thoughts; but his doctrine, in lodging the virtue of the sacraments in the *rites*, and in declaring a necessary efficacy, as in the relation of a physical cause to a physical effect, is common to the ancient Fathers. The reader will judge whether the reasons above given for the origin of this dogma are valid and true. For our part, we feel assured that the history of the sacramental doctrine in the ancient Church will not only account for the doctrine of the Church of Rome in this particular, as having originated there, and been maintained for precisely the same reasons as those which gave rise to it, as above described; but, from the inordinate and ill-founded respect which some branches of the Protestant Church have been accustomed to render to the teachings of the ancient Fathers, we find the same doctrine, with some abatement of extravagance in statement, still peeping out, here and there, in the teachings of Protestants, and in their interpretation of their own articles of religion or standards of faith, of which the dogma commonly denominated "baptismal regeneration" is a specimen. Minds tending to extremes will almost invariably carry this to an extreme; and, as there is really no stopping-place, no middle ground, between the true Protestant doctrine and that of the ancient Fathers, or of the Church of Rome, (which is identical,) they who hold to "baptismal rege-

neration," in the sense naturally ascribed to it, or which may be justified in the literal meaning of the terms, will land on the platform of the ancient Fathers; and they will maintain that they not only have good company, but the best authority. They will not, perhaps, dare to say, like Chrysostom, that, if a man, ever so wicked, fall by accident into the baptismal font, he must necessarily be regenerated, and go to heaven in spite of himself. But they will have the kernel of the doctrine, and assert the miraculous result, or what is equivalent to a miracle, of the *opus operatum*. Our only purpose here is to show when and where this doctrine originated, and what causes prompted it, and gave it currency. It certainly can not be found in the Bible, and Protestants sought to escape from it. It is only by a forced interpretation of Protestant standards, that any defence can be made of it.

Protestant standards of faith should doubtless be interpreted historically, not in all cases literally. We are bound, in fairness, to take collateral evidence of what the reformers intended. It is evident from history, that they were exceedingly scrupulous in not making unnecessary changes in the standards, and that they often retained phraseologies of somewhat doubtful import, which, however, are sufficiently elucidated by contemporaneous history. Such, as is well known, was the fact in the history of the adoption of the American Prayer-Book, as the originally proposed book, copies of which are now extant, together with the history of those debates, will show.

Neither is there any middle ground between the Protestant doctrine regarding the Eucharist, and that of "the terrible mystery" of Chrysostom and the other Fathers, which they said archangels dared not look upon. Any other "real presence" than that which arises, necessarily and on all occasions, from omnipresence, and the grace of the Holy Spirit operating on the hearts of worthy recipients of the Eucharist, has no warrant in Scripture or in Protestant standards. The consecration of the elements confers no new attribute or quality on the elements themselves. Bread and wine before, they are bread and wine still, and nothing more. But they are solemnly appropriated from a common to a sacred or sacramental use. Hence the propriety of the rubrics, in our communion office, touching

them after consecration. They are no longer common, but religiously appropriated by a solemn service.

We therefore regard them with reverence, though not with worship, on account of what they represent, in the same manner as we enter a consecrated place with reverence; and with a higher degree of reverence, (we might perhaps, with more propriety, say, with affectionate and holy gratitude,) because it is a nearer approach to God, and the medium of the most intimate communion with Christ on earth. All Christians so regard it; all Protestants so teach; but no Protestant ever worships the consecrated elements. This is the difference of regard rendered to the Eucharist, between Protestants and Papists, and, we may add, between Protestants and the ancient Fathers. If Protestants go beyond this line, there is no stopping-place short of idolatry.

Some grave practical reflections spring up out of the subject we have had under consideration, and claim attention.

I. We are undoubtedly forced to dispose of the pretended miracles of the ancient Church, as countenanced, chronicled, and certified to, by the Fathers and others. We must admit them, or reject them. If the former, then, of course, we take all to our bosoms—the ancient Church, the Fathers, and the religion they taught, "Church principles" and all. But, if we reject them, the rejection sweeps the authority of the Fathers, in most things usually claimed for them, clean from the boards. But we can not admit them, first, because these narratives bear upon the face of them all the characteristics of false pretensions. Next, because they are generally not attested by any but monks, or parties of a character and disposition, and in a position to deprive their evidence of all historic value. And, thirdly, because there is no sufficient cause for them, to render them credible as Divine interpositions. Above all, they were not performed in the cause of truth, as taught in the Bible and in Protestant standards; but in the cause of error, as determined by the same authorities. These miracles were either true or false. If true, then Romanism is true; for it is accredited by better miracles. If false, then are they the "cunningly-devised fables," and "lying wonders"

foretold by inspiration as a mark of apostasy. There is no escape from this dilemma. For the most part, these pretensions are absolutely ridiculous; so much so, that the Church of Rome, with all her shamelessness in this particular, would blush to record them as her own. They are seldom of a higher order than the case of an ascetic, who, in his contest with a seductive demon, cuffed him over the ears, and bid him begone; but, as certified by himself, he carried an insufferable stench on his hand, that could not be cleansed for two years afterwards. Or, that of another ascetic, also certified by himself, who, coming to a river, and wanting to pass over, had no means, and resorted to prayer. Whereupon, a crocodile came circling round to his feet, and offered his back as a saddle, on which the devout man mounted, and was ferried safely over. Or, that of the convent of three hundred nuns, who came to blows in their domestic broils, and behold, three angels came down from heaven to quiet the excited damsels! We admit, that the miraculous discovery of the bones of the two martyrs by St. Ambrose was of more consequence, because he had need of them for the consecration of a Church; and the numerous miracles afterwards performed by means of them, were, for the most part, useful, if TRUE. We confess, that, though this story is told by Ambrose himself in detail, (see vol. ii., p. 242,) our credulity is too heavily taxed to entertain it; and when we find it denounced by men of his time, and of that very city, (Milan,) as a gross and palpable imposition, we are prepared to account for the whole story in a very natural way. There was a poor blind butcher, alleged to have had his sight restored by the bones, and he was provided for, as a beneficiary of the Church, for the remainder of his days, a very suspicious circumstance, which was noticed by the keen observers of the time. For, it was necessary to have blood found with the bones—a miracle, of course, as the bones had been there for ages—and who could better furnish it than a butcher? And was he not well paid for his part in the transaction? All the miracles alleged to have been wrought by these bones, then and afterwards, must of course belong to the same class, true or false. We regret that the character of St. Ambrose,

one of the "great three" commended to our special regard, should be so deeply implicated in these transactions.

The finding of the cross on which our Saviour was crucified, by St. Helena, the mother of the Emperor Constantine, was also, as must be confessed, a matter of no small importance, then, and down to this time. The old lady was an enthusiast on this mission, was abundantly furnished with funds by her son, to get up all the miracles necessary for the occasion, and she was bound to find the cross. It would, doubtless, have spoiled the best forest in Europe, if it had been put in requisition to furnish the raw material for all the originals, and for all the fragments of the cross, found by St. Helena, which have been distributed over the world, from that time to this; and who can tell the miracles that have been wrought by these originals and these fragments?

All the ancient Fathers, so far as appears, are compromised by these ridiculous stories, with, perhaps, the exception of Clement of Alexandria. There is no evidence that they ever protested against or discouraged them. On the contrary, some of them wrote the lives of these wonder-working ascetics, and showed a special zest for the miracles they wrought. And are these the men commended to us as authority for doctrine, and "Church principles"?

Our author gives the following reasons for rejecting the miracles of the fourth century:

1. "The narrations, in their style and circumstances, exhibit the indubitable characteristics of fraud and folly.

2. "The facts, for the most part, are not so well attested as are many of like quality, which the Church of Rome appeals to, and which, on good grounds, we nevertheless reject.

3. "The miraculous pretensions of the fourth, fifth, and sixth centuries, have been abandoned, as indefensible, by the most judicious modern writers; and even by some who have strenuously defended those of the first three centuries.

4. "Evidence has transpired, which shows that these pretended miracles were regarded with contempt, by judicious persons, at the time, even though Christians.

5. "*The very writers* who, on festival occasions, or at particular junctures, report and attest these miracles, do, in their more sober moments, and when calmly expounding Scripture, acknowledge that miracles had long ceased in the Church.

6. "No such miracles as those of the fourth century were pretended in the preceding era, when they might seem more needed. If these miracles were genuine, they must be regarded as opening a *new* dispensation.

7. "The miracles of the fourth and following centuries manifestly and directly subserved party and political purposes, and tended to enhance the influence, and to enrich the coffers of the clergy; and it is the clergy who report them.

8. "They were, all of them, or with very few exceptions, wrought to give authority to practices and opinions flagrantly opposed to the drift and purport of the inspired Scriptures.

9. "These miracles, in unbroken continuity—the same in style and circumstances—ran on into the times when a shameless idolatry—polytheism ripened into image-worship—had become universal; and which worship these same miracles supported and perpetuated.

10. "As connected with the 'spiritual fornication' of the times, they are clearly predicted in the New Testament, as signs of the great apostasy." Vol. 2, p. 357.

The following propositions, also, are pertinent to this place, and are founded on evidence adduced by our author:

1. "That the veneration for relics, the invocation of dead saints, the adorations and festival worship carried on at celebrated shrines, and the custom of making pilgrimages to such shrines, were as prevalent in the fourth as in the following centuries: and that they constituted the prominent feature of the popular religion of the times.

2. "That this system of worship was not merely winked at by the leading men of the Church, (the Fathers,) but was zealously promoted by them, and received their warmest commendations; and was held in credit by a species of support on particular occasions, which touches, too nearly, their reputation for common honesty and piety.

3. "That this worship was constantly and intimately connected with a system of professed miracles, which, *if real*, should compel our approval of the same worship; or, at least, must preclude our condemnation of it; or, *if spurious*, must be held to mark broadly the Church system of the fourth century with the deepest stains of fraud, idolatry, and blasphemy." Vol. 2, p. 365.

II. The Tractarian controversy has been the means of bringing out the ancient Church, the ancient Fathers, and ancient Christianity as taught by those Fathers, into bold relief before the modern Church that now is, and before the world. We have before defined the ancient Church substantially, as having its heart in the fourth century, running back to the first, and coming down till it was merged in the Papal Church.

Before the Oxford Divines conceived the purpose of reviving ancient Christianity and the ancient Church, little was known of the Church and Christian teaching of those ages among Protestants, except by the praises bestowed on the ancient Fathers, in certain quarters. The taste for this rather inordinate praise was probably owing very much to the principle, that distance lends enchantment to the view. Some Protestant Churchmen had long time revelled in the lore of the ancient Fathers, and claimed to have found not only many beauties there, but standard "Church principles," and a standard Christian orthodoxy. At last the Oxford Divines came out with the bold theory, that the Reformed Church of England was intended to be a copy of the ancient Church; that it was founded upon that basis; and that it was bound to return to it, Church, Doctrines, and all; and they labored away for some years, in the *Tracts for the Times*, to establish this conclusion to which they had arrived—to what effect the history of this debate in the Church of England, and in her sister Church of the United States, will show. As the efforts of the Oxford Divines constituted a virtual, a necessarily implied challenge for an investigation of the entire field which they had opened, and for a survey of the ground on which they proposed to lead or drive the Church of England, that investigation was made, as it should have been, by a party unconnected with the writers of the Tracts; and the result was such as we have endeavored to set forth in this review—not very favorable to the ancient Church, to the ancient Fathers, or to the Christianity which they taught. Of course, there could have been no interest in this investigation, but a knowledge of the truth of history. It could not but be painful to every Christian mind, to find the Church, and Fathers, and religion of those times, such as it appears to have been. But honesty is not only a Christian virtue; it is the best policy, in this matter, as in all others. As history—and as a part of it, Church history—is common property, of the irreligious as well as of the religious world, any attempt by Christians, at concealment of the real state of things in the Church, at any period, would be detected and exposed, and thus be injurious to all parties—to the irreligious, as it would make a bad impression upon them, and to Christians, as it would convict them of

unfairness, for the sake of imposing on the world. The only proper, and the best, course, in the investigation of history, is to come boldly up to the truth, whatever that may be. If the questions raised, belong to the history of the Church, the rule is the same; and we may confide in the Providence of God, who loves only truth, that the result will be for the benefit of his own cause, which is the cause of truth, as well as of righteousness, both in the legal and evangelical sense of the terms. For good or for evil—we believe it will be for good—the Oxford Divines may thank themselves for the result of the investigation, in which they led the way, and could not forbid others to follow them. If the ancient Fathers have turned out badly under this scrutiny, who are their enemies? Clearly they who have thus put them forward, and sought, by violence, to thrust them into a position which they were not qualified to fill.

III. Those of the Church of England, and of our own Church, who have been swayed by the reasoning of the *Tracts for the Times*, and who were prepared to make a practical movement in the line of that argument, have shown their wisdom in giving up the ancient Church, and preferring that of Rome. The exposure that has been made of the true character of the former is too formidable to be encountered, and no one henceforth, in his senses, will ever again propose it as a model. The Church of Rome was, doubtless, the original goal which the Oxford Divines had in view, though they at first proposed to go round about, by way of the ancient Church. There were reasons of policy for that piece of affectation found in the state of the English mind. A proposal to go directly to Rome would, of course, have been an instant failure. But the roundabout way has been entirely hedged in and broken up, by the disclosures of "Ancient Christianity." Every effort in that direction was henceforth hopeless, and the project was abandoned. But what should they do? As they could not carry the English Church, and England, with them, the only way open for those who were prepared to make the movement, was to go, not *en masse*, as a regularly-mustered and disciplined host—for they were routed before they entered the field—but each man by himself, with a monk's apparel in his knapsack,

straight to Rome, and there take his chances for promotion. Such, precisely, has been the character of the movement, from the Church of England, and from the American Church. And we admit they have acted discreetly, in preferring the Church of Rome as the better of the two: as less corrupt, as less extravagant in her dogmas, as better adapted to modern times, and, on the whole, as a reform, a substantial improvement on the ancient Church. There is, indeed, a more consolidated and relentless despotism in the Church of Rome; but she has had great chances for improvement on her antitype and model.

IV. The ancient Church, the ancient Fathers, and ancient Christianity, disposed of in this way, how will it affect Episcopacy, "Church principles," and the doctrine of the Church? We take for granted, there will be no great ambition or taste hereafter to glorify the Fathers, as heretofore. Men may be stubborn for a while, in maintaining a long-cherished opinion; but they can not long hold up their heads in a cause which has fallen under a reproach, the dark shades of which no power of man can relieve, in the view of an ever-scrutinizing and disinterested public. If Protestantism had done no other benefit to society, it was a great thing to have emancipated, purified, and put forward, by an almost immeasurable stage, opinion, and made it independent of the dictatorial authority of the Church of Rome, that it might gradually rise to a power in the earth not to be contemned; and a still greater benefit, that the necessities of society, in connection with Christian doctrine, should have shaped the action of opinion, thus emancipated, in a straightforward career, to the highest moral standard erected and enjoined by evangelical precepts. Clearly, there is no higher standard than this—none more pure; and it is perfectly pure. *Video meliora proboque.* The Gospel—a free Gospel—since the Reformation, has, beyond all question, exerted an influence to elevate the standard of morals so high that it can not easily be broken down. God grant it may never be! Though there may be those whose conscience will confess, *sed deteriora sequor*, nevertheless the standard is up, is recognized by opinion, and no earthly power can depress it. The abominations of Popery—and they are neither few nor small, calculated to shock public morality—are forced to be

concealed by artifice, as far as possible, in the face of this opinion. These artifices of concealment are the highest possible compliment to the achievements of the Reformation, in elevating the standard of morality, and fixing it on a firm and immovable basis. And can the character of the ancient Church and of the ancient Fathers, as now exposed to view, be approved by this standard? Never. It is not a question of orthodoxy. God be thanked that we have a better rule—the Bible. Nor is it a question of "Church principles;" for when we see what those of the ancient Fathers were, they are the last we could fancy. And God be thanked again, that Christ and his Apostles have not left us in a state of orphanage as to "Church principles;" but they have laid them down in full. No, these are not the questions; but it is a question of MORALITY. The ancient Fathers are proved to have been involved in all the pious frauds—and they can not be counted—of the fourth century, and of times preceding and subsequent. They were the very factors of those frauds—certainly took lead in them. Make the best apology we can for them; say they were the products of a delirium of those times; we think they were; nevertheless, they were frauds. "It is a fact," says our author, "that while, during the times of pagan persecution, and which were, as we suppose, the purer times of the Church, we hear very little of miraculous powers, that is to say, *from the writers of those times*, they suddenly break forth in stupendous abundance, just at the moment when the ascetic philosophy gets the ascendency, and becomes the object of universal admiration. At the very instant when the ecclesiastical heavens were darkened with swarms of monks, the earth was enlightened by a sudden blaze of miracles. * * * And if TRUE MIRACLES afford us a safe guidance when we are in seach of a TRUE CHURCH, FALSE MIRACLES are an equally safe criterion in rejecting the pretensions of an APOSTATE CHURCH." (Vol. ii., pp. 120 and 122.) If the apostasy predicted by St. Paul, (1 Tim. 4,)—"the Spirit speaketh expressly," etc.—is to be found anywhere, it is in the ancient Church. Here we behold the "signs and lying wonders, after the working of Satan," spoken of by the same Apostle, (2 Thess. 2: 9,) under the heading, "The mystery of iniquity doth *already* work." It began in the days of the Apostles; it is recognized

in the epistles to the seven churches of Asia; it run on contemporaneously with the great persecutions; and culminated under the ancient Fathers.

And what a scene of impurity and debauchery do we behold in the history of virginity, which was the first child of the ancient Church! And of asceticism and monasticism, all of which belong to the same family, and have the same parentage! Is not morality concerned in these facts? and was it not fearfully violated in this history? "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Doubtless, this description applies to the Church of Rome, and is still in a course of fulfillment there. But it began in the ancient Church, and was exhibited there in its most hideous aspects. It is regulated now in the Church of Rome, and under discipline. Would such immorality be tolerated now in a Protestant community? Any approach to it would be utterly revolting, and meet with instant and severe reprobation. And is this the model Church, which we are called upon to imitate?

What, then, becomes of Episcopacy, and "Church principles," and the doctrine of the Church? We are aware that some Churchmen have been so imprudent as to stake the argument for Episcopacy, in part at least, on the ancient Fathers. But, for the life of us, we can not see how the smallest fraction of it rests there, except simply on the principle of historical concatenation, which belongs equally to every other link of the chain, from the Apostles down to this time, whether through the Church of Rome, or any other medium. It is simply a question of historical fact, whether Episcopacy has been the prevalent, uniform, and uninterrupted mode of Church organization from the Apostles, including them, down to the Reformation, so far as can be ascertained? While we have the most satisfactory, convincing evidence, that such is the fact, we may safely challenge all the world to prove a negative. The first step in that negative has never yet been established. The fidelity and purity of the ancient Church are no more concerned in this question, than the fidelity and purity of the Church of Rome.

Doubtless, the promise, that "the gates of hell shall not prevail against the Church," has been made good; and the Church has never failed. It is equally certain that, down to the Reformation, it never wanted an Episcopacy. The ancient Church, doubtless, had, and who shall say the Church of Rome has not now, the true Church in her bosom, however small that remnant may have been in the former case, or may now be in the latter; and Episcopacy, in either case, has never failed. There has always been a Church, and always an Episcopacy. That is all that is required in this argument. If any Churchmen have stated the argument for Episcopacy on any other ground, that is their own affair, not ours. And if we find that in the primitive Apostolic Church, which corresponds with Episcopacy, as we think we do, the argument is complete.

And what becomes of "Church principles"? Thank God, we have an excellent, a sound, an all-sufficient platform in the teachings of Christ and of his Apostles; and the sooner we get our foot upon it, if not already there, the better. We do not despise, nor disregard, but we hold in respect, the accidental forms of Church polity, though erected by uninspired men, which have sprung up, from age to age, down to this time, in the different branches of the Church Catholic. We have the greatest respect for our own Church polity, and think it the most perfect that has ever been formed. But, as Protestants, we claim, and as Christians, we think we are bound to prove every thing by the Bible. Away with your Fathers, away with every earthly pretension, in the present or in the past, that does not agree with that. That, we hold, is the only safe rule, by which to try "Church principles," now and for ever.

And what becomes of the doctrine of the Church? For that, too, we have the same answer—the BIBLE. "To the law, and to the testimony." Our Prayer-Book, we think, is composed according to this rule; but, as the production of uninspired men, and on the very principles by which it was adopted, it is subject to review and amendment by the same authority, under the constitutional action of the Church. The Prayer-Book discharges the two great functions of being an EXPRESSION of the faith of the Church, as derived from the Bible, and of a

RITUAL for the regulation of her offices. But the Prayer-Book can never fill the place of the Bible. It claims only to be founded upon it, and must always be tried by it, as prescribed in one of the Articles.

V. Where and what is the primitive Church, and primitive Christianity? We have before mentioned, that we have a high and important use for the term *primitive*, in this application, in distinction from ancient, and we have acknowledged that it is, in some degree, arbitrary. But that is no matter, if we are understood. We have found in that which we have chosen to call the ancient Church and ancient Christianity, the former as administered, and the latter as taught, by the ancient Fathers, very serious and momentous defects, compared with the Bible as a standard. We have wished to find the primitive Church and primitive Christianity such as Christ and the Apostles founded and taught. We have surveyed the field occupied by the ancient Fathers, and, alas! what defections do we find there! What an exact copy of "the departure from the faith," predicted by St. Paul; of virginity and the celibate, as described by him; of the "signs and lying wonders, and doctrines of devils," also foretold in the same and other sketches of his pen, under the title, "The Spirit speaketh expressly." There we have it all, only we are shocked at the fullness of the picture, so much does it exceed the necessary brevity of the prophecy. That, surely, is not the primitive Church; that, surely, is not primitive Christianity. Where, then, do we find the primitive household, the primitive doctrine? We are told by St. Paul, "the mystery of iniquity doth *already* work"; and we find it in the epistles to the seven churches of Asia, announced, by still higher authority, as *already* at work. "The noble army of martyrs," who went up to heaven, from age to age, after Christ sent his messages, by St. John, to the churches of Asia, were, doubtless, an exception to these seductive influences. It is so represented in these epistles. But the "seducing spirits" were already at work; and the character of that work is sufficiently manifest in the history we have had under review.

Like the dove first sent forth from Noah's Ark, which found no resting-place on the wide expanse of waters, we search in vain in the ancient Church for that which we dare call primi-

tive, in the sense of being a copy of the Church founded, and of the doctrine published by the Apostles; and we are forced to return to the ARK. Thank God, all is right there, and the ARK is safe, under the care of Him who ordered its construction. What a Providence is that, and how adorable, which has preserved the inspired volume PURE! How refreshing to be able to confide in it! Is that history and that system of doctrine sufficient? Who will dare to add to, or take from it? Are the elements of a Church therein contained sufficient for a perfect structure? To suppose they are not, would be an impeachment of the skill of the Divine Architect. We accept all human Church polities *as human*, but nothing more; and of diversified merits, but all more or less imperfect. As for doctrine, so also for Church organization, in all essential elements, the Gospels, the Acts of the Apostles, and the apostolic epistles, are the standard for ever. No human structure can be brought in competition with that; and palsied be the hand that would supersede it by man's device! For a primitive Church, and for primitive Christianity, we shall find no resting-place short of the inspired records and history. No other claims can be mixed up with these, or rival them. High above the reach and touch of profane hands, ecclesiastical or civil, they stand alone, a universal standard for a universal Church. They constitute the primitive model of organization and doctrine, and the only model on which the Church of all ages can safely rely. The moment any other claim is conceded, there will be distraction; by adhering to this only, can unity in one Catholic Church be maintained. It is well, and even necessary, that all branches of the Church Catholic should have their own peculiar polities; but they are ever subject to be tried by the primitive standard, as to all fundamental and essential principles. They can never—never lawfully supersede the primitive and inspired rules.

VI. The provocations to infidelity arising from the corruptions of the Church, present this subject of the ancient Church in a very grave point of view. The infidelity of modern times originated chiefly, we might, perhaps, say altogether, from the corruptions of the Church of Rome; and there never will be an end of it, so long as those enormities which provoked it into

being, and gave it vitality and force, are prevalent. If the Oxford Divines had succeeded in resuscitating the ancient Church, to supersede the Protestant, the real history of their cherished model would have come along with it, and been spread before the world, as in some measure it is already, in consequence of the issue of the *Tracts for the Times;* and so much additional aliment for infidelity—not a little—would have been furnished. For the ancient Church, as we have seen, was even more absurd than is the Church of Rome, and in nearly all things not less superstitious and idolatrous. Is it to be expected that the strong minds of the present age—an age not of idle, but of solid learning; an age of genuine, not of vain philosophy, of real force and manliness, of high qualities and pure sentiment—"will learn to lisp mummeries, to prate, and whisper, and juggle, and drivel, and play the Church puppet, after the fashion of monkery"? Or that they will believe in pious frauds, and sleight-of-hand, cunningly-devised miracles? Or will they not rather scout all such pretensions, when religion comes to be invested with them, and be driven off into infidelity as a refuge? To all such minds, Protestantism commends itself, and infidelity dies away. But Popery is its aliment; and ancient Christianity, revived, would produce precisely the same effect.

"What Mohammed and his Caliphs found in all directions," says our author, "whither their scimetars cut a path for them, was a superstition so abject, an idolatry so gross and shameless, Church doctrines so arrogant, Church practices so dissolute and so puerile, that the strong-minded Arabians felt themselves inspired anew, as God's messengers, to reprove the errors of the world, and authorized, as God's avengers, to punish apostate Christendom." (Vol. i., p. 266.) Can it be imagined that the Christian world, so wide and vast as it was at this time, and so recently emerged from that period which was occupied and cultivated by the ancient Fathers, if those Fathers had been true and healthy-minded men, and if they had imparted a similar spirit to the Church and to the general public, should have been so debauched as to succumb so tamely to Mohammedism, and be the subject of so much ribaldry and con-

ıpt among the followers of the Prophet, as is known to have
ın the fact? Such a state of the Church will for ever create
delity of some sort. In this instance, it gave the world to
hammed.

'If," says our author, again, "any room be left for freedom
hought and inquiry, intelligent men, looking to the general
l uniform tenor of history, can come to no other conclusion
n that Christianity, if it is to be understood as the advocates
'Church principles' (the Oxford Divines) do understand it,
st always be, as it ever has been, the nurse of superstition,
guardian of ignorance, the sister of despotism, and the pro-
ter of cruelty. Nothing can exempt the religion of Christ
m these fatal reproaches, if those doctrines are really part
l parcel of it, which Papacy did but amplify and realize."
. p. 420.)

n this item of reflections on the general subject, we speak
observation and fact. No one can look at the action of
erior minds, in the Papal countries of Europe, without
erving that, though they have been baptized in the Church
Rome, and do not choose to make open controversy with
absurdities and corruptions, they yet look down upon them,
l upon the Church on that account, with contempt; and
t they naturally take refuge in an infidelity of the Voltaire
l Rousseau stamp. Generally, they have not time to inves-
ıte the claims of Christianity on its merits, and they are
ed to take it as represented by the Church. From this
ture, as constantly enacted before their eyes, they turn away
disgust. Though this contempt is, to a great extent, silent,
s seen, and it is comprehensive and energetic in its influence.
s often expressed in the writings of philosophers and savans.
maintain, that the movement of the Tractarians, in Eng-
d and America, so far as it succeeds, is calculated to produce
cisely the same result. You can not impose these absurd-
s on the common-sense of mankind. Above all, it will
er do with the American people. Our Church may subsist;
, in our opinion, it can never prosper, to any considerable
ent, in this country, with these trappings grafted upon it.

Art. V.—* THE WANT OF THE CHURCH RELATIVELY TO THE REMEDY.

1. *Canons V. and VII. (Sec. 4th and 7th) of* 1853.
2. *Pastoral Letter of the House of Bishops*, 1853.
3. *Proceedings of the Board of Missions*, 1853.

An acknowledged and lamented evil will not, we may trust, be long unredressed in this practical age. Time may elapse ere its acknowledgment be procured, or its inconveniences brought into distinct consciousness; but this done, the remedy will be sought and applied. The temper of the times, not permitting a rest in mere speculation, should not, however, be allowed to betray into hasty or ill-advised appliances.

The present and prospective deficiency in the ministerial ranks has aroused the lethargy of the Board of Missions, arrested the attention of our General Convention, been confessed in its legislation, and propounded to the consideration of the Church at large in the pastoral letter of the Bishops.

In view of our opened and opening intercourse, with Heathendom on the one hand, by commerce, and with Christendom on the other, by immigration to our own shores, it would be difficult to over-rate the important bearings of this deficiency.

"Do you see those men yonder?" said the captain to his troops; "kill them, or they will kill *you*. Forward!" The breaking down of the partition-wall of nations by commerce and immigration has brought the Church into this very dilemma, that if she subdue not the nations to the obedience of the faith, they will yoke her to the car of mammon.

The remedial appliances are exhibited to us in the counsels of the Bishops, in the recent legislation of the Church on this subject, and in the discussions of the Board. We may characterize them as the letting down of the ministry from its grade as a liberal profession, or as a showing up of its inefficiency

* The editors cheerfully allow latitude in the discussion of questions of expedience or prudence.

thout the indication of a *specific* remedy. We venture to ɔpose one.

With all their repugnance to the sacerdotal notion of the ristian ministry, evangelical men have insensibly fallen into ıt view which holds it incongruous in a layman to occupy y other position than a hearer and doer of the word. Within r memory, educated, influential laymen took part in circles prayer; in Bible-classes and Sunday-schools, in the high-ıys and hedges; in missionary meetings; in utterance no ss than in act: matrons even were wont to meet under the nstraining love of Christ, to consult and pray for his king-ɔm, without the intrusion of a fear that they were committing zza's sin, or provoking his doom. But times are changed. growing sensitiveness on the part of the clergy to *such* par-cipation by the laity in labors and influence, has been followed, ery naturally, on the part of the latter, by a relaxation of fort, and diminution of interest and service. The same mis-nceptions which erect an impassible barrier between the nks of the Roman obedience, have not been without similar fects among ourselves. The clergy have sought to be all in l in the body ecclesiastic, and the laity have been found but o willing to have it so. "Oh! do *you* say all that, your everence," was the waiver of an honest tar, when the pause as made for him to repeat in the marriage-service. "I, M., ke thee, N.," etc. He was well satisfied that his reverence ould engross the service. It saves him trouble and no little rplexity. The layman shrinks perhaps from the cross, and the ghtest hint from an ill-judging pastor, that all the Lord's people e not prophets, suffices. He transfers the whole burden to the ɔrd's anointed, who, crushed in body, and mind, and soul, cries last for help; his cries come up to the General Convention, ıd are answered by the provision of a special class of deacons assist him, and a class of semi-qualified, but "strong-minded" esbyters to eke out the priesthood. We predict that this gislation will prove either a failure, or worse, a mistake.

Aside from the unscriptural, if not anti-scriptural, notion und among us, of what ordination gives beyond what is law-l without it, we ask whether this same deacon could not have ne as good service in the ranks? We all know the effect of

unprofessional services on certain minds. We have seen the power of laymen with laymen; but here is something which, even "in the less ambitious walks of life," is seen to be neither fish nor flesh, but a *tertium quid*, often unsavory and indigestible, and rejected with disdain. When we speak of "the masses" *in this country*, we forget that they know perfectly well the difference between his Grace of Canterbury and his chaplain, and deem the former not a whit too good for them—as indeed he is not. No matter where the vacant parish may be, the first call goes to the Archbishop: the sub-deacon, we fear, will be eschewed, even by the proselytes of the gallery and *free*-booters* of the vestibule and floor, as "*only* the assistant"—a hewer of wood and drawer of water. No! no! right or wrong, this will prove a failure in the American Church so far as a permanent order; with the embarrassment of not knowing what to do with the titulary when a change of rector makes a change of assistant desirable or necessary. We do not speak now of deacons as at present, on their way to the priesthood and ordained in one year, for assistants in a school of practice; especially when they can not enjoy the advantages of a seminary; but of laymen made deacons, thus to remain. The presbytery will be made to cry again to the Convention for help, for—*non tali auxilio*. Let them rather urge the *laity* to work, encourage them, lead them on, find fitting occasions for their divers gifts; disabuse them of the fond conceit of the "inherent power" of the presbytery for every thing, from the building of the church to the ringing of the bell; insist upon it that *every* member has his vocation and ministry; to the discharge of this draw them wisely, patiently, perseveringly; and we may, as in days past, bring on, to offer themselves for the ministry, valuable men, whom the sub-deacons, should they be employed, will only keep back.

Like Canon V. of 1847, this we imagine will have a quasi and inoperative† existence, till some future wave of legislati

* Pickwickian of course! We mean *gentlemen* who glory in a *free* gospel, *free* pews, *free* and easy manners, and the *freest* morals in the sphere of *meum* and *tuum*; known in the state as "squatter sovereignty."

† It may operate to bring in that truly respectable class of teachers, whose claims to the enjoyment of *an atmosphere*, a supercilious world denies, unless "Rev

ash it out. This letting-down system is not the remedy. We ust overcome the *noli me tangere* sensitiveness of sacerdotal-m, and give freer scope to the gifts of the laity in the great ork of the Church: lay readers, catechists, visitors of the ck, almoners to the poor, missionary and other agencies, and cturers *ad libitum* in antagonism to the many forms of error id infidelity in this way instilled into the public mind, but counteract which the clergy can not catch the public ear their lecture-rooms. All this, and more, may be done with-it trenching upon the proper functions of the ministry.

The consideration of the provision for a partially-trained but strong-minded" priesthoood will be blended with the review the counsels of the bishops, to which we pass.

"The peace of the Church," says the Pastoral, "has been sturbed. * * * * But the principles of sound Church-anship have no inherent tendency to Romanism or to the pposite extreme. As they are deduced from the Holy riptures and exhibited in the Articles, Liturgy, and Prayer-ook, they stand in happy equilibrium. The tendencies to ror and to extremes lie, in part, in the different constitutions men, in the diversities of their tempers, education, and ejudices, and not in the system of Christianity itself. * * * gain, there are differences among Churchmen arising out of e different schools of theology in which they have been ained; and still other differences arising out of the various stems of metaphysics on which the different systems of eology are based."

The remedy in general, (Divine assistance having been voked;) the Church to endeavor to compose and lay aside ir differences; address herself wisely and diligently to the ork before her—"the preacher and the preacher sent;" ergymen to be thoroughly educated for the work; justice me to those already in the field; more candidates sought; holarships founded for education, at the college or theolo-cal seminary, or both; religious and literary institutions stered; the interest in foreign and domestic missions revived, id the highest energies of the Church put forth for this end.

nd" is upon their cards. We were gravely told on one occasion of the ordina-n of a Professor with the distinct understanding that he should not or would t take the cure of souls.

When the work of God languishes, however equally the blame may be distributed among the various members of the body, having different offices, you come, in the last analysis, to an INEFFICIENT MINISTRY, underlying the whole difficulty.

This inefficiency may result from the neglect of the Church which sends forth, adequately to equip its standard-bearers,—from the covetousness of the age, which takes them from their proper work, requires them to make brick and sends *them* into the stubble-field for straw,—expects them, by the sweat of their brow, to pay the interest on church "stock;" the man who is unto them as a very lovely song, of one that hath a pleasant voice and can play well on an instrument; the ground-rent; the repairs; the alteration; the broker an occasional discount to enable them to go to market; to respond to every *date obolum* considerately referred to clergymen as very benevolent men; to head every subscription, and show a proper example to their flocks by supplying what the collections for missions and other pious uses lack, of reaching the point of "respectability;" in fine, robs them of their own in a thousand ways that could not bear the test of the most vulgar morality. Or it may come from the silly and wicked affectation of the clergy to lord it over God's heritage, rather than be their servants for Jesus' sake; Christ-sacrificing priests, rather than self-sacrificing ministers; until the laity either turn from them with irrepressible nausea, or else, willing to have it so, fall into their humor; and throwing all burdens upon them, leave neither heart nor intellect nor conscience for their proper duties; and so, inefficient from superinduced littlenesses and impertinences.

It may follow from the essentially mechanical temper of the day, applying its rates of railroad and telegraphic velocity to mental development, and requiring the liberal professions to be ready in twelve lessons; and so coming to their work with pretensions inversely proportional to their attainments, inefficient because bags of wind, *vox et præterea nihil!*

It may come through the largeness of our dioceses allowing only glimpses of the Episcopal shadow as it flits by to "take the next train," scarcely, like Peter's, overshadowing the sick folk; instead of the overseer's substantial and abiding pre-

sence long enough to draw out his "inherent power" to strengthen the weak hands and confirm the feeble knees of the under-shepherd—inefficient, because, taught to look for his Bishop's visitation as the Egyptian did for the annual overflow of the Nile, to irrigate and fructify, he wakes from his day-dreams and night-visions to discover that, after all, his bishop is but a man. Or, more painful still, he may learn that vain is the help of man, though that man be a bishop, who from lack of Episcopal nerve, even when he visits his flock to "set in order the things that are wanting," defers excessively to the "honorable laymen," instead of handling them after the manner of St. James: "Go to now, ye rich men, weep and howl," etc., etc.,—inefficient because the Father in God breaks down, just where he ought to stand up and quit himself as one having authority.

The inefficiency may result, in fine, from the very earthiness of the vessels into which the *grace* of the ministry is poured, if poured at all; and because the vessels of silver and gold, in the great house, appointed unto honor, are sometimes found to be dross!—inefficient because of his own sins and the sins of "his betters" imputed to him.

"Quicquid delirant reges, plectuntur Achivi."

If an inefficient ministry underlie our difficulties, the sources of this inefficiency (and we have indicated some of them) must be reached by any specific that promises a cure. The establishment, under God's gracious blessing—"without which nothing is strong, nothing is holy"—of a Church University, we propose as such, and look to *it* to impart such tone and power to our ministry as may enable it to throw off, or rise above, or neutralize the difficulties now besetting the work—supplying, in its beneficent operation, the very remedy whose general requisites the Bishops have described.

The apprehension that our clergy, as a body, are too learned for their work, we deem one of the shallowest conceits of this over-practical age. The cry is for "working men"—as though muscle were alone to energize. The panic is spreading that we are losing the masses, and the awakening solicitude* of the

* We suspect that much of this is a mere sham—an aping of Rome, in her *ad captandum* arts. The treatment of Christ's ministry, emphatically his poor, gives the lie to much of this revivalism.

Church in this direction, is blinding us to the fact that we are gradually losing our hold upon the educated, the acute, the deeply-stirred mind of the nation, because we insist less and less upon the *liberal education* of those we receive as candidates for our ministry, and invoke the dispensing power more and more.

Men of taste, and lovers of law and order, will always be attracted to our communion, should Tractarianism not succeed in foisting its puerilities upon our services, or in forging for us, in its idolatry of the Episcopate, a worse than papal autocracy. But something more than æsthetical appliances, or hereditary claims, or canonical proprieties, must be put forth by the Church to make its mark on the mind of the age. This asks questions the ministry must be thoroughly furnished to grapple with; and the minds of aspirants for a service that would meet the emergencies of the times, should, before their entrance upon theological study, be fully developed by the liberal education of a university, and that university under the control of the Church.

The surpassing importance of this question demands that we fortify ourselves with authorities; and we find enough, and to the point, in Sir William Hamilton's discussions.*

And first, as to the name and nature (generally mistaken, it would seem) of a University.

"In ordinary and inordinary acceptation it involves two very different things.

"1st. What is properly the University? A school, to wit, for liberal or general knowledge; and,

"2d. A collection of special schools for one, two, three, or more, of the learned professions.

"In the former respect the student is considered as an end unto himself; his perfection as a man simply, being the aim of his education. This is the end proposed in what is academically known as the faculty of arts or of philosophy.

"In the latter respect the learner is *not viewed as himself an end*, that end being now *something out of himself:* for, not his perfection as a man, but his dexterity as a professional man—in a word, his usefulness as an instrument, has become the aim of his scientific preparation. This end is that proposed

* Discussions on Philosophy and Literature, Education and University Reform. By Sir William Hamilton, Bart. London, 1852. New-York, 1853.

in what are academically known as the faculties of Theology, Law, Medicine, etc.; and in this relation a University is, in fact, only a supplemental and contingent aggregate of special schools; the only connection these have with each other, or with the University, being that they all hold out to be *liberal;* that is, they all hold out to educate to professions which pre-suppose always a liberal accomplishment, if not always an education in the liberal faculty, or faculty of arts."—P. 673. Longman, (London.)

The essential or fundamental faculty of Arts or Philosophy, and not the contingent or accessory ones, we would embrace in the institution we plead for. As sketched by Sir William, it would embrace two departments—that of Humane Letters and Philosophy; the former of *empirical*, and the latter of *rational* knowledge.

"1st. The empirical, as knowledge of the *fact.* Humane letters would thus comprehend all dexterity at language, all familiarity with literary products, all acquaintance with historical record.

"2d. The rational, or knowledge of the *cause* or reason, comprehending as Philosophy in a proximate sphere, the science of mind in its *faculties*, its *laws*, and its *relations*,* (Psychology, Logic, Morals, Politics, etc.;) in a less proximate sphere the science of the *instruments* of mind, (Grammar, Rhetoric, Poetic, etc.;) in a remoter sphere the science of the *objects* of mind, (Mathematics, Physics, etc.)" P. 732.

It is in vain that our interests, our prayers, our benefactions embrace our Theological Seminaries; in vain that we attract to them professors of varied and solid attainments, fervent piety and zeal, so long as we send to them candidates, unprepared by previous liberal culture, to appreciate and profit by their instructions. A teacher whose unconsciousness of his powers was singularly, though beautifully, in contrast with their extent, and whose generous interest in the proficiency of his class could not be mistaken, in utter despair of otherwise leading it through the intricacies of hermeneutics, proposed to initiate it into the mysteries of Greek grammar! Had the class "seen itself as others saw it," the school of the prophets would have beheld some of her *titled* sons (her A.M.s and A.B.s) with the *untitled* running perilous tilts against τύπτω, and laying the foundation for at least a more "learned nescience" than it

* Notices of some American works in this proximate sphere of Philosophy, will be found by referring to the Book Notices, No. III., at the end of this number.

brought to the interpretation of the Sacred Oracles: and if in the *literæ humaniores* there was little danger from too intimate fellowship with Heathenism, there was less dread that Philosophy would expose it to the vanity of Platonizing divinity, or to the fatal admixture of the simplicities of the Gospel with the dialectics of the Stagyrite or Organon of Bacon.

> "Quorum pars magna fui,
> Quœque ipse miserrima vidi."

It may not be altogether gratuitous to vindicate against the spirit, or rather unspiritual tendencies, of the age, the necessity of the humane letters and of philosophy to a liberal education, and also to the faculty of theology. And,

1st. The classics as a mental gymnastic.

> "The study of ancient literature, if properly directed, is absolutely the best mean towards an harmonious development of the faculties, the one end of all liberal education. * * The higher and more peculiar its ultimate advantages and pleasures, the more it educates to capacities of thought and feeling, which we should never otherwise have been taught to know or to exert; and the more that which it accomplishes, can be accomplished by it alone, the less can those who have had no experience of its benefits, ever conceive, far less estimate their importance." Pp. 329–30.

Again, quoting Von Weiller, president of the Royal Institute of Studies in Munich:

> "*Mathematics* and *Grammar* differ essentially from each other in respect to their efficiency as general means of intellectual cultivation. The former have to do only with the intentions of *time* and *space*, and are, therefore, even in their foundation, *limited to a special department of our being;* whereas the latter, occupied with the *primary notions of our intellectual life in general*, is cöextensive with its universal empire. And thus are we to explain why the efficiency of the former does not stretch so widely over our intellectual territory; why it never develops the mind upon so many sides; and why also it never penetrates so profoundly." P. 269.

But once more, quoting Professor Pillans of the Chair of Humanity in the University of Edinburgh:

> "Why might not all this be done, and done more compendiously and expeditiously, by taking the works of our own English authors for the substratum of this intellectual and moral training? My answer is, that with

such means, it could not, I think, be done at all. * * * * It is, indeed, a great and just boast of these languages (which have been called from the circumstance, transpositive) that this liberty of arrangement enables the speaker or writer to dispose his thoughts to the best advantage, and to place in most prominent relief those which he wishes to be peculiarly impressive, * * * curiously-involved sentences. * * * I have already alluded to the exertion of mind required to perceive all the bearings of such a sentence, as to an exercise well fitted for sharpening the faculties; and this view of ancient tongues, considered as instruments of thought widely differing from, and in most respects superior to, our own, is one which recommends them to be used also as instruments of education." P. 345.

And again, as applied to Theology:

"Theology, far more than either Law or Medicine, affords effectual support to classical studies; for Christian, and especially Protestant Theology is little else than an *applied Philology and Criticism*, of which the basis is a profound knowledge of the languages and history of the ancient world. To be a competent divine is, in fact, to be a scholar. * * * Interpretation is not only the most extensive and arduous, but the most important function of the Theologian. * * * The interpretation of the sacred books thus supposes a profound and extensive knowledge of the languages of antiquity, not merely in their words, but in their spirit, and an intimate familiarity with the historical circumstances of the period, which can only be acquired through a comprehensive study of cotemporary authors. * * * It is thus evident on the one hand that no country can possess a Theology without also possessing a philological erudition; and on the other, that if it possess a philological erudition, it possesses the one necessary condition of a Theology." P. 334.

2d. As to the utility of metaphysical speculations:

"We do not found its importance on the paramount dignity of the pursuit. It is *as the best gymnast of the mind*, as a means principally and almost exclusively conducive to the highest education of our noblest powers, that we would vindicate to these speculations the necessity which has too frequently been denied them. By no other intellectual application, and least of all by physical pursuits, is the soul so reflected on itself, and its faculties concentrated in such independent, vigorous, unwonted, and continued energy; by none, therefore, are its best capacities so variously and intensely evolved."

Again, in its influence on Theology:

"The practical danger which has sometimes been apprehended from metaphysical pursuits has in reality only been found to follow from their stunted and partial cultivation. The poison has grown up. The antidote has been

repressed. In Britain and Germany, where speculation has remained comparatively free, the dominant result has been highly favorable to religion and morals; while the evils which arose in France came from the benumbing influence of an effete philosophy; and has, in point of fact, mainly been corrected by the awakened spirit of metaphysical inquiry itself." P. 40.

But once more and directly:

"Christian Theology is, as a human science, a philology and history applied by Philosophy; and the comparatively ineffectual character of our English Theology has for generations, in the case of England, mainly resulted from the deficiency of its philosophical element. The want of a philosophical training of the Anglican clergy, to be regretted at all times, may soon indeed become lamentably apparent, were they called on to resist an invasion, now so likely, of certain foreign philosophico-theological opinions. In fact, this is the invasion, and this the want of national preparation, for which, even at the present juncture, I should be most alarmed." P. 699.

The apprehension here indulged should be far stronger with us, as better grounded both in our want of preparation and danger of invasion; and we, therefore, gladly hailed the arrangement, by one of our fore-casting Bishops, of a course of Sunday-evening lectures of a philosophico-religious complexion. The lecturers were drawn from various parts of the Church to the metropolitan city of his Diocese, and were listened to by some of the Athenians as bringing strange things to their ears.

This very sense of strangeness and the calling in of lecturers *ab extra*, serve to manifest how partially the subject has attracted the attention it may well challenge, and, at the same time, the want in the Middle States of a school of a high order in philosophy, where humane letters may also be assiduously cultivated.

"Cudworth's Intellectual System" is among the books recommended for a minister's library. We have yet to hear of the candidate who encountered it in his examinations, and came forth from the ordeal, rejoicing in his ability to soar to the region of transcendentalism, or stoop to that of the empirical, and pick out, and inwardly digest, the rich kernels of classical quotation there inclosed.

It may be said that the required certificate of the two presbyters, as to literary and other attainments, is enough for the

candidate, without the diploma of a university. But must we not, in fact, share with the clergy of Scotland in Sir William's *critique* upon *such* examinations? "It is peculiar to Scotland, that the candidate for holy orders is tried, not by one or a few responsible persons, specially nominated for that purpose from superior erudition or ability, but left to the low standard and fortuitous examination of all or any members of the Presbytery."

Fields importunately asking for laborers—candidates full of zeal to reap them down, and regardless of *festina lente*—bishops beleaguered for the supply of vacancies—friends satisfied with the "strong-mindedness" of the candidate—pastors rejoicing over a new brother, the crown perhaps of their ministry, form a state of things, which, without the aid of special legislation, compels more of dispensation than may well comport with the "higher law" to lay hands suddenly on no man.

But is the university a specific?

So far as the tendencies to error and to extremes lie in diversities of temper, education, and prejudice, surely it would prove, humanly speaking, the best corrective.

Before the military academy impressed its consolidating power upon the army, scarcely a regiment or corps could be brought into the field with others but feuds among the officers arose, as fatal to its peace as the *odium theologicum* to that of the Church. But now, coming from all parts of the land, with sectional prejudices, conflicting tempers, and various education, the generous conflicts and emulations of their cadetship fuse them into indistinguishable brotherhood, so that they never meet in after-life but as friends; and the scandal of private quarrels has well-nigh ceased among them. Unity has been attained without the destruction of individuality. The claims of "authority" and the right of "private judgment"

> ——————"mix
> Their heterogeneous politics
> Without an effervescence;"

and the trophies of many a battle-field, won by their combined valor and science, attest the wisdom of the state in the foundation of this national school.

And might not the Church anticipate similar pacifications from gathering her future office-bearers into one Catholic institution?

Are various interpretations at the root of our difficulties?

Let, then, the true principles of interpretation be distilled from the same alembic, and instilled by one alma mater before theological biases "cast their shadows before them." Let Homer and Cicero be subjected to the "universal canons," and when the sacred oracles come before the student, there will not be an exegesis differing with every school in the Church.

Do various systems of metaphysics disturb our peace?

Let us, then, have a psychology that will commend itself to the Church as rational, and we do not despair even of that—a metaphysics that we can apply to our theology, and not, as now, make our *scientia scientiarum* quadrate with it. At least let us have a school where large-minded, as well as "strong-minded" and sound-hearted men may be trained to soar above the inanities of empiricism, "to the pure region of truth, where falsehood can not well find a place, or the intellect be amused and led astray by the idols of the tribe, the den, the market-place, or the theatre."*

The power of one well-conceived and well-sustained institution to make its mark upon the nation and age has been, and in its onward progress will be, more amply illustrated by the one already referred to.

The military academy may seem to have done enough in answering fully the direct object of its institution. But in elevating the character and range of scientific attainment throughout the land—furnishing its well-trained professors, and its well-elaborated text-books to almost every college—sending out its engineers upon our own vast lines of internal improvement, and even into other lands—its *indirect* results are incalculable. And what limit can be assigned to the reach or value of the labors of minds trained liberally, even in one generation, when we remember that not only directly upon the ministry in its parochial functions will it bear, but upon the first and third classes also of a learned

* Tappan.

ler—"those who are employed in adding to the existing n of power and knowledge—and the formers and instructors the second class (parochial clergy) in schools, halls, and iversities, or through the medium of the press?"

The influence of a University, controlled by the Church,* on the Church's Missions, remains to be considered.

"To revive this work," [of missions,] (the Bishops say, in ir Pastoral,) "the highest energies of the Church should put forth."

Now, if the exigencies of the Church call for the *preacher*, l in missionary fields for the *preacher sent*, should not this ter class emphatically, be liberally educated, as well as nd, professional men?

There are portions of the Church in which we build upon ndations already laid in a settled order of things. In the ad West, and in heathen lands, we must lay the very ndations themselves. Here we are permitted to consider ny things as proved, and have only to "hold fast that ich is good;" there we have literally to "prove all things." The man who could keep together and edify a circle of lerly ladies, whose sires and grandsires had walked in the od old paths of an Established Church, would jump rather stily to the conclusion, that he therefore possessed an adap- ion to impress himself or his faith upon the active, restless, sculine, though may be uncultivated, mind of the West; to disabuse a Chinaman of conceits and phantasms seen rough the mist of ages, which perchance his new teacher d never penetrated: and if he could not do the former, we

* "It is hardly necessary to say that the denominational character of this institu- implies nothing exclusive or offensively sectarian. All who have given the ject any sort of serious consideration, know very well that no college can go rard vigorously in this country which is not placed under the reigning control ome particular religious body, so as to be entitled in this way at the same time s special patronage and care. Without this, there could be no proper guarantee it would be consecrated to the service of Religion at all, or that it would be nated by a prevailing religious spirit; a grave defect, which must at once ler it altogether undeserving of confidence, since all godless education, high or —all education which is not subjected throughout to some positive system of ious faith, can never be a blessing, but only a curse."—*Address of Rev. Dr. in, at the opening of Franklin and Marshall College, Lancaster, Pa.*

should hold it as evidence of presumption rather than of faith, to attempt the latter: neither would the Church indorsing such presumption, by sending him upon the Quixotic enterprise, be held true to her missionary trust.

What has been our course since 1835, the epoch of our missionary revival?

The Bishops "grieve to say that the work has not been continued in the same spirit with which it was commenced, * * * and our domestic Department has languished in a remarkable degree."

The first mistake, pointed out at the time, and its issue predicted by the ablest men of the Church, and now, we believe, conceded by some most influential in bringing about the change, was the abandonment of the old missionary organization for the new—the mistake of supposing that the head of the Church, or its legislative body, was necessarily also its heart, throbbing most for the missionary cause.

The Board of Missions, since 1835, has accordingly never been constituted so efficiently for its peculiar work, as it would have been under the voluntary system. We do not mean either to say or to insinuate that the gentlemen selecting its chief agents, determining its spheres of operation, and supervising the work, have not done all that could have been expected from men, selected merely or chiefly on the principle of ecclesiastical prominence. We owe them gratitude, not reproaches. Unwittingly they have done what they could for the burial over which the pastoral lament has been uttered.

The theory of 1835 gave an intensely ecclesiastical tone to missions. The Church unfurled her flag to the breeze, and had to take all who came with clean papers.

The Domestic Committee were hampered (apart from other things) by *the system* under which they acted. Their available material was not always the best, and the pressure upon them not small. What was that pressure? A small sum in any year was to be divided. A secretary, and two (now five) missionary Bishops, supervising what is preëminently the Missionary field, to be paid from it. The residue, one would suppose, would be chiefly applied within the jurisdiction of these Missionary Bishops. Not so, however. Bishops from all quarters

he land claimed a share. Their Dioceses were weak. small residuum was therefore infinitesimally divided, and ied at one hundred points, in homœopathic doses. No lts satisfactory to the Church were reached. Reports of inefficiency or disloyalty of some (and among these, small at small salaries) spread through the Church; confidence weakened. The time of the Board of Missions was annu- occupied with the Secretary's salary, till that functionary, ıis work's sake, under the mistaken notion that it was a e of stinted supplies, rather than a pretext, took the lead s reduction, as well as that of the missionary Bishops, with : cheerful consent. At last the Committee (and this too in sy city) did without a Secretary. And yet their receipts nished, and the department is admitted to have languished a remarkable degree."

'e can furnish a solution which is, in part at least, satisfac- . The foreign committee *virtually selects* its own bishops missionaries, applies its funds to *their* fields, in more honest sure and to efficient men. It has resolutely, we had almost pertinaciously, resisted the foisting of bishops or fields ı it contrary to its matured judgment; has persisted in ıg that its secretary should not be annoyed or starved out lamor. In other words, the *voluntary* principle, *tolerated* ıat branch, and not manacled as in the other, has not only the ground since 1835, but advanced. Domestic missions) retrograded.*

*While penning the above, the November and December number of the Spirit sions, with the report *in extenso*, reached us. We were struck, in reading h the new light which, to save a sinking ship, has been allowed to dawn our missionary counsels. As to the condition of the department: "The aspect of our Domestic Missionary operations, dark and foreboding. Receipts 53, $17,344. The fact that the committee is out of debt, no proof of thriving ss. Expenses curtailed, and yet but for a surplus from legacies in 1852 it l have been in debt. From some cause a *blight* has fallen on the missionary and work of the Church at home. The committee appointed to discover the , reports that the discussions before the Board as to these, render it less necesso far, we suppose, as that body was concerned) for them to say much. Most m of such a nature as not to be reached by any *specific* action of the Board; of confidence and the lack of a suitable organization. As to the first of these, nreasonable to expect that every missionary should be eminently fitted for rk, (of course not, if all who come are taken,) or successful in it, any more

The remedies indicated by the Board of Missions might, if adopted, galvanize the corpse, but would not bring back to it vitality. The missionary force will not be allowed to go into the proper missionary field and energize there with all disposable means. The missionary bishop of Arkansas will be allowed to struggle on with his seven half-paid missionaries, and the diocesan bishop of Michigan retain the same number, *in sæcula sæculorum*. Homœopathy will rule the day, and our experience eventually parallel that of the Propagation Society, "that in a few (?) instances missionaries have been partially sustained in the same congregations for an entire century!" Let the committee dare to withhold narcotics from this mediæval or perduring somnolency, and a vote from the Board speedily corrects the invasion of prescriptive rights. The voluntary principle will be allowed to exercise itself in replenishing the treasury, and then the divine rights of ecclesiasticism will see to it that the Church suffers no damage. The *ne quid nimis* will at once be applied as an effectual estoppel, and the Jacobin clubs be disbanded, till another crisis blandly evokes them from Coventry. We shall be told with a sweet *naïveté*, that by a tacit understanding the foreign missions were turned over to evangelical men, as a field from which little ecclesiastical capital could be made,* while the domestic

than every parish priest. Not nearly as many fitted for missionary work as for parish duty. No committee can create a corps of missionaries. As to the second, experience points to an able agency, and to *voluntary* diocesan organizations and sub-organizations!"

The Committee of Conference, with the delegation from England, flashes still more light on the subject. "The Church must be a missionary society, but it does not necessarily follow, that there should be no other organization for missionary purposes except one which is identical with the Church itself, (in its legislature;) nor is it to be disguised that eminence of ecclesiatical position is by no means a uniform security for eminence in missionary zeal. Nor can it be maintained, that the best members of the Church are always the most efficient in missionary arrangements. The committee would not disturb the basis, but introduce a larger mixture of *voluntary* agents. Meetings, at which *laymen* as well a clergymen might be heard, merit most serious attention. More liberal and honorable support of missionaries."

The reports show thirty-one missionaries within the jurisdiction of the four missionary bishops, and fifty-five under the other bishops!

* Unless a mitre for China should serve as a stand-point for one to Constantinople.

were retained by the true sons of the Church, as the prolific matrix of the Apostolic line.

> "*So* shall the bright succession run
> Through all the courses of the sun;
> While unborn churches, by their care,
> Shall rise and flourish, large and fair."

We are not informed of any proviso in this secret treaty against either of the high (or low) contracting parties fraternizing with the common enemy; whether, for example,

> "As in those *lower* forms, to bless our eyes,
> Pastors from hence and teachers rise;
> Who, though with feebler rays they shine,
> Still mark a long extended line,"

any of these had been sent to the heathen, double-dyed Romanists; this of itself should be taken as a just *casus belli;* or, on the other hand, when any in the true line of succession covering with the disguise of the traitor the heart of the foe, "eating the bread of one Church and doing the work of another," had gone to the West, and, *on being detected*, were not strung up at once, but tolerated in the camp, this would void the compact. Whatever may be the case, there is a feeling on the one side, that "aid and comfort" has been given to the common enemy by the other, and this is the cause of the "blight." Men will not give their money, under compact even, to propagate errors (Tractarian) abhorrent to the animus of the treaty, and hold the party which will not repudiate such infractions responsible for the evil it might have prevented, but did not.

We grieve that brethren with whom we are agreed to differ, *salvâ ecclesiâ, salvâ fide*, should have permitted their blind transatlantic guides to drag them into the ditch, and precipitate the glorious missionary work into the same "slough of despond."

A step towards its extrication has been taken in the right direction by the establishment of a *voluntary* society,* which indicates men, stations, and rates of compensation. So long as

* Episcopal Missionary Association for the West, Philadelphia.

the Board allows their action "to be as free as they wish to have it," movement in concert with the Board is in many respects desirable. "We would not disturb the basis" unnecessarily, but the moment this freedom is hampered, the time will have arrived for separate action, and it will be essayed, with this justification before the Church, that we clung to our *involuntary* friends till the *voluntary* system became by *their* action a necessity.

The revival of the missionary work, now in its inception under a freer action than before, will bring into more distinct view the want of thoroughly-prepared men—liberally educated in the first place, and then professionally trained in our various theological schools.

We certainly should experience a twinge of regret were the fervent wish of our laborious south-western missionary Bishop* realized, "that all the unemployed clergymen who are year by year hovering round our large cities, waiting, as it were, for the crumbs that fall from the rich man's table, could be awakened and so converted as to join his standard."

We fancy that no awakening of the "dry bones," without some enkindling of the "dry light," no "conversions," known either to Scripture or the forms of logic, would fit them for his purpose.

> "There be, whose luckless wisdom never failed,
> In self-adoring pride securely mailed;
> But triumph not, ye peace-enamored few;
> Fire, nature, genius never dwelt with you."

And we farther make the frank admission of not a few, who do not hover at all, and have found the folly of expecting even crumbs from rich men's tables, [the *dogs*† get them,] that they find themselves, in the language of the Committee, "better fitted for parish duty than for missionaries," and therefore do not join him!

They know, that just as it is important to missionary success

* Report for 1853.

† Ten millions of dollars are expended annually to keep the *dogs* among us alive, while only six millions of dollars are spent to sustain six thousand ministers in the United States. The *dog-point* is not reached by those who point sinners to their Saviour.

hat a Bishop, and he not an ecclesiastical *petit maître*, should ad the way—that "a secretary and general agent from the anks of our most eminent presbyters," should beckon on the hurch—so should the co-workers in such a field be thoroughly rnished to every good work; and they hesitate to go beyond ordan with King David. But let Chimham go. Their sons hey will give, but how shall they be prepared? The answer , In the Church University first, and then in her seminaries f theology. There let them be furnished as workmén that eed not be ashamed. No richer boon to the *settled* clergy of he East, than to be permitted thus to redeem their lack of ervice "in the imminent deadly breach"—no costlier offering n the altar of the Lord of Hosts than, like Jesse, who passed or an old man in the days of Saul, to send even six sons against his Goliath of Gath. Give them a university to train their sons or the battle, while they are fighting upon half-pay and small ations, and they will not brook the mission "of young Englishnen of ability and piety, but unable to obtain in their own ountry the full advantages of a university education, or to look orward to constant employment in the ministry of their own hurch,"* to this our beloved land, to the help of the Lord, he help of the Lord against the mighty.

As to missions abroad, it may indeed be acknowledged, in he language of the Committee of Conference, "that these perations are not sufficiently enlarged to demand the establishment of special arrangements for the preparation of foreign nissionaries." We trust that such is destined eventually to be heir scope; but in the mean while are they not sufficiently nlarged, or sufficiently important in this their day of small hings, to enter as an important consideration, with others, in he call for a university? Of all men, our candidates for foreign service, for their own comfort, the Church's honor, and heir work's success, should be most thoroughly masters of "the humane arts and philosophy," especially in our approaches o Eastern mind—and then we might send them for theological raining, and the discipline of the diaconate, to the field of their ar-off labors.

* Committee of Conference with English Delegation.

This is the point to which the Church must come. "No committee can create a corps of missionaries," nor find "as many fitted for missionary work as for parish duty." But the Church can, by this instrumentality, create and fit. Let not the burden be rolled on the Bishops alone. We have had enough of that. Let the laity come forward with something more than promises to pay; with the endowment of professorships and scholarships, that the institution may be solvent from the first; out of reach of the sheriff's writ or the popular craving for hasty results; then call in the Fathers to mould and direct it. Let it be done at once, while we have among us fathers in God, fitted by long and liberal culture for this very thing. Let it be no small manufactory of small men: we can find employment for such in the home, but not in the missionary field. Let it cultivate a generous love of letters in a large and increasing brotherhood; and then, with God's gracious blessing, "the prosperity of our country in all sorts of secular business and the prospects of wealth and distinction,"* will in vain tempt them to forego the labors of the noblest calling under Heaven, in the fairest fields ever white for the harvest.

Men will come up from all parts of the Church, and the sons of missionaries from afar, and here receiving "the seeds of things," go back to our seminaries, whether in America or Africa, with prejudices softened and hearts knit together: bearing with them a common system of interpretation, and a common philosophy to equip themselves "with weapons then mighty through God to the casting down of high thoughts and every thing that exalteth itself." Like the marshals of Napoleon, their batons would be earned on the battle-field, and the places where they struggled bravest and suffered most be the birth-place of their renown; then the bane of our present system would find its antidote; the transparent and not always graceful coquettings for the mitre, by the drawing-room chivalry of the Church, be no more seen in the land.

The laymen trained in the same school will be ready in every good word as well as work, to hold up their hands; "He belonged to the army of Italy" prove nothing as a bond of fellowship or badge of distinction to the *mot de guerre*—"of the

* Pastoral.

iversity of ——;" *its* honors, worth something more than
parchment which emblazons them.
n our judgment this is the specific for these present times
l circumstances upon which we have fallen. The man or
men who originate, endow, or mould such an institution,
l not have lived in vain for themselves, the Church, or man-
d. It would collect an atmosphere about it; a febrifuge to
y the heats of our communion, an atmosphere buoyant and
igorating, fatal only to the idols which infest murky and
phitic dens. It would do much to infuse a higher tone into
profession, depressed of late, much to quicken diocesan
titutions, much to create and mould the future schools of
missionary field, much to increase the efficiency of our
ological Seminaries, much to redeem the time lost in "mas-
y inactivity," much to draw the laity more closely to our
idates and our candidates to each other, much, and in
ious ways, to correct the MINISTERIAL INEFFICIENCY underlying
want of success, much to bring glory to God; and on earth,
ce, good-will to men.

ART. VI.—REGENERATION AND BAPTISM.

Goode on Baptism. New-York, 1853.

Wilberforce on Baptism. Philadelphia, 1850.

THERE is no subject at present so warmly discussed in the
iscopal Church, whether of England or America, as the
estion of the connection between Regeneration and Bap-
n. As in battle, though there be commotion and deadly
ife over the whole field, yet generally there are a few
nts, perhaps a single one, where the contest is the most
tinate, because there the final result is to be decided, so
the present instance the question of the true connection
tween baptism and regeneration is the centre about which
forces of the respective parties are gathered and brought
o severest encounter. The other great points, such as the

Rule of Faith, Justification, the Church, the Ministry, the Eucharist, are not settled with unanimous consent among us; far from it; but they are for the present, in a measure, overlooked.

In the outset we would address ourselves to the prejudice against all controversy on this and similar topics. Persons who love peace, and some who love truth also, ask in deprecating tones not to be misunderstood: "Of what use is all this discussion? After what has been written by learned and pious men, what room is there to hope for a more general harmony of opinion? Is it to be thought that such a question as that now to be discussed can ever be settled?" We answer with the inquiry, Why not? Other questions have been settled to the satisfaction of the Church of Christ. Why not this? The divinity of our Lord, the personality of the Spirit, the Trinity and other matters fundamental to Christianity, were once as copiously discussed. Councils did not so much decide these matters as give form to ideas and expressions which controversy had elicited. It was a comparison of opinions and of language, (not always made in the most Christian manner,) which brought out and fixed the true interpretation of the Scriptures relative to these points, to the satisfaction of many succeeding centuries. So we hope and believe that God will employ the earnest, and sometimes painful disputes of the present day, for the clearer unfolding of his truth relative to regeneration and baptism, and to all other questions which may be agitated. If those who write or speak on either side can only divest themselves of the conceit of their infallibility, and bring with them an earnest love for the truth, we need not care how many they be. With such qualifications, men of humble intellectual attainments may contribute something to the progress of right views; without those qualifications, learning and genius will only be tributary to the cause of error.

The matter of chief importance in the present controversy is to determine the true meaning of regeneration. Two persons may not differ materially, who in word seem to be wide apart, and others may hold opinions very unlike who use the very same terms. What is sameness of language without sameness of definition? Not only is difficulty occasioned

een contending parties by the misunderstanding of each
's terms, but to add to the confusion, the same indi-
l is not always consistent with himself. Without giving
e to his opponent, and indeed, generally without observ-
himself, he passes from one signification to another. In
tate of things, no progress can be made toward the truth.
nat is Regeneration? That is, what is the doctrine of
New Birth as set forth in Holy Scripture? The meaning
word regeneration in the Articles and Liturgy is second-
to this, and by no means supersedes the necessity of such
quiry. As to the difficulty of settling the question from
ture, which some suggest, the same difficulty exists in
taining the meaning of the human writings referred to,
this difference, that, when we have an understanding of
atter, we have, indeed, the judgment of wise and holy
but when we have searched out the real intent of the
r we have the mind of the unerring Spirit. Sad is
ay when the voice of the Church is taken without farther
ry as the voice of God! The truly Christian fathers in
age have been most ready to send us to the pure fountain
od's word, warning us not to be satisfied with what they
endeavored to furnish from that source. They have all
nted to do honor to the Scripture, exhorting us to show
everence for it, not by closing the volume lest we might
ips misunderstand it, but according to a more excellent
"to read, mark, learn, and inwardly digest" its con-

saying that the most important inquiry concerning the
regeneration is its scriptural meaning, we would not be
rstood as intimating that all other use of it is wrong, but
y that in discussion, the distinction should be kept in
. Even in Scripture itself the word regeneration and its
valents are not always taken in the same sense. Yet it
all hands confessed that amid this diversity of language
is in Scripture but one *doctrine* of regeneration taught.
is the matter with which we are at present concerned.
t is the nature and extent of that doctrine?
e two passages of Scripture so often quoted in this con-
rsy, (John 3 : 5 and Titus 3 : 5,) are instances in which

the new birth is spoken of with a wider latitude of meaning than is usual. In the latter instance we read, "Not by works of righteousness which we have done, but according to His mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." The breadth of meaning to be attributed to "the washing of regeneration" appears from the concluding part of the sentence, (found in the next verse but one,) "that being justified by his grace," etc. In this instance justification seems to be plainly included in the idea of regeneration as the word is used before. * It is a disputed point, not here necessary to be discussed, whether the washing of regeneration refers to baptism, and in what sense. That to which attention is specially called is, that in this case justification is represented, not simply as accompanying regeneration, but as *contained* in it.

In John 3 : 5, we read, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." Some eminent names have given their sanction to the interpretation which excludes from this passage all reference to baptism. This is not the understanding of our Church as expressed in the address in the Office of Baptism. She supposes there is a direct allusion to baptism as generally necessary to an entrance into the kingdom of God. If so, then we have here an instance in which the new birth includes baptism. Thus, Titus 3 : 5 - interpreted by the 7th verse, teaches that regeneration, in one view, embraces the whole spiritual change which takes place in the *nature* of the sinner and in his *relations* to God when he is born again, and John 3 : 5 teaches that regeneration in another view includes the external rite by which the internal change is signified, together with that change itself.

In the words, "born of water and the Spirit," there is an allusion to the fact, that to thorough discipleship in the new kingdom not only an inward principle of holiness is necessary, but the outward profession of faith and love before men. The two things seem to be necessary to make up the idea of regeneration in the sense of this passage.

But we are persuaded that neither of these senses is that

* Works of Andrew Fuller, vol. i., page 157. New-Haven Ed. 1825.

which the word, in its various modifications, *ordinarily* bears in Scripture. We contend that there is a restricted meaning, which is never to be lost sight of without the peril of inextricable confusion (to say the least) in the whole view of gospel doctrine. That meaning is, perhaps, best expressed in the popular and universally-understood language, as *a change of nature*. Regeneration, in a strict sense, is not a change of *relation* whereby a guilty, outcast creature becomes a pardoned and accepted child of God. Regeneration is a change in man's *moral nature*, whereby he becomes partaker of a principle of holiness, of which, in his former state, he had nothing. As he is conceived and born in sin, and as, on coming to the age of intelligence, he will be utterly destitute of true love for God and righteousness, unless he be regenerate and born anew, so when this mighty transformation, wrought by the Spirit of God, does take place, it is always (at the proper age) attended with holy fruit. Man's "own nature is inclined to evil." The regenerated nature is quickened with a contrary tendency; there is a prevailing inclination of the affections and powers of the soul toward God. The change of relation (that is, justification) is, no doubt, a concomitant of regeneration, but it is not to be confounded with it.

This meaning of regeneration, simply a change of the moral nature—a change from sin to holiness—is obvious in a number of Scriptures, which we proceed to quote, with a few accompanying remarks. This we do with an humble feeling of dependence on the Divine Author of the Bible for a right understanding of his unerring words, and with the recollection of the danger to which we are exposed, through the frailty of our nature, of wresting the language of Scripture to suit our theories, instead of accommodating our theories to the letter and spirit of that holy book.

The first passage, which we refer to in proof of our position, is found in immediate connection with that from St. John, already quoted. When, in the conversation with Nicodemus, our Lord had used language concerning the new birth, in the latitude which has been adverted to, He immediately adds, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This, we think, is the key to the

whole discourse on that occasion. In the former clause—"that which is born of the flesh is flesh"—we are taught, in few words, the doctrine of the transmission of a sinful nature to all the descendants of Adam, by natural generation. We have here the doctrine of original sin—"the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness." Now, what is the antithesis to this in the clause following? What is the state here characterized as "spirit," or spiritual, into which man is brought by the new birth of the Spirit? Plainly it is a participation in the holy nature of the divine Spirit, just as by our natural birth we participate in the corrupt and fallen nature of Adam to sin. As by our first birth we are sinful beings, so by the new birth we become holy beings; not, indeed, perfectly holy, but having the principle, the genuine beginning of holiness. Nothing short of such a change will answer the demands of this passage. Any operation of the Spirit which is not followed by holiness in the subject of that operation, leaves him in the state described as flesh; and such an one, by the very terms here employed, is not born of the Spirit. What, then, in view of this passage is the truth of the idea that regeneration always takes place in baptism, that the great gift of the Spirit is then actually communicated, though not always used? Such a latent possession of the Spirit would not constitute a spiritual person, nor, in accurate speech, ought we to call him regenerate, because, being yet impenitent and unbelieving, he is, of course, fleshly. Our Saviour here divides the whole race into two parts: those who remain in a state of nature are "flesh," those who are taken out of that state and transformed by the Spirit, are "spirit." Into one or other of these classes, it is implied that every man is to be ranged.

Before leaving this discourse of our Lord, it seems proper to call attention to the incidental manner in which baptism is introduced. One would suppose, from the way in which one of the verses is often used, that baptism was the subject-matter of the whole. This is not so. Nicodemus expresses his confidence in Christ as a teacher sent from above. The latter meets him at once with the declaration, that in order to receive his instructions, a mighty change must take place in the individual.

"Verily, verily I say unto thee, Except a man be born again, he can not see the kingdom of God." Without a new birth, the kingdom, in its true nature and excellence, was not to be discerned; it could not be understood or enjoyed. When Nicodemus betrayed his ignorance of the Saviour's meaning, our Lord corrects the grossness of his misunderstanding by the explanation: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Then follow the words on which we have commented, with others, designed to relieve the difficulty of receiving the doctrine of the new birth, upon the ground of its mysteriousness. Plainly, the great matter here is not the relation of baptism to the new birth, (of that a "master of *Israel*" might, without just reproach, be ignorant,) but regeneration itself; the mighty change from "flesh" to "spirit." The precise relation of baptism to regeneration will, by and by, be considered. At present, we call attention to the fact that in Scripture the new birth is spoken of as something distinct and separable from baptism. We think this is obvious in the conversation with Nicodemus, and in immediate connection with the verse which is so often used to prove the opposite position. It much more plainly appears from other passages to which we proceed.

Thus, John 1 : 12, 13: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here the new birth is predicated of all who believe on the name of Christ. Faith and the new birth are associated in the most intimate manner. Where the one is, the other is supposed to be. This is said without the remotest allusion to baptism.

We turn to the first epistle of the same writer. In this we have regeneration distinctly mentioned seven times, and not once in connection with baptism, in any sense whatever, but always as being a change in the moral nature of man. Let us spread them before the eye.

1 John 2 : 29. "Every one that doeth righteousness is born of him."

3 : 9. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin because he is born of God."

4 : 7. "Every one that loveth is born of God and knoweth God."
5 : 1. "Whosoever believeth that Jesus is the Christ is born of God."
5 : 4. "Whatsoever is born of God overcometh the world."
5 : 18. "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Nothing would seem to be more obvious, than that being "born of God," in these verses, is a real moral change, a radical transformation of nature, and not the mere endowment of the soul with a gift which may or may not result in such a change; for that in substance is the opposing theory. To evade the force of these expressions, it is said that St. John is here teaching how a regenerate person ought to live. This indeed he does; but he does more; he informs us not only what the regenerate ought to be, but what they are. He is plainly proposing tests of the new birth in its highest and most important sense. Every one born of God "sinneth not, can not sin, doeth righteousness, overcometh the world," etc.—and the inference is, that he who is not transformed from sin to holiness is not born of God. It would seem impossible that language could be more explicit. And yet how often are we told, in learned and labored treatises, that this use of the phraseology in question is modern, that in strictness of speech regeneration is a certain work of the Spirit, which generally at least takes place in baptism; that the regenerate, in scriptural and proper language, are the baptized. Let the reader test this by the substitution of the word baptism, and according to the very highest idea entertained of its efficacy, for the phraseology which is employed by the Apostle. "Whosoever hath been *baptized* doth not commit sin, for his seed remaineth in him, and he can not sin because he hath been *baptized*"!! In the ordinary understanding of the new birth as a mysterious and radical moral change wrought from above, we perceive great truth and importance in the assertion, that where this change exists the individual will not be a sinner, such as he was before; that the new principle within will really work, so that he will now be a doer of righteousness. But what to make of the Apostle's words, understood in the other sense, we are utterly at a loss. Whatever the supposed gift imparted in baptism may be,

it is not such a gift as that referred to here, which proves its existence in all cases by a ceasing from sin. Sad experience demonstrates that there is no infallible connection between baptism and holy living. The argument of St. John asserts such a connection between the new birth and holy life. What more conclusive than the inference that regeneration is neither baptism nor any gift always communicated in baptism?

The view of the new birth which is here advocated is much confirmed by other terms used in Scripture to set forth the change, "new creature," a "passing from death unto life," from "carnal" becoming "spiritual." In this connection, Eph. 2 : 1–6 is very important. Those dead in sins and children of wrath, (as all are represented to be,) are spoken of as *quickened* by the power of God, and through grace *raised up* to sit together in the anticipated enjoyments of the heavenly state. Here we have the vast moral change wrought by God expressed under the figure of a resurrection. It is to the application of the Gospel to the individual in his regeneration that St. Paul refers in the words which follow: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works."

This view of regeneration is quite independent of the controverted question of the efficacy of "preventing" grace. Calvinists and Arminians, who differ on that subject, yet agree that regeneration is a moral change, and not the mere implantation of a seed which may or may not result in holiness. This will not be doubted as it respects the former of the two classes named. To take at random a writer of the latter school, we quote from Cooper's Practical and Familiar Sermons. In his sermon on the nature and necessity of the new birth, he says that "every one born of the Spirit has been quickened by the Spirit, and gives evident proof of the spiritual change which has taken place. * * * * Sin, once the delight and idol of the soul, is hated and cast out; Holiness is loved and followed," etc. With great ignorance or disingenuousness, this view has often been represented as Calvinistic. Writers from whom better things might have been hoped, have addressed them-

selves to the prejudice against a name in order to discredit the views of their opponents.

And what is proposed among us as a substitute for this scriptural view of regeneration? One tells us, "Regeneration is that act whereby God takes us out of our relation to Adam and makes us *actual* members of his Son;" and he gives us to understand that by actual he means not a *spiritual* union by faith: "In baptism we receive a principle of life afterwards to be developed and enlarged," etc.* Another says, "There must be a gift antecedent to our efforts. This gift is that first union with Christ wherein all communication of graces from him depends. Out of this beginning arises the whole system of the Christian life. And this heavenly impulse is expressly declared in Scripture to be extended to us in baptism."† Again he says, in answer to the question, "What is regeneration? It is the effect of that gift of grace which the Father of all mercies was pleased to embody in the manhood of the incarnate Son, that thereby humanity at large might be reconstructed, and which in him and by him is received by those happy members of the family of man to whom the Gospel comes, and by whom it is not rejected through unbelief or impenitence."‡

There are those who condemn the language of Dr. Pusey, and hold that our Church differs from the Church of Rome on the subject of baptism. They allow that regeneration in the case of an adult implies that his will surrenders itself to the will of God, and that he thereby becomes a holy being; yet they maintain that "into regeneration, baptism enters as a formal and essential element, * * * without which (of course where it may be had) regeneration lacks completeness." As, according to such persons, the Holy Scriptures teach that baptism enters into the very nature of regeneration, and constitutes an essential part of it, they hold no one can, in a scriptural way, be called regenerate until he is baptized.

Now the attentive reader will have observed that we do not deny there is a sense of the word regeneration, in which it is

* Pusey on Baptism, p. 24.

† Wilberforce on the Incarnation, p. 332.

‡ Wilberforce on Holy Baptism, p. 39.

true that baptism is an element; in other phrase, that regeneration may be taken in an extensive way to embrace both the sign and the thing signified, and that this is the understanding of John 3 : 5 by our Church. But that for which we strenuously contend is, that such is not the ordinary meaning of "being born of God," etc., in the Scriptures; and, for the proof, we refer to what we have already written. There are ten distinct places in which St. John uses the same phraseology, and we look in vain for any allusion to baptism, except in one of them. Being born of God, is again and again spoken of as the great, mysterious, and holy change to be effected by the Spirit in every individual, as that vast transition from darkness to light, from enemies to sons of God; and that not in any figurative, ritual way, but in a real manner, so that he who by regeneration is prepared for heaven, if he had died one moment before it was completed, must have sunk to perdition. We believe that this very change, and nothing less, is indicated in the terms alluded to. We believe that that regeneration is not inseparably connected with baptism, and, whenever it takes place, is a complete thing, a subject of the profoundest interest to all who are cognizant of it, that is, to God and the angels above, because it is, in itself and in its consequences, the most important event in the history of a redeemed sinner until the time when his feet actually touch the portals of his heavenly home.

There are, indeed, some writers of eminence, and some of them far from forgetting this great truth, who contend that all the other places in St. John, concerning the new birth, must be interpreted by that which is supposed to refer to baptism, and that, in the passages quoted, baptism is to be understood as implied. This will not be satisfactory to any one who, without previous opinion, reads over those places, keeping that sense in view. Besides, the consequences of that mode of interpretation are very fearful. Because a word is taken in a certain extended sense, is it never to be taken in a manner more restricted and exact? Thus Moses says to the Israelites, (Deut. 14 : 1,) "Ye are all the children of the Lord your God." Whenever, then, the children of the Lord are, in Scripture, spoken of, are we to understand it only in the same sense in

which the whole nation, in their covenanted capacity, the evil as well as the good, constituted his children? In the next verse he says, "Thou art an holy people unto the Lord." Is there no holiness but that to which reference is here had? Our Lord, in a conversation with the Jews, (John 8,) both allows that they were the children of Abraham, and denies it. Does he, in this, contradict himself? In one sense they were Abraham's seed; in another, more important, they were not. With what reason, therefore, is it maintained that St. John, having spoken of being "born of water and of the Spirit," must, in every reference to the new birth, be supposed to include the water of baptism? The idea is too preposterous to have had any other origin than the necessities of a theory. It never would have been thought of, save for the insuperable difficulty which the advocates of that theory find in the epistle of St. John.

But if the same idea can be expressed in other terms, why object to the disuse of regeneration in that specific sense? We answer, because that is *the* sense of Scripture, that is the sense most usual and most important. We allow that many venerable names can be adduced from of old, as well as in modern times, to favor the appropriation of the word to baptism; but that very reference reminds us of the danger of misapplying the language of the Bible. Good men, in very early times, fell into the habit of calling the baptized the regenerate, and baptism regeneration, without properly guarding their language, and the consequence has been that over a large part of the Church of Christ, that which the Bible teaches of the new birth is entirely hid or greatly obscured. So dangerous is it to let go the meaning of terms affixed to them by the Holy Spirit.

Having thus, as we hope, sufficiently developed the true Scriptural idea of the new birth of the Spirit, we come to speak of its relation to baptism. How are baptism and regeneration connected? Beside the oft-repeated words, "born of water and the Spirit," there are many scriptures in which baptism and the highest spiritual subjects are connected. "So many of us as were baptized into Jesus Christ were baptized into *his* death," (Rom. 6 : 4.) "As many of you as have been baptized

o Christ have put on Christ," (Gal. 3 : 27.) "By one Spirit
) we all baptized into one body," (1 Cor. 12 : 13.) "Bap-
n doth also now save us," etc., (1 Pet. 3 : 21.) Now we are
little embarrassed by such language as we are by the phrase,
his is my body," when pressed with the literality of these
rds by the Romanist. Let us not forget the maxim that the
rd of God is not in the letter, but in the sense. After all,
) question arises, What is the *meaning* of the passages
erred to? Our opponents maintain that here a necessary
nection between baptism and the grace of regeneration is
ght, though they differ in the way of exhibiting that neces-
y. All of them say that, except in certain anomalous cases,
which we can take no account, baptism is at least an ele-
nt of regeneration. We say that these words do not so
ak, and that, in the absence of explicit instruction to that
ect, they are not to be so understood, because there is an
erpretation far easier and more natural and consistent with
) analogy of Scripture.

But what do we find in the language of Scripture now
oted? We find certain great truths of the Gospel most
propriately and forcibly presented in a figurative manner,
drapery taken from the rite of baptism. There are several
asons why this was to be expected. In the first place there
a certain resemblance between the purifying effects of water
the body, and the cleansing efficacy of the grace signified
ereby. In the next place, baptism, as being the appointed
al of the new covenant, has, as such, to human conception, an
timate connection with the blessings of that covenant. Now,
cording to the well-known law of metaphorical language,
at is often attributed to one thing which belongs to another.
the sacraments of the Gospel the two reasons referred to
erate. Thus our Lord said, "This is my body," first, because
the resemblance between the nourishing efficacy of bread
d the life-giving power of that Body which was crucified for
; and secondly because the bread was henceforth to be the
pointed pledge of the blessings he would communicate to
l who live upon him by faith. So in baptism there is a double
ason for this metaphorical kind of speech; here, too, there is
th *resemblance*, and *appointment as a seal* of God's promise,

and hence that is often said of the sign which is true only of the thing signified.

Now, in order to understand the various passages in which baptism is introduced in this metaphorical manner, it is important to observe that the water is plainly emblematic, not only of the Spirit which regenerates and sanctifies, but of the blood of Christ, by the shedding of which, and the application of its merit through faith, our guilt is remitted. Sometimes the latter view is exclusively had. Thus Peter exhorted the Jews to repent and be baptized for "the remission of sins." Again the reference is to the Spirit's work in the renewal of the soul. Thus, in Romans 6, where the subject is the quickening of the man to "newness of life." Generally the two seem to be combined, and baptism is used as the symbol and seal of both cleansings—from the corruption and from the condemnation of sin.

If the principles here referred to be applied to the passages before quoted, and to all others of the same kind, they will be found to yield a most profitable and important sense. The language of the several writers will easily be understood in consistency with the context, and with the general analogy of the faith. To go through them all in a proper manner, would require a volume instead of an article.

That which we would especially press at this point is, that these figurative expressions, "born of water and of the Spirit," "buried with him by baptism into death," by "baptism putting on Christ," etc., are the only proofs of the alleged necessary connection between the grace and the sign. Take these away, and there is nothing left which even *seems* to sustain the mighty fabric which has been erected. Let us ever remember, that whatever may not be proved by Scripture, is not to be received as an article of our faith, and that sufficient proof of any doctrine is to be looked for elsewhere than in figurative language. If what is figuratively spoken in the Bible be literally understood, we shall convert the inspired records into an unintelligible mass of contradiction and absurdity.

The numerous passages of Scripture, in which the sign and the thing signified are mingled together, in a manner which embarrasses so many persons, may be perfectly paralleled by

others, in which circumcision is spoken of. Thus we read, Deut. 10 : 16, "Circumcise therefore the foreskin of your heart." 30 : 6, "The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord," etc. Rom. 2 : 28, 29, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." In these cases, we have allusions both to the sign and the thing signified. Who would think of arguing from such passages, that there was an essential connection between the two, that the circumcision of the heart was not in itself complete without the circumcision of the flesh?

There is a place in which the parallelism between baptism and circumcision in their essential circumstances is strongly presented. It is Col. 2 : 11, 12, "In whom (in Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who had raised him from the dead."

Here the burial with Christ in baptism, and rising therein through faith, are evidently the very things before expressed, by being circumcised in Christ and putting off the body of sin. Baptism has just the same relation to the spiritual blessing that circumcision had. No more is ascribed to the former than is ascribed to the latter. We rise with Christ in baptism in the same sense in which the Jew was delivered from sin by circumcision. Now, what is the relation of circumcision to the actual removal of sin from the soul of the individual? Happily for us, we have an explicit reply to this interrogatory in the fourth chapter of Romans. There the Apostle tells us that it was a seal of the blessing which had been obtained before, "a seal of the righteousness of the faith which he had yet being uncircumcised." Is not this explicit enough? Nor let it be said, it is a solitary instance. If it were not a fair illustration of the great principle, it could not have been honestly employed by St. Paul in his argument. Here, then, is the best answer to the question concerning baptism. It is a seal of blessings already

received, as well as of blessings to come, the latter of which are intimately connected with the former. It seals the mercies of God to the believer. It assures him, as a believing person, of his being justified and enjoying the influences of the Spirit to carry forward the work of grace. Its whole force and meaning has relation to that faith which is in him. Thus far we have the word of God with us. All beyond is speculation.

Having thus shown from the Scriptures, what is the strict, proper idea of the new birth, and having exhibited the mode of harmonizing with this idea all those mixed passages in which the sign and the thing signified are mentioned, we have finished the task proposed to ourselves. We regard what has been written as a sufficient answer to all the advocates of baptismal regeneration of every aspect and degree. For among them there are considerable differences of opinion, with corresponding degrees of consistency. The introduction to Tract 76, (Oxford Series,) thus refers to the unsettled points: "Whether grace be given in and through the water, or only contemporaneously with it, whether baptism strictly speaking conveys the blessings, or simply admits into a gifted state with those blessings. * * * Or again, whether or not baptism, beside washing away past sin, admits into a state in which for sins henceforth committed Repentance stands in place of a Sacrament; or whether the Holy Eucharist be that ordinance, or whether the full and explicit absolution of sin after baptism is altogether put off till the day of judgment. Or again, there may be difference of opinion as to the state of infants dying unbaptized. Or again, whether regeneration is an instantaneous work completed in baptism, or admits of degrees and growth. * * * Or how far the grace attached to it is suspended on the condition of our doing our part in the covenant."

Here, certainly, is considerable latitude. We ourselves might hope to be recognized in this friendly alliance, which seems to take in all who believe that "the grace is suspended on condition of our doing our part in the covenant," were not this immediately set at naught by a following statement of the *one* point, in which all are supposed to be agreed, that "infants are by and at baptism *unconditionally* translated from a state of wrath," etc.

It is important to observe how apt the controversy is to be narrowed down to the case of the infant. This is allowing an unreasonable advantage to the advocate of baptismal regeneration. He is well pleased to have it so, because on the other ground he can not long hold out against the onsets of Scripture, reason, and observation. When pressed with the just consequences of the doctrine as applied to adults, he complains bitterly that he is charged with holding views which he repudiates, and vanishes in a cloud of subtle distinctions. He delights to confine the discussion to the case of infants, for here bold speculation and rash assertion may range at pleasure. It is often said, in the language of the schoolman, that baptism is completely efficacious in every child, "because it can interpose no bar" to the blessing. It can not reject it by impenitence and unbelief. If this be a sufficient qualification for a profitable reception of the full baptismal blessing, then happy would the man be (no matter what his previous life had been) who should be baptized *in extremis* when reason and sensibility were gone. He certainly can interpose no bar; he, like the child, is passive. Not to discuss the question in such connections, we have a right to ask of our opponents what they think of the case of the adult coming to baptism? Are all the baptized partakers of the appropriate blessing of the ordinance? Do they answer no? Then to be baptized is not to be regenerate. Baptism and regeneration are not necessarily contemporaneous. And this carries with it the case of infants as well as adults. One instance established settles the whole question. But alas! if we ask for many instances, who can doubt that vast numbers of adults have come to baptism without preparation, and so have not been regenerated? It will not do to say that such are "not fully regenerate." It is about full, complete regeneration of which we are making inquiry, that of which St. John confessedly speaks nine times out of ten. Not to be regenerate in this sense is not to be regenerate in the proper, strict sense of the word. Or is any one ready to maintain the affirmative of the question proposed, and say that all baptized persons are born again? Then he must either adopt the notion, explicitly proposed by some, of a *quasi*-physical gift imparted in the ordinance; a seed always implanted, which, however,

does not vegetate unless the soil is favorable—mere speculation, and that very absurd; or he must confess that with him regeneration is a merely outward and relative change, an introduction to the visible Church. We can not suffer all these things to be overlooked, and confine ourselves to the discussion of the efficacy of infant baptism. Scripture makes no division of the question. Whatever is said of baptism and regeneration, is said in a general way; and instead of favoring the idea that every thing is effectually done for the infant in baptism, we are rather led to the opinion that in them, as in the adult, there must be a preparation of nature by the Spirit, the new creation, in order to a worthy and profitable reception of baptism. So analogy would lead us to infer. But in truth we know nothing on the subject of the internal efficacy of the ordinance in infants, for Scripture is silent. Is not this silence instructive? And yet to read what some write on the subject, one would suppose that they were favored with a revelation over and above what is in the hands of us all.

But does not the Church teach the child to say that in baptism, "he was made a member of Christ, a child of God," etc.? Yes; and so he is taught to say, he *heartily thanks* his heavenly Father, and that he *prays unto God*, etc., which in too many cases is not literally true. Does not the minister return thanks for the regeneration of the baptized infant? Yes, and a few moments before he heard *its* profession, by the mouth of others, of all the qualifications demanded in the case of an adult. The same professions must be taken as *implied* in the case of private baptism. In these cases the possession of the blessing is to be understood in the same sense as the possession of the qualifications. The one is just as true as the other, and no more so. All that speculation about a certain germ of the Spirit deposited in the soul of the infant at baptism, which, properly cherished, may result in future holiness, has no countenance in the language of the Church. She speaks not of germ or seed, or any thing of the kind, but applies to the infant under like circumstances the very same terms as to the adult. Of both she demands repentance and faith, and of both, on a profession of these, she pronounces regeneration.

And what else could she do? She found in Scripture no

express precept concerning the baptism of infants; but, rightly inferring from the general command, and from the analogy of the former dispensation, that infants are to be baptized, she judged that in their case the rite was just the same as in that of adults; that if the blessings of baptism were conditional in the one instance, they were conditional in the other. Hence, in accordance with the usage of the Church of Christ for ages and generations, we find demands of repentance and of faith even of the unconscious child. And by the way, we regard these questions and answers as one of the standing testimonies to the truth, and protests against the error (to which there has always been a strong proclivity) of making the sacraments to be charms operating by a certain inherent force upon the moral state and character of the individual, instead of being profitable only when rightly used.

Sometimes the argument on one side takes the form of a popular appeal. What! it is asked, can it be that God will refuse to these little ones the grace which they need, and of which he gives them the sign? Will he mock them with the shadow without the substance? Certainly such writers forgets themselves. Are they willing to cast away all belief in God, unless the baptism of the infant is in all cases just what they think it ought to be? Is it modest for a fallible creature thus to set himself up as judge of the wisdom of the Almighty? Just such a mode of argument is to be heard from the lips of the Universalist and the scoffer at all religion.

There are two things in this connection which we would suggest. The one is that there are other infants beside those baptized who need the protection and blessing of their heavenly Father. What shall we say of the myriads of heathen children who are never washed in baptismal water? Where, then, is the room for that horror expressed at the idea that all infants are not regenerate in baptism? And in the next place we suggest that the rejection of the doctrine that all infants are regenerate in baptism, is not necessarily attended with the belief that their state is a hopeless one. Far from it. Whatever dark thoughts some in former times entertained and expressed in regard to the fate of infants, whether for the want of baptism or as not being elect, it is presumed that there are

at present few of any shade of theological opinion, who do not confidently believe that the Gospel throws the most cheering hope upon the graves of those who die before the commission of actual sin. Such an assurance we derive from the whole genius of the Gospel, as a scheme of grace overpassing the boundaries of sin.

In many cases, there is a difficulty in acknowledging the change of regeneration as complete without baptism, lest persons should be led to the neglect of that ordinance. But if the Scriptures teach no such necessary connection between the two, what then? Shall we add to the word of God in order to enforce the observance of his institutions? Is it right? Is it safe? Is it reverent to attribute to his ordinances that efficacy which he has not himself declared? We too believe in the efficacy of the sacraments. We are far from believing them to be empty signs. But we esteem it irreverent to God and dangerous to man to teach of them in any other way than as the Scriptures teach. To make any material change in this respect is to reconstruct the Gospel. It is to pronounce that God's work is not perfect, and that it is for man to complete it.

Art. VIII.—THE NEW REFORMATION IN IRELAND.

No. II.

This is a work of wonder in our days, and we are not surprised at the lively interest which English and American Christians have taken in it. To give a general view of this progress of the truth of God in Ireland, and of the means by which it has been thus far accomplished, was the object of my previous communication. But the actual practical observations of an eye-witness are of more direct value than reported statistics from unknown persons. I am induced, therefore, to make the present article a personal narrative of my own visit to this missionary region, and of my examination of several of the schools and scenes of labor which are included in it.

At the anniversary meeting of the Irish Church Missions Society in London in May, 1853, the authoritative statements of some gentlemen who addressed the assembly seemed to me so remarkable, that though I could not hesitate to believe them, from the character of the witnesses, I resolved to examine the ground for myself, and test their accuracy by my own observation. The Rev. Robert Bickersteth, one of the secretaries of the Society, said:

"Four years ago, we had fourteen ordained missionaries in Ireland, to carry out the great purposes of this Society. We had also other agents employed in the work, the whole number amounting together to ninety-five. This year we have to recount the number of our missionaries to be forty-four, and our other agents three hundred and fifty-nine, constituting a body of faithful laborers on the Lord's side of four hundred and three, at the present moment engaged in Ireland. We have missions established in twenty-seven out of the thirty-two counties in Ireland. During the last winter, not less than four hundred pulpits in Ireland have from week to week sounded forth the truths of the Gospel, in contrast with the errors of Romanism. Our aim has been one, the salvation of immortal souls to the glory of God, through his dear Son Jesus Christ. Our weapon has been one, the word of God: our mode of using that weapon has been one, a spirit of love. Go and converse with the converts of whom we speak, in any place where our mission is going forward, and although they will be able to bring forth texts to refute Romish error, the thing which will strike you at every turn, is the spiritual tone by which the converts are distinguished. They seem to imbibe the truth for the truth's sake. And in imbibing the pure faith, they have found the Saviour for themselves. In illustration of this, a little half-clothed girl was asked, 'What is the meaning of faith?' The child answered, 'The soul's strong trust in the Lord Jesus Christ.' A more beautiful definition of faith could not be found. 'Why is it wrong to pray to the Virgin Mary?' the child was asked. Her answer was, 'Jesus has said, whatsoever ye shall ask the Father in my name, he will do it.' Again, the child was asked, 'But is not the Virgin Mary a kind mother, and ought you not, therefore, to honor her and pray to her?' The little child answered at once, 'Greater love hath no man than this, that a man lay down his life for his friends.' These are specimens of the way in which the children feed on the blessed truths of the Gospel. On another occasion, one of the children was asked, 'Can you tell me what was that miracle in which our blessed Saviour exhibited his divine and human nature at the same time?' The answer which the child gave was, 'It was the miracle which he wrought at the grave-side of Lazarus. He wept as a man. He said, Come forth, as God.' Another little boy stretched forth his hand to show that he could give an answer. And his reply was, 'Jesus in the ship, when the storm arose, slept in the hinder part of the ship, as a man; and arose and rebuked

the sea, as God.' There is a remarkable spiritual tone among these children, showing that while they are coming out from Romanism, they are also coming to a spiritual understanding, a feeding on the truth, and an application of the Gospel to their own souls."

These interesting assertions of Mr. Bickersteth were entirely confirmed by other speakers, who related their own observations of the work which he described. The Rt. Hon. Joseph Napier, a member of Parliament, an Irishman, and formerly one of the law officers of the Crown in Ireland, with an earnestness and piety in his address and manner which must have won every heart, made a statement of his own personal observations of this amazing work of Christian enterprise. He said:

"I have lived to see more accomplished in two or three short years, than was previously done in as many centuries—by the simple power of spreading the pure word of God, and giving scriptural instruction in the schools established for the children. We have sown truth; we reap peace and order. I can give you from my own personal knowledge, a remarkable proof of the moral results following the operations of societies of this kind. There was one district in the Munster Circuit, which supplied a large number of atrocious crimes, the district of Doon. Since the missionaries commenced their operations, and the Bible has been promulgated and accepted by the Roman Catholic population, there has not been a single instance of a convert, or of a person brought fairly under the hearing of the Gospel, being connected with, or accused of crime. And I can further say, that during the time I held office in Ireland, I can not bring to mind a single instance of even an accusation against any one of the persons brought over to accept the Gospel, in any of the missionary stations in Ireland. I have sometimes trembled in reading over the success of the operations of this Society. The thought has sometimes struck me, suppose it should please God to bring out in some sudden way a larger portion of the people in great masses. I believe that a smouldering work is going on, where that work is not yet manifested. A small thing may bring it fully out over large districts. What is to be our provision for it? Where are we to find churches and schools? Where are we to get missionaries to supply these people with the ministration and the means of public worship? You are engaged in a great and goodly work; a work which is doing vast good in Ireland. We look back to past history. The earthquake of rebellion shook the land, but God was not in the earthquake. The storm of conquest swept our country, God was not in the storm. The fire of persecution has wasted us, but God was not in the fire. We hear a voice now speaking to us, peace, good will, and love. I believe the time to favor Ireland has come. After the days of suffering we have endured, God has brighter days in store for us. My hope for Ireland is in the power and diffusion of the Gospel of Christ. I was

asked on one occasion lately in the city of Dublin, to come and see how the work was going on in the mission house recently purchased. I never was more astounded. I could hardly have believed such a work possible. The house which I visited was filled in every part. It was difficult to get in. Poor ragged creatures carrying their infant children in their arms, were listening most attentively to the pure and simple word of God. It reminded me of the Scripture! the common people heard him gladly! We have been depriving the people of unsearchable riches, by keeping back the Gospel. They are now willing and glad to receive it. And I predict, if you persevere in this good work, you will do more for Ireland than all that the power of parliaments, and statesmen, and senators have ever done. The storm has been over us, heavy clouds have been upon us. But the storm is passing away, and a bow is seen in the cloud. The sun of Ireland is rising. In the words of her own sweet melodist,

> "'The nations have fallen, but still thou art young;
> Thy sun is but rising, when others have set:
> And though slavery's cloud o'er thy morning hath hung,
> The full noon of freedom shall beam round thee yet.'"

These various statements of facts in the actual missionary work in Ireland, I determined to test for myself. I selected two distinct portions of the field, to examine, not only the character of the schools and converts which were spoken of, but also the character of the agency from which such remarkable results had flowed. I took copious notes at the time of my tour, from which I will give a perfectly fair specimen, in the following narrative of a part only of my actual observations. My first visits in my inspection of this work of truth and love, were in the city of Dublin itself. The extent to which the conversion from the darkness of Popery has been carried on in this capital city of Ireland, may be gathered from the admissions of Romish authorities. I might make many quotations from the Irish Roman Catholic papers, which acknowledge in various forms, what is thus stated by the *Nation* and *Tablet* newspapers:

"It is full time, at least, to cease ignoring such a terrible malady. We believe that, since the plantation of Ulster, a more serious inroad upon the Catholicity of this country has not been made, than by this base and despised soup system. It has had an incalculable success."

"It is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live."

That is, the city of Dublin. Yet, in the face of such acknowledgments from their own party, which I might multiply exceedingly from authorities now lying before my eye, the Romish priests habitually deny the whole thing. Even Protestants are found, who have travelled through Ireland, and have seen nothing of it. I had a fellow-passenger on my return, who had just left Dublin, not in any way indifferent to the religious welfare of men, who replied, when I asked what he had seen of the missions there, that he had been assured, by respectable Irish Protestants, that the whole story was a delusion; there were no such converts in Dublin. But how much there may be of the work of God, which they who profess to love Him do not see, or do not choose to know! I saw there, and personally examined in different methods, or heard examined by others, at least one thousand professed converts from Romanism to Christ; and was variously assured by individuals of this number, that there were more than three thousand beside, within their own knowledge. It would be very difficult to state, with accuracy, the number of actual converts in the city of Dublin. So extensive is the excited feeling upon the subjects in controversy, and so spreading is the distrust among Roman Catholics, in the truth or adequacy of their own system, that there are, doubtless, many beyond the reach of outward enumeration, who are either already really converted in heart, and are anxious for some way and manner of outward profession of their faith, or have their faith in the Romish scheme thoroughly undermined and willingly acknowledge its authority no more.

The agency employed in Dublin, as well as elsewhere, is various. They have Scripture-readers, circulation of handbills, posting of large placards, weekly controversial sermons addressed to Romanists, and controversial classes for open discussion of the various questions at issue between the Bible and the Church of Rome. There is thus an incessant fire kept up throughout the city, especially in those parts which are most thickly inhabited by Roman Catholics; and no authority can prevent the people from attending upon the sermons, or uniting in the classes for discussion.

The Mission-House, No. 27 Townsend street, is a large edi-

fice which has been purchased and prepared for the use of these Church Missions to Roman Catholics. It is occupied by many of the Scripture-readers, who live here under the direction of a lay agent residing with his family in the house. About thirty of these readers, principally the younger of them, live in the house, each with a separate single room, cleanly and comfortable, though plainly furnished. There is nothing in the preparations of their dwelling-place, in any degree luxurious, or above the proper habits and condition of the inmates. There are also bathing-rooms provided for them in the house; and its whole arrangements are intended and calculated to coöperate, as well to elevate the outward habits of these young men, as to teach and sanctify the mind and heart. I shall have other opportunities to refer to this desire and taste for better habits of living, which a deliverance from the shackles of Popery seems to impart to the people of Ireland. So remarkably manifest is this fact, that there would be little danger of mistake in selecting the Protestants and new converts from Rome by their personal appearance, in any village of the island which I visited. I apprehend the fact to be the same throughout the whole island. The case of these Protestants illustrates the important truth, that godliness has the promise of the life which now is, as well as of that which is to come. This renewed appearance of the people resulting from their new principles, is so very distinct, that I did not wonder it had furnished the apparent foundation for the general charge of bribery, which the priests make against the whole work. Many individual illustrations of this improvement in condition might be presented, and the most abundant testimony might be produced, to show that it is the natural and necessary result of the complete liberation of the mind from bondage and degradation, which their conversion from Popery bestows. The inhabitants of the mission-house in Dublin brought this subject immediately before me, in the new respectability of appearance which the Gospel had imparted to them.

At the Mission-House there is a daily meeting at 9½ A.M., of all the Scripture-readers, for the united study of the Holy Scriptures with a special reference to their peculiar work. I attended this meeting with much interest. There were about

fifty readers present. They were divided into two Bible-classes: one under the care of the Rev. Mr. Irvine, one of the clerical secretaries of the Society; and the other under the charge of the lay agent, who is the head of the mission family. These readers are men of all ages from eighteen to sixty. They are plain, rough Irishmen, precisely adapted, in their habits and experience, for the buffetings and contests of this work. They are themselves converts from Popery, and well know the bondage of mind from which they have escaped. Their whole appearance and manner was deeply serious, earnest, and devout. The subject for the morning's study in one class was Transubstantiation, and in the other Tradition. Each class was managed as an actual controversy on the subject proposed, and the skill and information which were displayed afforded much encouragement in reference to the character of their real work. A little book, prepared by the Rev. C. S. Stanford, of Dublin, called "The Hand-Book of the Romish Controversy," is used by them as the guide which is to start them upon the investigation of the subjects of their discussion. But they evidently study and read far more extensively upon these various points, in other books, than could be anticipated from their condition. Their main weapon of warfare is the sacred Scriptures. They act upon the great truths that "all Scripture is given by inspiration of God," and that "the holy Scriptures are able to make men wise unto salvation, through faith which is in Christ Jesus." Their familiar knowledge of the Scriptures is very remarkable. They are equally familiar with the Common and the Douay versions, but habitually make their quotations from the latter, the authority of which Roman Catholics can not refuse to acknowledge. I have not room to give many illustrations of the skill and adroitness with which these plain men discussed the subjects before them. Their quickness of discernment of the actual point in dispute, and their skill in reply, were both remarkable. Some of the younger ones especially displayed their skill in the discussion. In the class on Transubstantiation I was particularly interested with the Scriptural wisdom and knowledge exhibited. But I can give to others no idea of the animation and eagerness which were so striking in their mutual controversy, both to

bewilder and to aid each other in the real contest for which they were preparing. They were all busy in searching the Bible for every quotation, and reference to the place of every passage quoted was to be given for their examination. It was a solemn as well as a busy scene; and the occupation was well calculated to make them mighty in the Scriptures. The class on Tradition had a far more obscure subject than the other. But these poor men showed themselves equally competent to manage it in a scriptural and skillful way. My conviction was very clear, that these Scripture-readers are extremely well-informed in the common range of the controversy in which their employment requires them to engage. After the Scripture-study was finished, the classes were united in a common meeting for further religious exercises, before they went forth to the work of the day. They received their particular instructions in their varied locations and particular spheres of duty, and then united in solemn, fervent prayer, and went forth two and two to the different districts of the city severally assigned to them. They are required to keep their separate journals of every day's proceedings, and these journals are read and examined by the Superintendent every Saturday. They displayed an earnest and solemn sense of their responsibility, and an humble and serious spirit as they went out to their appointed labor. What should await them in their day's experience, was most uncertain. Persecutions are always expected in some shape, in every day's work. Much wisdom was displayed in uniting the elder and the younger readers together for their different walks, and in assigning suitable readers for the distinct and differing portions of the city. This kind of labor is employed throughout Ireland, and has been made useful in a remarkable degree. The word of God has proved quick and powerful in overcoming the false doctrines of men, even in the hands of combatants so feeble and so little regarded as these poor men. And nothing marks this whole reformation in Ireland so universally and distinctly as its uniform and simple scriptural character. We may, perhaps, here trace the real element and reason of its success. God has honored those who have honored him.

After the meeting of the Scripture-readers was dismissed, I

made a very satisfactory examination of the daily school, which is also taught there. A more particular notice of this shall be given in connection with my examinations of other schools. In the rear of the Mission-House they have just completed, quite out of public sight, a large stone church, expressly for the accommodation of converts from Rome, for whom such provision has become indispensable. This church will hold over a thousand persons, and has been erected by private efforts independent of the regular Mission funds. But this is one of the evidences of the reality of this work in Dublin, which will necessarily escape the notice of all who do not investigate expressly on this subject. My visit to this house was gratifying, as exhibiting the character of the inferior agents in the work and the religious spirit, and the faithful preparation by which they are qualified for their arduous labors. The information which I have in still later reports from the head of the Mission-House, himself a convert, confirms all the hope which my own observation excited.

"I had twenty-three converts leaving the Church of Rome in one week, lately, at the Mission-House. Last week I had fourteen. All these people, with their wives and children, have left Romanism within the last week. The numbers of inquiring Roman Catholics who come to the Mission-House to speak to me about religion, is very large. Some days they are so many that I can not find time to take my food. The Sunday-evening school is well attended by more than two hundred Romanists. Though the priests at Westland-Row Chapel went to every Roman Catholic family in the neighborhood, telling them not to send their children to the Mission-school, yet our school is filled with these Roman Catholics. While I am writing this, Roman Catholics are waiting to talk with me about the way of salvation. The Roman Catholics are calling upon me daily, from eight in the morning till eleven at night. Thanks be to God, the fruits of the Irish Missions are very visible now in Dublin."

The controversial classes are a very important instrument in this general awakening of Irish Roman Catholics. These are held in the various school-rooms belonging to the Missions in different parts of the city, on every evening of the week, except Sunday. They are conducted by regular and appointed leaders, either clergymen or laymen, each in his fixed place. They are open to the arguments and discussions of Romanists, by whom they are numerously attended, and who utter their sen-

timents very freely and earnestly upon all the subjects which are discussed. I attended three of these classes on different evenings, and was extremely interested in them all. There was perfect freedom of discussion, and equal good humor among all who were present. If a disputant became, at any time, unduly excited, the rest invariably checked and arrested him. There were curious illustrations of Irish humor and glee. The sharpest things were often said in a perfectly good-natured way; and the discussions were of great worth in a mere intellectual view, bringing the poor not only to think for themselves, but also to express their thoughts without fear. I will give a few illustrations of the discussions to which I listened.

The first was at the Mount Joy School. It was a dim, dark room, lighted by a few small candles, but filled with an attentive audience, of the poor and laboring class of the people. They were there, just as they came from their day's work, a rough, hardy-looking set of men and women. The leader was a layman, himself a convert from Popery, and, in aspect and education, one of the laboring class; also, in his whole manner and style of address, a thorough Irishman. His subject was the Pope's prohibition of the Scriptures to the people. He was speaking when I entered, and his hearers were completely engaged in listening. I can give an outline of a part of his appeal to the people, as I took it down at the time. But it is impossible in writing to give the Irish character which it bore.

"And so we must not read the sermons of our Lord Jesus Christ and his Apostles! And if our Lord and his Apostles were preaching here in Dublin, we must not go and hear them either! Whom then must we hear? Why, the priests sure, because they are the successors of the Apostles. We must not hear the Apostles themselves, but we must hear the others because they are the successors of the Apostles. Well, that is strange, at any rate. We must not go to the master, but we must mind the servant because he knows more than the master knows—aye, and knows better how to tell it to us—no body else must speak, and no body else must be heard but them. What would you think, if there were a set of watchmen appointed for the city of Dublin, years ago, when it was first built? And now there is a set of watchmen who come from them, and say they are the only successors of these old watchmen. But they are a sleepy set, and never mind the care of the city, so that they get their pay. Well, the city is on fire in many places, and you go to these watchmen, and wake them up, and tell them the city is

on fire, and will be burned to dust and ashes. They tell you, 'Mind your own business, we are the regular watchmen, we will take care of the city.' But the city is all on fire, and they will not allow you to put out the fire in your own house. Well, but after all, what if they are not the successors to the old watchmen at all, but mere impostors? Here is the commission of the old watchmen in the Bible. They have not it at all. Shall we see the city burn up, because they do not choose to put out the fire? Likely, they would rather have it burn, than have any body else put out the fire. Well, here is a set of doctors. They have got an infallible medicine. They can cure every thing. Every body else is a quack. But we find all the people who take their medicine grow worse and worse. The blind are still blind. The lame man who went on one crutch, now goes on two. Those who could walk a little, are now fast in bed, and can not rise. These old doctors come, and they can not cure them. But others do cure them. Aye, but they say, all these others are quacks. *Their* medicine is the infallible medicine. Let us ask them to let us see their medicine. And they say, 'Begone, we'll not let ignorant men, the likes of you, see our medicine; you shall take it just as we give it to you; you shall shut your eyes and swallow it!' But these others show you their medicines. Here they are in the Bible. They tell you all about it. Which, think ye, are the quacks? There are many bakers in this city, and one of them says to you, 'Don't ye buy any bread of that man over on yon corner. He sells light bread, and his flour is bad at that.' But you go into the man's shop, and ask for his weights, and he shows them to you, all regular stamped weights, with the Mayor's mark upon them. You weigh his bread, and it is good down weight. You ask him to let you see his flour, and there never was sweeter flour in the world. Well, this is strange, any how. You go, then, to the other man's shop, and ask him to let you see his weights. He says, 'I'll not let you see my weights.' You go to weigh his bread. He says, 'You shall not weigh my bread.' 'Well, let me just look at your flour.' 'Begone, you impudent heretic, you shall not see my flour; you shall just buy my bread as I sell it to you, at my own price, and you shall eat none but that.' Which of these fellows is likely to be the cheat, and to sell you bad bread? Here are our weights—here is our flour—all in the word of God. You may examine them all. Here is our bread: you may weigh it for yourselves; you may taste it, and examine it, and see it. Here it is. All our religion is in the Roman Catholic Testament. None of the Roman Catholic doctrines are in the Roman Catholic Testament. And yet they tell us, we shall not search their own Testament."

It would be impossible to describe the actual power of this plain man's address, or the interest with which the people listened, and responded to it. There was no discussion, for there seemed to be none who were willing to be antagonists. There were many Romanists in the room, but they had nothing to

say—indeed, nothing could be said. It seemed a simple, obscure assembly—an unnoticed operation. But this is one of the instruments of power, which are now convulsing Ireland to its centre, and destined apparently to disenthral the bondaged minds of the people in every part of the island.

The next controversial class which I attended was at St. Michau's school-house. The Rev. Mr. McCarthy, Curate of St. Michau's, habitually superintends this. But he was now absent, and the Rev. Mr. Ellis, one of the Secretaries of the Irish Church Missions Society, was in his place. Here the subject for the evening was Indulgences. The assembly was much of the same character with the former one. Their zeal and earnestness in the discussion were very curious. But in a succession of points, the Roman Catholics were obliged unwillingly to confess, that the authority of their actual indulgences was false. The power of granting indulgences was declared to be in the Church. But the actual exercise of the power was by the Pope. They could not make the Pope the Church. The indulgences really issued were therefore forgeries. They were issued and sold by a man who had no right to sell them. This was fraud. These laboring men discussed this point with great zeal. The Romanists struggled hard against the conclusion, but finally gave up the contest. The right of any body to grant indulgences they proposed to discuss at the next meeting. The point for this evening was the right of the Pope to grant them. That, after all their efforts, they were compelled to give up. "Is the Pope the Church?" was the question. "Why, sure he is a part of the Church," said one. But they would not receive that. "Well, is he not the head of the Church?" They would not be satisfied with that. "Well," said an old man, "the Church is a partnership, and the Pope is one of the partners." "Aye," said another, "but does he ever ask the other partners, when he thus sells out the property of the concern?" "Did they ever give him a right to do this?" It was curious to hear these rough men, so earnest, so quick, so intelligent. They passed every thing by acclamation. They would not be satisfied but with a clear conclusion from the argument. They were perfectly good-humored in the discussion, and when they adjourned, it was with the universal

determination to consider this whole subject more maturely, and to be prepared for their new argument next week. The value of these open discussions is to be estimated in their relations to the peculiar description of minds which are engaged in them. They promote the utmost earnestness and liberty of thought and speech, among a people but little accustomed to think. And the subject of each evening becomes of necessity their single subject of thought and consideration in all the intervening time. They are constantly preparing their weapons for another onset and struggle, and disseminating a kindred interest among the multitudes with whom they associate in the mean time. This makes what Mr. Napier called "a smouldering mass" throughout the whole population. Multitudes of minds are awakened and inquiring, that have never yet dared to utter, perhaps have never yet actually formed, a single conviction on the subject.

I attended another controversial class at the Mission-House in Townsend street. The school rooms were exceedingly crowded. As upon all such occasions, the work of the evening was introduced by a reading of the Scriptures and prayer. The subject for the evening was the Complete Reconciliation of Man to God, in Christ. Is there any thing else necessary to this? This brought up the whole Romish doctrine of merits and mediators. The Romanists present were a much higher class in appearance than I had seen before. And they manifested a much more perfect acquaintance with their own line of argument, and a candid and truth-loving spirit. They acknowledged the sufficiency of the sole mediation of Christ—that the mediation of the Virgin was not necessary, but only good and profitable, quoting the decree of the Council of Trent on this point. But then, the others said, this is not the actual doctrine of the Romish Church. Yes, said they, any thing beyond this is not the voice of the Church, but the opinions of individual men. The Protestants quoted from Liguori's Glories of Mary, "All graces are dispensed by Mary. All who are saved, are saved only by the means of this divine mother. It is a necessary consequence, that the salvation of all depends upon preaching Mary, and exciting all to confidence in her intercession." The Romanists answered, this was only the

opinion of Liguori, not the voice of the Church. But, said the others, Cardinal Wiseman has "approved this book, and cordially recommended it to the faithful." Well, that is only Cardinal Wiseman's opinion, and he is not infallible. His opinion is not the voice of the Church. But the Pope and Cardinals have canonized Liguori, and approved his works also. The Romanists, however, kept on, and were compelled to yield Pope and Cardinals also, when the two statements of Liguori, and of the Apostles, "There is no other name under heaven given among men, whereby we may be saved," were brought into direct contrast. They were willing to renounce all the writers of their Church, rather than to refute the Scripture. "But then," said another of them, "the Scripture is not a perfect rule of faith. How can it be? Twenty-six books of the Scripture have been lost." This assertion created great animation among the Romanists. The leader of the class immediately asked, "To whom were the Scriptures given?" "Why, they were given to the Church," it was answered. "What Church?" "What Church! why, there is but one Church, the Catholic Church. The Church is the keeper of the Holy Scripture." "Well, if the Scripture was given to your Church, and twenty-six books are lost, who lost them? Your Church must have lost them. What sort of a Church must that be, which could not keep the Scriptures, but has lost twenty-six books?" Here was a shout on the other side. The Romanists answered, "The Church is not the keeper of the Scripture, but only the depository. We can not hold the living teachers of the Church responsible for such a loss." "Aye, that will not do. Suppose you put your money in the Bank of Ireland, what is the depository of it?" "Why, the coffer to be sure." "Well, suppose your money is lost, whom do you hold responsible? Do you go to the coffer and ask for your money? or to the living governors of the Bank? You would know pretty well where to look for your money if it was lost. You would say, the governors were a pretty set of fellows to manage a bank, if they could give you no account of it. And now, if your Church has lost twenty six books of Scripture, how can you trust the same Church for any thing else? Why, you are no Roman Catholics at all. You are real

Protestants, if you did but know it." This is the merest outline of an animated discussion which they kept up for two hours. The whole controversy was most exciting, though perfectly good-natured. They were resolved to be satisfied. And when they adjourned, it was with the agreement that they would discuss this question about the actual loss of twenty-six books of Scripture, the next week. Thus they separated in mutual good nature, determined to prepare for another contest. I was equally interested with the skill and kindness of the leaders, and with the zeal, excitement, and information of the people. Such classes as these are now established throughout the island, in most of the country towns and villages. They awaken an intense interest. The Roman Catholics can not be prevented from attending them. The Irish character is so distinguished by this love of excitement and animation in contest, that they will encounter the difficulties, whatever they may be, sooner than acknowledge themselves incompetent to meet them. To be challenged, and not to fight, is so perfectly un-Irish, that no priesthood can persuade them to take such ground. They can much more readily be induced by their priests to change the weapons from words to blows, and we are ashamed for humanity, to be obliged to say they often are so. But in this system of controversy, Ireland is now a scene of weekly, daily discussion among all classes; and every Romish doctrine, and every Protestant objection is brought up in its turn before the people. It is a species of contest which Rome can never stand, and one, therefore, which the priests constantly interdict, but in vain. Incidents of this contest are so frequent, that you can not take a journey, of a day, hardly a walk for an hour without meeting them. A companion of mine, observing two little boys engaged in earnest conversation, went up to hear. Just as he got to them, a third boy, who was standing by, apparently not engaged with them, shouted to one of them, "Why don't you tell him the blood of Jesus Christ cleanseth from all sin? There is not a Papist in the world that can stand that." On another occasion, the same friend asked another boy, whom he accidentally met on the road, among other questions, "Who was the author of the doctrine of venial sin?" The boy answered, "Why, sure, the

Devil was, Sir." "How so?" "Did he not say to Adam and Eve, 'Ye shall not surely die'? He did not say it was no sin—but it would not kill them. It was not mortal sin." You may find such instances as these whenever you choose to enter into conversation with those you meet on the road.

Many of the facts which I have related may seem of a character less grave than becomes such a work as the one for which I now write them. But they are parts, and actual characteristics of a religious reformation, the importance of which can hardly be over-estimated. The days passed in Dublin were industriously occupied in an examination of the facts and characteristics of this work. And they resulted in the grateful conviction, in my mind, that if a scattered few in England and America are madly straggling towards Rome from the scriptural faith of the Protestant Church, there is, at the same time, a vast crowd of the people of God coming out from Rome, and proclaiming their liberty from the superstitions, darkness, and bondage in which they have been held so long. These are indications which lead us to hope that the time rapidly draws near, when Babylon, however exalted, shall have finally fallen, and the great Saviour of men, whom she has so long clouded, denied, and blasphemed, shall be revealed, and reign as King of kings and Lord of lords.

S. H. T.

CHURCH EVENTS IN THE UNITED STATES.

DEATHS.

THE REV. ABEL OGDEN, Missionary at Canton, N. Y., died on the 8th of May, 1854.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Thomas J. Girardeau,	Davis,	April 5, 1854,	Grace Church, Charleston, S. C.
W. H. Coffin,	Meade,	March 20, 1854,	Christ Church, Winchester, Va.
Robert Horwood,	De Lancey,	April 28, 1854,	St. John's, Canandaigua, W. N. Y.
John Trimble, Jr.,	Upfold,	May 11, 1854,	St. Paul's, New-Albany, Ind.
Dabney Davis,	Meade,	May 28, 1854,	St. Paul's Ch., Lynchburg, Va.
Edward Anthon,	"	"	" "

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. William Munroe,	McCoskry,	March 5, 1854,	St. Paul's, Detroit, Mich.
Rev. George T. Rider,	De Lancey,	April 25, 1854,	St. John's, Canandaigua, W. N. Y.
Rev. John W. Chevers,	Meade,	May 28, 1854,	St. Paul's Ch., Lynchburg, Va.
Rev. Wm. M. Nelson,	Johns,	"	" "
Rev. Joseph W. Pierson,	Whitehouse,	"	Christ Church, Waukegan, Ill.
Rev. Wm. B. Calhoun,	Eastburn,	May 25, 1854,	Trinity Church, Boston, Mass.
Rev. J. Godfrey, Jr.,	Williams,	May 17, 1854,	St. James' Ch., Birmingham, Conn.

CONSECRATION OF CHURCHES.

Name.	*Bishop.*	*Time.*	*Place.*
St. James' Chapel,	Davis,	Feb. 25, 1854,	Clarendon, S. C.
Edmonsburg Chapel,	"	April 2, 1854,	St. Bartholomew's Parish, S. C.
St. John's Ch.,	Smith,	"	Versailles, Ky.
Christ Ch.,	Potter,	May 3, 1854,	Greensburg, Pa.
St. Paul's Ch.,	"	May 5, 1854,	Mt. Braddock, Pa.
St. James' Ch.,	Hopkins,	May 14, 1854,	Hydeville, Vt.
St. Anne's Ch.,	Burgess,	May 11, 1854,	Calais, Me.
St. George's Ch.,	Wainwright,	June 1, 1854,	Flushing, N. Y.

DIOCESAN CONVENTIONS.

GEORGIA.

THE Thirty-second Convention in the Diocese of Georgia, met in St. Ste- — -e- phen's Church, Milledgeville, on Thursday, May 4th, and held its sittings — -s for three days. The address of Bishop Elliott was very instructive and inter— -r- esting. The Bishop very ably discussed several subjects which came — -e before the last General Convention; gave a view of his official acts during — -g the past year; and made eloquent and touching allusions to the change — -es which death has recently made among the leading lay members of the — -h Church in this Diocese. He referred, in terms of great respect and affection, — -n, to the Bishop of Oregon and Washington Territories.

The Convention passed a resolution, calling on the clergy to increase — a fund for the aid of widows and orphans of deceased clergymen; and also — made some provision for more liberal contributions for the support of minis- —.

ters now inadequately provided for. The Committee on the state of the Church reported many points of interest in the Diocese now unoccupied; and it is hoped that these will soon be filled by efficient and pious laborers.

PENNSYLVANIA.

The Seventieth Annual Convention of the Diocese of Pennsylvania met at St. Andrew's Church, Philadelphia, on Tuesday afternoon, May 16th, at 5 P. M. The Rev. Dr. Stevens and Mr. Francis Wharton were on that day unanimously reëlected Secretary and Assistant Secretary. On Wednesday morning, the Convention met for divine service, and a sermon was preached by the Rev. J. B. Smith, of Kingsessing. At five o'clock in the afternoon, the House went into an election of Standing Committee and Delegates to the General Convention. The present lay members of the Standing Committee were almost unanimously reëlected, and the same result took place with regard to the clerical members of the same body, with the exception of two vacancies. In the delegation to the General Convention, Dr. Howe, Dr. Stevens, and Mr. Miles, on the clerical branch, and Mr. Cope, Judge Conyngham, and Judge Stroud, on the lay branch, were reëlected with the same degree of unanimity; the question as to filling the remaining vacancies relating merely to the extent and manner in which the minority of the Convention was to be represented. In the course of the second day's session, very important resolutions were introduced by the Rev. Dr. Balch, providing for the better support of the ministry. A motion was also made by the Rev. H. S. Spackman, to repeal the twelfth revised regulation by which colored congregations are excluded from representation. In the clerical order, this resolution was passed by a large majority, but was defeated by the laity.

The Annual Address of Bishop Potter, delivered in the opening of the second day, was marked with the usual practical ability, as well as general wisdom of its author, and exhibited a very satisfactory condition of Diocesan affairs.

KENTUCKY.

On Thursday, May 11th, the Annual Convention of the Diocese of Kentucky assembled in Christ Church, Lexington. The Bishop, nearly all the clergy, and lay delegates from most of the parishes, were present. Morning prayer was read by the Rev. William Newton, assisted in the lessons by the Rev. Francis H. Bushnell. The Ante-Communion Service was performed by the Bishop, and the sermon preached by the Rev. George Beckett. The Rev. Edward F. Berkley was reëlected Secretary.

In the afternoon session, the Committee appointed at the last session of the Convention, to examine and report upon the charges preferred against the Bishop of the Diocese by the Rev. Dr. Waller, made a report through their Chairman, the Hon. A. H. Churchill, but subsequently, by leave of the House, took back the report, in order to amend it. The report was again presented in the morning, when it appeared that the Committee, at their meeting in August last, had construed their powers to extend no further than to the mere reception of the charges and the determination of the question whether they were of sufficient force and gravity to demand a full investigation. They determined the latter question in the affirmative, and therefore, in accordance with the resolution under which they were appointed, requested the Bishop to call a Special Convention for the investigation of the charges, in November last. This recommendation not having

been complied with by the Bishop, the Committee subsequently, for various sufficient reasons, changed their opinion of the extent of the powers conferred upon them, and notified the Bishop and Dr. Waller early in April, that they would reassemble in Lexington the 8th day of May, to investigate the facts of the case. Dr. Waller replied by protesting against the meeting of the Committee for that purpose at that time. The Committee having assembled, and no prosecutor appearing, they inferred an abandonment of the prosecution, and concluded their report by asking to be discharged.

Upon this request of the Committee, the previous question was called and sustained, and the Committee was accordingly discharged. Dr. Waller thereupon arose and offered to present a new set of charges and specifications against the Bishop, which he held in his hand, and which included among others the charges which had been brought before the Committee. Objections were made, and several questions of order arose. Pending the discussion of these, the Rev. Mr. Craik, with the consent of the House, offered the following preamble and resolutions:

"*Whereas*, The Rev. William J. Waller, M.D., has preferred charges against the Bishop of the Diocese, before this Convention, and asked of the Convention an investigation of the same; and whereas a Diocesan Convention, from the nature of its constitution, from the circumstances under which its sessions are held, and from the relation of its members to the Bishop who is the constituted Head and spiritual Father of his people, is utterly unfitted for the discharge of the high, solemn, and responsible judicial function involved in such an investigation: therefore,

"*Resolved*, 1st. That the complainant in this case be referred to the alternative mode of preferring his said charges, provided by the canons of the General Convention.

"*Resolved*, 2d, as the sense of this Convention, that it is expedient that the General Convention should provide some other and less objectionable mode for the presentment and trial of a Bishop, than either of those now provided."

The Rev. N. N. Cowgill seconded the preamble and resolutions, and after an earnest discussion, in which the Bishop, and Messrs. Bullock, Cowgill, Waller, Denison, Jones, and Craik participated, they were adopted with but few dissentient voices.

The next vexed question before the Convention was the financial condition of Shelby College. This was disposed of on Saturday morning, by referring the whole subject to the trustees of that institution, assisted by a Committee of the Convention appointed to act in the recess of that body.

All the old Committees and officers were reëlected.

NORTH-CAROLINA.

On Wednesday, May 17th, the Bishop, with such of the clergy and lay delegates as were in attendance, organized the Convention. Mr. Winslow, the former Secretary, was reëlected unanimously. The rules of order of the last Convention were adopted to govern this one. On calling the roll, about eighteen of the clergy, and as many of the laity, were found to be present. The Convention then adjourned till Thursday, at 9 A. M., and the opening public service was celebrated. Morning Prayer was read by the Rev. J. B. Cheshire, the Rev. Mr. Snowden reading the Lessons. The Bishop read the Ante-Communion, and the sermon was preached by the Rev. A. Swedes, of Raleigh. At eight P. M., Evening Prayer was read by the Rev. J. G. Jacocks, the Lessons were read by the Rev. J. B. Donnelly, a sermon was

...y the Rev. Mr. Green, and the congregation were dismissed with ...iction by the Bishop.

...day, the 18th, at 9 A.M., the Convention again came together. ...dditional delegates appeared in their places. The Bishop read his ...nnual address, informing us that since his consecration he has visited ...y all the eastern part of the Diocese, preaching 89 times, celebrating Holy Eucharist 23 times, confirming 190 persons, consecrating two ...urches, laying one corner-stone, ordaining one priest and two deacons. Three priests have been received into the Diocese, two from Virginia, and one from Maryland, and are now in parochial duty, or about to assume it. At least three of the clergy have left the diocese. A communication from the executors of the late Mr. J. W. Wright was read to the Convention, stating that the deceased had bequeathed to the Convention $500 towards defraying the expenses of a new edition of the "Remains" of Bishop Ravenscroft, or a selection from them. Resolutions were introduced recommending the establishment of Parochial Schools, and in favor of a High School for the whole Diocese. A Committee of six was appointed to consider the matter, in conference with the Bishop. During the Convention, a letter was read from the Rev. Dr. Forbes, of New-York, offering to refund $750 of the money which Bishop Ives received from the Diocese just before his departure for Europe.

MASSACHUSETTS.

The Sixty-Fourth Annual Convention of the Diocese met in Trinity Church, Boston, on Wednesday morning, May 17th, and continued in session two days. After religious services, including a sermon from the Rev. Mr. Child, of Springfield, and the Holy Communion, in which the Bishop of Massachusetts was assisted by the Bishop of Vermont, the House was organized, the Rev. J. H. Clinch unanimously reëlected Secretary, and the Rev. Justin Field Assistant Secretary. The appointment of Committees and other preliminaries having been adjusted, the Bishop proceeded with his address, from which it appears that during the past year he has confirmed 374 persons, consecrated two churches, and ordained one priest; and that the Diocese now has eight candidates for orders.

Among the proceedings, we notice a resolution, and a Committee appointed under it, to consider the subject of some special legislation on the part of the State for the Church in the Diocese, and to present a petition and bill thereon to the next Convention.

The Standing Committee was elected as follows: Clergy, the Rev. Dr. Vinton, and the Rev. Messrs. Randall and Mason; Laymen, Otis Daniel, G. M. Dexter, and F. Hilliard.

The time for holding the Convention was changed to the second Wednesday in January.

We are obliged, for the want of room, to omit for the present any further notices of the Diocesan Conventions which have been lately held.

GENERAL INTELLIGENCE.

ANNIVERSARIES OF RELIGIOUS AND BENEVOLENT SOCIETIES.

THE AMERICAN BIBLE SOCIETY.

THE Thirty-Eighth Anniversary of this Society was held at the Tabernacle in the city of New-York, on the 11th of May last. Among the speakers were the Rev. Philip Kent and the Rev. Dr. Duff, Representatives of the British and Foreign Bible Society.

The following is an abstract of the Annual Report:

During the year past, two of the Managers have been removed by death.

Eighty-two new Auxiliary Societies have been recognized.

There have been added to the Society ninety-eight Life Directors, and Life Members 1774.

The receipts of the year, for general objects of the Society, amount to $394,340.50, being an increase over last year of $47,798.08.

The number of Bibles printed during the year is 306,000, and of Testaments 556,000; making a total of 862,000.

The number of volumes issued is 815,399, being an increase of 16,029, and would have been larger but for the unavoidable suspension of operations for six weeks, owing to our removal to our new premises. The entire number of volumes issued since the formation of the Society is 9,903,751.

Grants of Bibles and Testaments have been made to Auxiliary Societies, to Sunday and secular schools, to penal and humane institutions, seamen and boatmen, lighthouses, and to various societies and individuals for gratuitous distribution.

The Society has at present thirty-four Agents employed, including two in Texas, one in California, and one in Oregon.

Plates have been prepared for a new edition of the 12mo Nonpareil Bible; of the New Testament in Spanish; and the Testament in Welsh and English, in parallel columns. The standard Imperial Quarto Bible for pulpits, in type larger than pica, is stereotyped, and will be ready for distribution in a few months.

The Library contains nearly 2000 volumes, many of them of great inter est and value.

Besides the grants of books, $28,189 have been granted by the Board, in money, to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, Greece, France, and Germany, under the direction of various Missionary Boards and Bible Societies.

AMERICAN SUNDAY-SCHOOL UNION.

THIRTIETH ANNIVERSARY.

THE Thirtieth Anniversary of this Institution was held in Philadelphia, May 16, 1854.

From the exhibit made on the occasion it appears that the principal receipts and expenditures for the year were as follows:

EIPTS, $296,624.66; of which $55,848.40 were donations, and 7.12 legacies: $179,315.99 for sales and in payment of debts, etc.; tenants renting rooms of the Society, $2167.83; loans received, Donations for the New Building, $9048.30; from sale of the ig 146 Chestnut street, $57,000, (less $20,913.64 mortgage and inter- d.) Balances from last year, $3440.66.

ENDITURES.—Salaries and expenses of three hundred and twenty-two naries and sixteen agents, and donations of books to destitute Sunday- s, etc., $68,882.23; for stereotype plates, $5080.30; copyrights and ; $3127.92; engravings, $3432.52; paper, $60,063.39; printing, 0.65; lithographic and copper-plate printing, $2947.78; binding, 2.67; Bibles and Testaments bought, and miscellaneous books pur- to fill orders, $13,391.20; interest on loans, $1455.29; salaries of ry, superintendent of book-store, book-keeper, salesman, clerks, and s, $10,716.40; maps, coloring, etc., $488.11; custom-house duties, , boxes, postage, etc., $3941.09; advertising, stationery, fuel, etc., 30; taxes, insurance, etc., $1677.74; moving, $368.30; paid on ilding 316 Chestnut street, for Society's business, $42,292.56; loans 1230; miscellaneous items, $870.51; balance cash on hand, $928.70.

DAY-SCHOOL MISSIONARIES.—Three hundred and twenty-two of these s have been employed, for various periods of time, in thirty different and Territories. These Sunday-school missionaries have established ew schools, and have visited and revived 2961 other schools, alto- embracing 39,112 teachers, and 235,975 scholars. They have distri- by sale and donation, $47,707.07 worth of religious books, chiefly for n and youth.

tuitous distribution of Books, Tracts, etc., have been made (including 39, the details of which are not yet reported,) to the value of 0.25, and these, with the charges to the donation account specified in neral report of receipts and expenditures, makes the amount expended sionary and agency labors, and donations in books, during the year ; March 1, 1854, $68,882.23.

LISHING DEPARTMENT.—The value of publications put into circulation the past year, $172,041.30. The number of new publications fifty- which forty-one are for libraries. Of the whole number, thirty-two ginal works and nineteen reprints.

Society now publish a complete Library for Sunday-schools, contain- 2 volumes, and 3 selections from the general Library of 100 volumes or $10, and 75 volumes for $5, besides a large variety of Elementary cards, Hymn-books, etc.

THE AMERICAN TRACT SOCIETY.

Twenty-Ninth Anniversary of this Society was held in the Tabernacle, city of New York, on May 10th, 1854.

following are the statistical results of the year:

PUBLICATIONS 76, in seven languages, of which 19 are volumes; total ations, 1912, of which 397 are volumes; total approved for circulation , in about 119 languages and dialects, 2885, of which 282 are volumes. *American Messenger*, upwards of 200,000 are printed monthly; of *hild's Paper*, more than 250,000; of the *German Messenger*, about

CULATED during the year 10,334,718 publications, including 1,046,544

volumes, and embracing 315,100,857 pages. Total since the formation of the Society, 148,228,198 publications, including 9,463,374 volumes.

GRATUITOUS DISTRIBUTION for the year, in *six thousand and forty-nine distinct grants* by the Committee, 65,372,069 pages, besides 7,852,755 to Life Directors and Life Members; value, nearly $50,000.

RECEIPTS, in donations, $156,033.48, including $27,864.88 in legacies; for sales, including periodicals, $259,125.12; total, $415,370.21.

EXPENDITURES, for publishing books and periodicals, $244,426.42; for colportage, $91,218.62; cash remitted to foreign and pagan lands, $20,000; total expended $406,703.17.

COLPORTAGE.—Number of colporteurs laboring the whole or part of the year, 619, of whom 120 labored among the foreign population, and 88 were students from colleges and theological seminaries. They visited 568,033 families, with 265,500 of whom they conversed on personal religion, or prayed. They found 92,531 families who habitually neglected evangelical preaching, 54,980 families of Roman Catholics, 49,935 families destitute of all religious books but the Bible, and 30,694 destitute of the Bible. The number of meetings addressed, or prayer-meetings held by them, was 12,706.

FOREIGN AND PAGAN LANDS.—The press was never more useful abroad, and it is hoped a wide door is opening in China. Remitted in cash during the year: For the Sandwich Islands, $1000. For China, Mission of Presbyterian Board, $600; Canton, American Board of Commissioners, $800; Hongkong, $500; Fuhchau, $100; Ningpo, American Baptist Union, $300: Shanghai, Southern Baptist Convention, $200, Methodist Church South, $100; Siam, Baptist Mission, $500, Presbyterian Mission, $900; Assam, $300; Burmah and Kerens, $700; Northern India Missions, $2000; Orissa, $300; Teloogoos, Lutheran Mission, $300; Madras, $1500; Ceylon, $700; Bombay, $1000; Ahmednugger, $200; Satara, $200; Kolapur, $200; Syria, $300; Armenians, $1800; Greece, Episcopal Mission, $300, Baptist Mission, $300, American Board, $200; Italy, through Italian Society at Geneva, $500; Russia, $700; Sweden, $100; Prussian Tract Society at Berlin, $100; Nuremburg, Bavaria, $100; Hamburg Baptist Mission, $1000; Lower Saxony Tract Society, $400; Dr. Marriott, Basle, $400; Belgium, $200; Paris Religious Tract Society, $800; Toulouse, $400; Canada, Grand Ligne Mission, $50; Indians, $50;—total $20,000.

PUBLIC LIBRARIES IN NEW-YORK CITY.

From an article in the *N. Y. Journal of Commerce*, we learn that there are twenty public libraries in the city of New-York, exclusive of the libraries of the literary societies in the University. These libraries contain an aggregate of about 300,000 volumes, divided among them as follows:

N. Y. Society Library, (in the New Bible House,)	35,000 to 40,000
Astor Library, (in Lafayette Place,)	80,000
Mercantile Library,	32,000
Apprentices' Library, (No 4794 Broadway,)	17,000
Mechanics' Institute Library, (No. 1 Bowery,)	5,000
Printers' Free Library, (No. 3 Chambers st.,)	3,000
Columbia College Library,	16,000
Union Theological Seminary Library,	18,000
General Theological Seminary Library,	12,000
Free Academy Library,	3,000

Law Institute Library,	4,700
Hospital Library,	5,700
nd Spingler Institute, each,	4,000
Historical Society,	2,500
' Natural History,	2,000
Institute,	7,000
Bible Society,	1,400
an Board of Missions,	2,000
n's Christian Association,	1,700
Congregational Union,	1,000

these, there are some 150,000 volumes in the libraries of private s and individuals. One private library, Mr. W. E. Burton's, is tain upwards of 17,000 volumes.

BEQUESTS.

will of Mr. MUNSON, the Utica Orphan Asylum has been perma- owed with about $34,000. Of this sum $25,000, and an interest n Pennsylvania valued at $4000, for a permanent fund: $5000 l the erection of a suitable, plain, and substantial building, the hich shall be approved by one of two architects named in the will. st to the Asylum is on condition that the citizens of Utica will, years, raise the sum of $10,000, for the same object, and pur- of not less than three acres, within the city, upon which to erect n.

e Church $15,000, of which $10,000 is for the purchase of a lot, erection of a Church, according to the plan heretofore made by n, with some modifications. $1000 for the erection of a Sunday- se; $500 for a Sunday-school library; $500 for a bell, and $1500 gan; $500 for Church furniture, and $1000 for inclosing the

uest to Grace Church is on condition that the parish shall raise, years, as much more as is necessary to carry out the plan.
uests to the above objects, and to the distant relations and domes- nt in all to about $60,000.

VM. RYAN, a venerable citizen of Ohio, died a few days since, aged equeathed $100,000 to the education of the children of the village on.

NCE OF A SINGLE LADY.—Miss Caroline Plummer died at Salem nst., at the age of 74 years. By a course of rigid economy and she had accumulated a fortune of $100,000. By her will she l more to public uses than has ever been left by any resident of ely: The sum of $15,000 to Harvard College, to found "a pro- of the heart," that is, for Moral Philosophy; the sum of $30,000 m Athenæum, and (after other private bequests) the residue of which will probably be about $30,000, to found a Farm-School

FOREIGN INTELLIGENCE.

THE ANNIVERSARIES.

It is pleasant and consoling to observe that amid the excitements which prevail in England, and over the Continent of Europe—the threatening aspect of the political horizon, and the evils attendant upon a state of war—the cause of benevolence and religion has suffered no abatement of interest and support. The month of May, it is well known, is set apart for the Anniversaries of the great benevolent Societies of England. London then becomes preëminently England, and is the centre of more intellectual and moral power than any other spot on the face of the globe.

We should love to pause and dwell at length upon all the encouraging signs and features which this season presents to the faith of the Christian, but it is our business to spread upon our pages some of the more important facts, leaving our readers to draw such lessons as may suit their individual cases. First among the Societies, we name

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of this noble Institution was held in Exeter Hall, on May 3d, under the Presidency of the Earl of Shaftesbury. The immense Hall was filled to overflowing. The following, among others, were upon the platform: The Earl of Harrowby, Marquis of Cholmondeley, Bishop of Cashel, Lord Teignmouth, Lord C. Russell, Sir Thomas D. Acland, Bart.; Sir E. N. Buxton, Bart.; Hon. and Rev. B. W. Noel, Rev. Dr. Barth, Rev. Dr. Marsh, Rev. J. A. James, Rev. T. Binney, Bishop Carr, Sir R. H. Inglis, Bart.; Lord Chichester, Lord Benham, Rev. J. Hussey, Rev. T. Nolan, Rev. T. Milne, and the Bishop of Sierra Leone.

One of the Secretaries opened the proceedings by reading a portion of the Scripture. After which the Earl of Shaftesbury made a brief address, setting forth the encouraging prospects of the Society, and the importance, in these stirring times, of disseminating as widely as possible, as the only hope of the world, the pure word of God. Extracts of letters from the Archbishop of Canterbury and the Bishop of Norwich were then read, expressing their deep interest and unwavering confidence in the work of the Society. Addresses were delivered by Sir R. H. Inglis, the Marquis of Cholmondeley, the Earl of Harrowby, the Bishop of Cashel, Rev. J. A. James, Lord Charles Russell, the Earl of Chichester, the Bishop of Bombay, and others.

From the Report we gather the following particulars. The receipts of the year ending March 31, 1854, had far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income had amounted to £125,665 18s. 10d., being £16,505 8s. 2d. more than in the preceding year, and £8225 9s. 7d. more than in any previous year. To the above should be added the sum of £66,507 7s. 9d., subscribed to the Jubilee Fund, and also £30,485 19s. 3d., to the Chinese New-Testament Fund, making a grand total of £222,659 5s. 10d. The total issues for the year was 1,367,528 copies. The total issues of the Society now amount to 27,938,631 copies.

THE CHURCH MISSIONARY SOCIETY.

iversary meeting of this Society was held on Tuesday morning, ı Exeter Hall, the Earl of Chichester presiding.

ıt the friends of the Society on the platform, were Bishop Carr, Sir). Ackland, M.P., Sir R. H. Inglis, Bart., Sir E. N. Buxton, the Sierra Leone, Lord Benholme, C. A. Moody, Esq., M.P., Lord H. eley, M.P., General Sir Peregrine Maitland, Admiral Hope, Sir E. rd Haddo, the Hon. and Rev. S. Waldegrave, the Rev. Dr. Barth, I. J. Moody, the Rev. John Venn, etc.

r. John Venn then read the report. It stated that the Committee to report a very large increase in the income of the Society, the om all sources being £123,915 18s. 11d., being an increase on the me of last year of £2983 15s. The expenditure of the Society nted in the gross to £131,783 13s. 11d., being an excess of re over income of £7867 13s. 11d. This excess of expenditure several special grants out of the balance in hand on the 1st of 3. In the year just closed, the current expenditure had probably red by the current income, but there was reason to believe that ıt expenses of the present year would be considerably increased largement of the missions, whilst the balance in hand, exclusive rking capital, was only £3292. With regard to the Society's mis- y had now 118 stations, and 103 English clergymen, 49 foreign ı, and 24 native clergymen employed, giving a total of 176. There in connection with the Society 80 European laymen, schoolmas- 14 European female teachers, (exclusive of missionaries' wives,) re and country-born catechists, (exclusive of two principal mis- which the returns had not yet arrived,) 107,000 attendants on worship, and 17,124 communicants. The report proceeded to on the suppression of the slave-trade on the coast of West-Africa; sion of the Goruba mission, the extension of the Palestine mission, olitical privileges granted to the Christians in the Turkish empire; ss of itinerant preaching in India; the forwardness of the converts rn India to contribute to the endowment of the native Church; sing character of the converts in the Punjab, Sikhs and Mulois; rt the Society received in that province; the opening afforded by ıal movement in China; and, finally, on the prospects which the ar would create.

Haddo moved, and Lord Benholme seconded, the adoption of the hich was agreed to.

eting was subsequently addressed by the Bishop of Sierra Leone, and Rev. S. Waldegrave, the Rev. Dr. Barth, the Rev. N. J. ıe Rev. Mr. Fisk, and other gentlemen, and separated after a pro- tting.

IRISH CHURCH MISSIONS.

fth annual meeting of the Society for Irish Church Missions was 'riday, in Exeter Hall, under the Presidency of Sir Robert H. Inglis, supported by the Marquis of Blandford, the Earl of Clancarty, the Cavan, the Earl of Mayo, Lord Benholme, Bishop Carr, Sir John er, Sir Peregrine Maitland, the Hon. Somerset Maxwell, Mr. Moody, l numerous clergymen. After the devotional exercises, the Chair- essed the meeting, congratulating the Society upon the success of during the past year, and expressing his sympathy with the cause,

in the promotion of which it was engaged. From the report read by the Secretary, it appeared that the Society's missionaries in Ireland had been most successful in obtaining converts from Roman Catholicism. Large Protestant congregations had been formed in localities, the population of which, a few years ago, was entirely Catholic; new churches had been consecrated, foundation stones laid for others, and a large number of schools established for the education of the poor in Protestant evangelical principles. A mission-house and several training establishments had also been established in Dublin. Thirty-six additional agents had been engaged during the past year, making the total number of persons wholly or partially employed by the Society, 1028. The receipts for the year exhibited, as usual, a considerable increase, the progress of the Society's funds from the commencement being as follows: In 1849, the income was £4674; in 1850, £6284; in 1851, £12,688; in 1852, £28,931; and in 1853, £37,182. Addresses were then delivered by the Marquis of Blandford, the Rev. J. C. Miller, Mr. Colquhoun, the Rev. E. Ellis, the Rev. A. Dallas, and the Rev. R. Bickersteth; and resolutions were adopted by the meeting, sympathizing with the objects of the Society, and calling on the Christian public to assist in their realization.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The eleventh annual meeting of this Society was held on the evening of the 27th ult., at Freemasons' Hall, under the Presidency of Sir Harry Goring, in the unavoidable absence of Sir John Dean Paul, Bart. A hymn having been sung, the Rev. J. J. Steinitz offered prayer.

The Chairman then addressed the meeting, after which, Mr. Yonge read an abstract of the report, which commenced with a review of the several missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons, and Paris; and, in this country, Birmingham, Hull, Manchester, Portsmouth, and London. It referred to the closing of the Jewish College, after having supplied several valuable missionaries now engaged in the work. The income of the Society has not equalled the expenditure consequent on the extension of the Society's operation, and the increased number of the missionaries; so that the Committee, unless promptly relieved, will have to commence the year with a debt of £546, while various openings for its agency present themselves, and the work is more than ever urgent and encouraging. Twenty-three missionaries are at present employed, including a female Scripture-reader. The report mentioned several instances in which spiritual good appears to have been derived by individuals in every class of Jewish society, from the reading of the word of God, and the instructions of the missionaries, and referred in cheering and exciting terms to the general result of Christian intercourse and effort on the Jewish community at home and abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians. The income of the Society during the year was £4269 9s. 5d.; the expenditure, including balance due on last account, £4816 7s. 6d.

The Rev. Dr. Hamilton proposed the adoption of the report, which was seconded by the Rev. Ridley Herschell.

The meeting was also addressed by the Rev. Josiah Viney, the Rev. Edward Jukes, of Orange-street Chapel, the Rev. James Smith, and the Rev. B. Lewis.

IRELAND.

At the Fifth Anniversary of the Society for Irish Church Missions, it is reported that the total number of persons confirmed during the last ree years had been 2685. Six new churches had been consecrated, five hers were in progress, and the first stone of a twelfth church had been d. One new school-house had been opened, and four were in progress. e receipts for the year 1853 had been £37,182 13s. 8d.; the expenditure, 4,594 11s. 11d. The number of teachers connected with the Mission dur- g the past year had been 446; the total number of hands employed, 1028.

SPREAD OF PROTESTANTISM IN TURKEY.

A CORRESPONDENT of the *Christian Times* gives the following:

A distinguished Christian traveller, from England, recently put the ques- n to the American missionaries, whether the statement made by Mr. Lay- d in Parliament, that there are more than forty towns and villages in Tur- y in which are Protestant congregations, is strictly true? This led to the iting down of a list of names of places, and the fact was established, that more than fifty towns and villages in this empire, there are Protestant semblies for divine worship on every Lord's day. The largest of these ngregations is that at Aintab, about three days N. E. from Aleppo, where ere are more than seven hundred Protestants; and the smallest may, per- ps, not number more than three or four souls. And besides these, who ve openly avowed themselves as Protestants, risking all the consequences, ere are known to be thousands among the Armenians, in the capital and roughout the interior of Turkey, who are really Protestant in sentiment, ough not yet sufficiently moved by religious truth to impel them to take open stand for the Gospel before the world. Twenty-five years ago, not ingle Protestant could be found among all the natives of this land, and otestantism was either wholly unknown, or, where known at all, it was nsidered as synonymous with infidelity and atheism. And, alas! the reless and worldly lives of most of the few foreign Protestants resident re at that time, gave too strong a confirmation to this original Jesuit lumny. In this respect, also, there has been a very pleasing change, and s have now serious-minded Christians living here, from England and nerica, and from various parts of the Continent, letting their light shine all around. Just look, for a moment, at the following comparative sta- tics:

Number of Protestant Clergymen laboring in Constantinople and its suburbs in	1830	0
Ditto ditto	1854	19
Number of Protestant sermons preached on every Sabbath in different languages in ditto . . .	1830	0
Ditto ditto . . .	1854	26
Number of Protestant schools in ditto . . .	1830	0
Ditto ditto . . .	1854	14

You will understand that these statistics refer to Constantinople and its mediate environs alone. In the whole Turkish Empire, (including Con- ntinople,) there are at the present time not fewer than sixty-five Protest- nt preachers! And I have another pleasing and most encouraging fact to

state, that although among these there are representatives of several different branches of the Protestant Church, yet so far as I know, without, at present, a single exception, they are all laboring harmoniously for one and the same great object. For example, at the metropolis, from which I now write, among the nineteen clergymen mentioned, there are Episcopalians, Presbyterians, Congregationalists, and Lutherans, and one Waldensian, and yet but one spirit seems to pervade them all, and they often come together for prayer and conference in regard to the great work in which they are engaged. I may mention that two of these are chaplains of embassies, namely, the Rev. Mr. Blackiston, of the British Embassy, a thoroughly evangelical and liberal-minded man; and the Rev. Mr. Shlottmann, of the Prussian Legation, whose heart is also deeply interested in the work of God in this land.

I must also say, in order to be perfectly accurate, that previous to the year 1830, there was a chaplain attached to the British Embassy here, though he had left, and it so happened that in that year not a single clergyman of any Protestant denomination was found in this city. Seven of the sixty-five preachers are natives of this country, who have been set apart as ministers of the word, and I think it probable there are some others whom I have not mentioned.

THE GOBAT MEMORIAL.

The following table of those who signed it, arranged by dioceses, is interesting for reference, and as such we give it. It will be seen that in London, with 414 clergy, but 44 signed; and in Ireland, of over 2000, *only* 7. They have their time employed more usefully there at present.

Oxford,	100	Worcester,	25
Exeter,	98	York,	19
Sarum,	65	Durham,	16
Chichester,	59	Ely,	14
Bath and Wells,	56	Manchester,	13
Bristol,	45	Chester,	12
London,	44	Norwich,	11
Rochester,	41	Hereford,	11
Winchester,	34	Carlisle,	6
Lichfield,	34	Llandaff,	3
Ripon,	32	St. David's,	2
Lincoln,	31	St. Asaph,	2
Canterbury,	27	Bangor,	0
Peterborough,	27	Sodor and Man,	0

STATISTICS OF JEWISH POPULATIONS.

The following statistics of the Hebrew race, from Professor Gaussen's description of the present state of this remarkable people, may not be uninteresting at this time, now so much public attention is necessarily directed towards Turkey and Russia. By a census taken quite lately in Russia, the Jews in that empire amount to 2,200,000; in Morocco, to 300,000; and in the neighboring territory, (Tunis,) 150,000. The district of Yeman, in Arabia, contains 200,000; Constantinople contains at least 80,000; and Turkey proper, 200,000. Hungary contains 300,000; and the city district of Lemberg, 22,000. In Sarra, the capital of Arabia Felix, they have eighteen synagogues, and at Brody they have 150 synagogues.

WEALTH OF THE CHURCH OF ENGLAND.

Mr. Conybeare, who threw the various elements in the Church of England into so much commotion, by his survey of Church parties in a prior number of the *Edinburgh Review*, has, to a great extent, atoned for this indiscretion by an admirable article in the number for January last, on ecclesiastical economy, which entirely vindicates our mother Church from all suspicion of laboring under a financial plethora. It turns out that, so far from the clergy of the Church of England being overpaid in proportion to other learned professions, their income is the lowest of all others, and, independent of their private means, would be insufficient for their support. It turns out that, even under our despised voluntary system, when we consider the relative values of articles of consumption here and in England, the clergy of our poorest communions are better supported than that of the Church they are too often accustomed to taunt with losing her spirituality in her excessive wealth.

The estimated net annual value of the 12,270 benefices in England and Wales is but £3,479,460, which sum is to be divided among 17,155 parochial ministers, including 5885 curates. Each benefice consequently yields an average of £383 per annum. Two thirds of the parochial incumbents receive less than £300 per annum, out of which they are compelled to maintain an assistant; and below these there are nearly 5000 curates, whose salary does not average above £100 per annum. After paring off enough to meet the enormous taxes with which the clergy are weighed down, the average income of the latter hardly reaches £80, or $320.

DEATHS OF EMINENT PERSONS ABROAD.

In the month of April last, Professor John Wilson, of Edinburgh, the far-famed "Christopher North," departed this life. As a reviewer, essayist, critic, and moralist, Prof. Wilson had few equals. He was the companion and friend of Scott, of Hogg, of Wordsworth, and Maginn. These illustrious men he has followed to the eternal world.

On the last day of April, James Montgomery, of Sheffield, died, having reached the advanced age of 82 years. He has long been known as the Christian Poet, and endeared himself to the Christian Church as the author of many of the sweetest hymns now in use. He wrote eleven of the hymns in our collection, namely:

31. This is the day the Lord hath made.
38. To thy temple I repair.
54. Hail to the Lord's anointed.
104. O Spirit of the living God.
111. Glory to the Father give.
112. When Jesus left his heavenly throne.
134. Prayer is the soul's sincere desire.
153. Be joyful in God, all ye lands of the earth.
155. Songs of praise the angels sang.
196. Oh! where shall rest be found?
201. Who are these in bright array? (trans.)

And of three of our Psalms in metre, namely:

70. God shall charge his angel legions.
87. Magnify Jehovah's name.

And (that most beautiful one)

105. Lord, for ever at thy side.

Rt. Rev. Edward Dennison, D.D., Bishop of Salisbury, died at his palace, in the close of Salisbury, March 6th, after only six days' illness, he having presided, but seven days before, at the annual meeting of the Salisbury branch of the Church Missionary Society. He was one of the most decided High Churchmen among the Bishops, and one of the protesters against the confirmation of Bishop Hampden, of Hereford. The *English Churchman* gives the following friendly notice of him, which we copy for the information it contains:

"His Lordship was educated at Oriel College, and was placed in the first class of *Literæ Humaniores* at the examination of Easter Term, 1822. In 1826, he was elected to a fellowship at Merton College; and he then succeeded to the vicarage of St. Peter's-in-the-East, Oxford, a small College living, where he remained up to his appointment in March, 1837, to the see of Salisbury. Dr. Dennison had acquired considerable reputation while filling the office of select preacher before the University, though his parochial experience had been confined to a small parish in Oxford, where he worked with remarkable success. He was, however, at this time, a resident Fellow, and he carried into the Episcopate somewhat the retiring habits of a scholar. The change was a sudden one—literally from the cloister to the palace; but Mr. Dennison took with him a very amiable temper, refined manners, an accomplished tone of mind, diligence in business, and perfect integrity of purpose. His patronage was fairly and impartially bestowed; and in all practical works—schools, and the like—his administrative powers shone. To the city of Salisbury his loss will be a personal one."

NOTICES OF NEW BOOKS.

1.—Continuity of the Church of England in the Sixteenth Century. Two Discourses, with an Appendix and Notes. By the Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation, New-York. Pudney & Russell: New York. 1853. 8vo. pp. 174.

This is a contribution to that period and question of Church history in which our own Church is interested, as well as that of England, in our common controversy with the Church of Rome. Dr. Seabury, we think, has investigated the subject thoroughly, and stated the evidence well; though, as seems to us, his argument would have been much more clear and effective if he had not been tempted to introduce so much irrelevant matter. Every investigator of a historical subject of this kind will, of course, find much material to interest himself outside of the question he has in hand; and if he does not sift his caterings well, he will be in danger of putting down that which is not particularly pertinent to his main purpose.

We are sorry that Dr. Seabury should have thought it pertinent to

express himself so much in favor of praying for the dead, as on pages 66 and 67. It is due to him, however, to say, that he declares himself content (page 69) with the alteration made in the Prayer-Book of 1549, in this particular, to the formulary, on this point, expunging the prayer for the dead, as it appears in the Book of 1552, which has been continued both in the English and American Books of Common Prayer. It is an undoubted truth of Revelation, that the eternal state of the dead is determined when they leave this world; in other words, that life is the only period of probation. And we hold, that this is a truth of great practical importance. We do not think with Dr. Seabury, therefore, that this prayer for the dead, in the Book of 1549, "was sacrificed to the captiousness and spiritual vandalism of a party which was more bent on extirpating Popery than in preserving the Catholic faith;" and we should be sorry to be obliged to think that this is a part of the Catholic faith.

This is the most grave criticism which we have felt bound to make on Dr. Seabury's work, though there are several things in it, of a less serious character, to which we have felt some objection. We are not entirely pleased with the apparently studied custom of calling the offices appointed by the Church, in the ritual, "Divine Offices," if the purpose is to exalt them to a higher position than that of the productions of good and holy men, we admit, but yet uninspired. In common parlance, we say, "Divine service;" and there is no objection to it, when it means simply, as it doubtless does, Divine worship.

The Doctor objects (page 115) to the exclusive application of the term *Catholic* to the Papal Church, "not only as being bad *divinity* (!) but bad English." We hope, indeed, that the Doctor's theology has a higher range than the sphere of a grammarian, or than that even of ecclesiastical polemics. For, at best, we do not see how he can get this question higher up than the latter.

We are bound to admit that Dr. Seabury has done good service on this question of history and of ecclesiastical polemics, in adducing the evidence for the continuity of the Church of England, though he seems to us to have overlooked the most important point of the argument, which, standing alone, would be conclusive, and supersede the necessity of any other. We allude to the great and sweeping principle, which grows out of the fact, that the Papacy is an usurpation. Episcopacy we regard as an apostolic institution. Papacy is not so, but is comparatively of a modern date. It was not known, in its mildest form, earlier than the sixth century, and it came not up to its all-grasping pretensions, till at least a moiety of the Christian era, in its present extent, had passed away. Since that time, it has been, and still is, a naked usurpation, which can never derive the smallest sanction from time or use. It never did, and never could supersede Episcopacy, or in any degree impair its prerogatives, or the position which it has ever occupied in the Church. Papacy or no Papacy, Episcopacy remained the same within the Papal realms and outside of them; for the Greek Church, at

least, was ever outside. Episcopacy could not be vitiated by the usurpation of Papacy; certainly it was not, and no one would pretend that it was. All of it that was under the Pope, suffered a great wrong; but it was Episcopacy still, and inviolable. Some of its rights were absorbed by the Papal usurpation; but they were never impaired—never could be. Though Papacy had been stricken from existence in a single hour, in a moment, at any period of its history, leaving no trace behind, (if that could have been done,) and all by violence, still Episcopacy, as a primitive institute, would not have suffered injury, but only obtained emancipation, and been restored to its original rights. The Church Catholic would have suffered nothing but a reformation from bad to good.

This is the ground which Dr. Seabury might have taken, and saved himself all further trouble. It is the strongest, the only impregnable ground. It is the true Protestant ground, and firm as the everlasting hills. No matter what violence were done to Papacy, it was impossible to do it wrong, for it never had any rights. No matter who should trample it under foot, or throw it away, or cast it to the dogs, Episcopacy could never be insulted or wounded by such treatment of that institution. Episcopacy would have been honored in doing it all by her own hand, and was bound to rejoice and give God thanks, in England or elsewhere, to have had it done for her by other hands. In that, Episcopacy and the Church were both redeemed, rescued, emancipated. Schism there could not be in such a transition. The idea would be absurd. It would simply have been the extinction of a usurpation, of a despotism, which never had the smallest tithe of a right for its foundation. Precisely on this ground rests the Church of England, and on this principle alone is her continuity vindicated, without the slightest need of help from other quarters. Dr. Seabury has, indeed, come in sight of this principle more than once; but he has not availed himself of its force.

II.—The Mission of the Comforter. With Notes. By Julius Charles Hare, M.A., Archdeacon of Lewes, etc. Boston: Gould & Lincoln. 1854.

The great work for which the Church is waiting, and which it must have, is one that shall thoroughly and reverently discuss, with all the light of modern criticism, and all the attractiveness of modern style, the Scripture statements as to the personality, divinity, mission, and operation of the Holy Spirit. We have *books* in plenty on this noble theme—sections of treatises in systems of Theology—old works, learned and able for their day—but a rich modern treatise, warm with true piety, brilliant with the full light of late research, and covering the whole ground of the Spirit's influence on individuals and the Church, is a desideratum still. Happy he who shall be able to meet, in this respect, the now-felt want of the followers of Christ, and to lift into its due place of importance and regard before the Church, the work of the blessed, Heaven-sent Agent of all good.

The above-named volume is a fine, though fragmentary specimen, of the

fuller work that needs yet to be prepared. The first portion of it is a beautiful practical exposition of the words of the Redeemer in John 16 : 7–11, on the convincing work of the Holy Spirit—an exposition replete in every part with earnest feeling, glowing illustration, and close application to the circumstances of our day; though with somewhat less of the rich *onction* of the Gospel than might be reasonably desired in a treatise upon such a theme.

The latter half is filled with exegetical and critical discussions in the form of notes, bristling all over with the evidences of a varied learning, and especially with the results of extended patristical research. Brief intimations of the worth of standard authors quoted, meet us in these notes on almost every page, and form, in connection with the quotations given, a very valuable addition to the work. Note H, on "the distinctive character and measure of the operation of the Spirit under the earlier and later Dispensation," may be referred to as a prominent example in this line. Augustine, Chrysostom, Luther, Calvin, Hammond, Beveridge, and numerous lesser lights, pass here in review before us, and a few words, appended to the citations from them, give us the author's estimate of the men. Thus, of Luther he says: "It no longer surprises us that the man who wrote and spoke thus, although no more than a poor monk, should have been mightier than the Pope, and the Emperor to boot—that the rivers of living water which issued from him should have swept half Germany, and in course of time, the chief part of Northern Europe, out of the kingdom of darkness into the region of evangelical light. No day in spring, when life seems bursting from every bud, and gushing from every pore, is fuller of life than his pages; and if they are not without the strong breezes of spring, these too have their part in the work of purification." Of the great Genevan—"Calvin's Commentaries * * * * make it their one business to bring out the meaning of the words of Scripture with fullness and precision. This they do with the excellence of a master, * * and from the exemplary union of a severe masculine understanding with a profound insight into the spiritual depths of the Scriptures, they are especially calculated to be useful in counteracting the erroneous tendencies of an age when we seem about to be inundated with all that is most fantastical and irrational in the exegetical mysticism of the Fathers, and are bid to see divine power in allegorical cobwebs, and heavenly life in artificial flowers."

The English paraphrast is thus discriminatingly dismissed: "Hammond, on this point, is sensible, though he is never profound. * * Only, in conformity with the meagre theology with which so great a body of divines in his days were infected, he almost seems to limit the gift of the Holy Ghost to believers to that which they receive at their baptism; although his views of the baptismal gift are of a much soberer cast than the air-blown phantoms which have recently dazzled and bewildered so many. Both views, however, appear to have this error in common, that they both of them concentrate and condense the operation of the Spirit into a single magical moment, an electric transmuting flash, and completely disregard His perpetual abiding influence and operation, whereby he prompts and helps us in all our struggles against the principle of evil within us and without."

Similar notices abound, and are, of themselves, worth the price of the whole volume, which, as to the treatment of the main theme, is worthy of the careful study of all who seek a deep acquaintanceship with the work of the Divine Spirit.

III.—1. Elements of Logic. By Henry P. Tappan.
2. The Doctrine of the Will; an Appeal to Consciousness. By the same.
3. Rational Psychology. By Laurens P. Hickok, D.D.
4. A System of Moral Science. By the same.

THE science of mind, in its laws, faculties, and relations, (Logic, Psychology, Morals, Politics, etc.,) is presented in the above works, the product of American mind.

The first named we prefer to the manual of Dr. Whately, through which acquaintance with Logic is usually made, because it does not, like that work, limit its investigation of the laws of mind to the deductive process, but embraces also inductive and primordial logic; giving us the spirit of the Platonic and Baconian, as well as that of the Aristotelian philosophy. Indeed, in its introductory view of Philosophy, in its general and preliminary chapter on the Reason, with its concluding book on the doctrine of Evidence, we are furnished with decidedly the best manual for mastering the nomenclature, and taking a bird's-eye view of the problems of Mind, in the proximate sphere of the *Scientia Scientiarum*.

The *second* work both taxes and rewards more prolonged and patient attention, and opens some fine discussions upon the operations of Mind within the field of consciousness. A chapter on causality introduces the doctrine of the Will, and is followed by a statement of its relation to, and distinction from, the Intelligence and Sensitivity.

In the *third* work we are introduced to a most remarkable book and lofty achievement of thought, in its highest regions. Whether we regard the vigor of its science, the penetration of its analysis, the evidence of its familiarity with all intellectual systems, the hardihood and nerve with which it seizes upon their idols and casts them down, or the intrepidity, skill, and success with which the errors of Idealism, Materialism, or Pyrrhonism, are routed and banished from the realm of intellect, this work has earned for its author an enviable name. Dr. Hickok enjoys the honorable distinction of raising a standard against the enemy, coming in like a flood and threatening to whelm us under the philosophic Atheism and Pantheism of the old world. Honor to the man who gives a resting-place to thought in the deluge of overflowing opinions!

As the terminology of the writer may not be familiar to all his readers, we would earnestly advise some acquaintance with the other works named, before proceeding to this. An attempt at analysis is out of place in this brief notice. Suffice it to say, that a transcendental or metaphysical, rather than an empirical science of the Intelligence is sought, in the determined accord-

ance of its subjective idea and its objective law. The spontaneous activity of Mind, in its three distinct capacities of Sensibility, Intellect, and Will, but especially in the functions of Intellect, with Sensibility and Will as conditional to it, is analyzed. As the source of all cognitions attainable through its faculties, the distinction of these last in the intellect into the Sense, the Understanding, and the Reason, is fundamental. An *a priori* position is sought to reach the subjective idea and objective law of each of these, in their *a priori* elements, and an ontological demonstration of the valid being of the objects reached by them is added as an appendix to each.

Under the head of the Understanding, in its subjective idea, false systems of a universal nature are exposed, and under that of the Reason we are introduced to incidental notices of the Will and of the Sensibility, and thus the foundations are laid for a superstructure of Morals and Æsthetics.

We have seldom seen, in such compass, so luminous a sketch of philosophical opinions, and so masterly an exposition of the nature of rational Psychology, and vindication of the ends to which its conclusions may be made subservient, as in the introduction to the volume.

The *fourth*-named work grounds the science of the *relations* of Mind upon its *faculties*, an acquaintance with which it pre-supposes. It then determines the specific province of Morals, introduces us to different theories of the ultimate rule, which it proceeds to ground in the *summum bonum*. Finding in this the germ of his system, he advances to the application of the rule of right to conceptions of moral conduct under two aspects:

I. Pure Morality.

II. Positive Authority, comprehending, 1. Legality in civil government. 2. Loyalty in the Divine government. 3. Both legality and loyalty in the parental government.

The University of Michigan may well rejoice in the Presidency of such a man as Mr. Tappan, and Union College, endowed by the princely liberality of the venerable Dr. Nott, exult no less in the philosophic treasures of its Vice-President.

It is not often we see subjective and objective endowments in such co-relation. May the promised work on "The Classification of Sciences in an *a priori* Universal System of all Science," be speedily and happily born of it.

IV.—The Difficulties of Infidelity. By George Stanley Faber, B.D. To which is added, Modern Infidelity Considered, by Robert Hall, A.M., and a Catalogue of all the Books known to have been written on the Evidence of Revealed Religion. New-York: William Gowans. 1853.

It has been well said by Dr. Johnson, "There are objections to a 'plenum,' and objections to a 'vacuum,' but one or the other must be true." The question as to the truth of Christianity, is not to be answered by bringing forward objections against it. But the point to be discussed is, whether

the objections against are weightier than the reasons for it. Or, if the war be carried into Africa, whether there are fewer objections and less weighty, against infidelity, than against Christianity. Now, the object of this work is to show that there are far more difficulties in receiving the dogmas of the Infidel than of the Christian, and, so far as this work extends, this point is well and carefully made out. It was not the object of the author to enter into this subject very copiously, but "to select and enlarge upon some of the principal and most striking particulars." Hence only some seven difficulties, and those merely which would strike even an ordinary thinker, have been discussed. Whether, therefore, this work is calculated to meet the infidel views of the present day, is questionable, though it might have answered the purpose when first written, upwards of thirty years ago. But Infidelity has as many heads as the famous Hydra. No matter how often it is *battered* to death, it soon springs to life again, and different weapons must be used. Many of the difficulties in the way of *modern* Infidelity are well discussed by Mr. Rogers, in his "Eclipse of Faith," and are better suited to the times than this work of Mr. Faber's.

The sermon by Robert Hall is too well known to make it necessary for us to say any thing about it. Still, we do not like to see, in the same covers, any thing but the principal work announced. Books are too cheap, to be turned into a *hodge-podge*.

An admirable feature, however, of this volume, is a very extended Catalogue of works on the Evidences of Religion. This, of itself, will prove a sufficient reason why this edition should be bought in preference to any other. We need only say this work is "got up" in the usual style of Mr. Gowan's publications, to insure our readers that the paper and typography are admirable.

V.—Lectures on the Characters of our Lord's Apostles, and especially their Conduct at the Time of His Apprehension and Trial. By a Country Pastor, Author of "Lectures on the Scripture Revelations Respecting a Future State." London: John W. Parker. 1851.

Though this work has been published for some three years, yet as it is scarcely known on this side of the Atlantic, we subjoin a brief notice of it.

"A Country Pastor" is Archbishop Whately, who, under *this signature*, is also the author of "Scripture Revelations Concerning a Future State," being by far the best work on that subject with which we are acquainted. The present work is eminently practical, and calculated, we think, to do good. A large portion of it is taken up with an account of Peter. Yet separate Lectures are bestowed upon Judas Iscariot, Thomas, and John. There are several subjects which come under the author's criticism, that are very well handled. The harmony of Peter's denials is admirably done. The view of the causes of Judas' defection, which is not the common one,

hat taken by the present Bishop of Norwich, in his "Early Christian-" "The other disciple," spoken of in John 18 : 15, our author sup-es to be Judas Iscariot, and not St. John. We think, however, the al acumen of the Archbishop is at fault, when he would translate *πορνεια*, he "Apostolic decree," *swine's flesh*, in preference to the translation in authorized version. We cheerfully recommend the work to all our ders.

:.—The Life of the Apostle John, in a Series of Practical Dis-courses. By Alfred Lee, D.D., Bishop of the Protestant Epis-copal Church in Delaware. Protestant Episcopal Society for the Promotion of Evangelical Knowledge, 11 Bible House, Astor place, New-York.

'o all who have read the Life of St. Peter, by Bishop Lee, it will be quite mmendation enough to know that this volume is from the same graceful ter. It is a most valuable book for family reading, drawing practical ons from the life of the beloved disciple, in a style at once attractive to ng and old. Many of the thoughts will probably be new to many read-. For instance, the writer, in referring to the peculiar tenderness with ich the Saviour regarded the Apostle John, says: "The bestowal of this passing favor upon him is usually attributed to his many attractive and iable qualities. He is supposed to have been loved more, because more erving of a Saviour's love. But we have had several occasions, in thus reviewing this Apostle's life, to discover traces of a disposition far from ng conformed to that standard of Christian excellence which was mani-ted in his writings and subsequent history. Is it not rather true, with s eminent saint, as with the rest of Christ's people, that all which Jesus ı look upon with complacency must be his own work in the soul? When image is formed there through the Holy Spirit, then there is something lly attractive and lovely in his eyes. * * * * * * * The Church the first-born, whose names are written in heaven, will shine forth in the limmed beauty of holiness, an object upon which the beaming smile of d can rest with ineffable complacency, but not because it deserved rist's love, or worthily attracted it. The bride's robe of stainless purity his gift; the absence of spot or wrinkle is the effect of his grace. *He ed the Church*, and hence it will be presented to himself so lovely and nirable. In the same way, we conceive, was John so bright and perfect example of Christian excellence, because Christ *previously* loved him :h an affection so peculiar and fervent."

Thus the volume before us, in common with the other publications of the angelical Knowledge Society, preaches, "Christ the end of the law for hteousness to every one that believeth."

VII.—Sunlight through the Mist; being Conversations between a Mother and her Children, on Luther and the Reformation. By a Lady. New-York: Stanford and Swords, No. 637 Broadway.

This book, we are told in the preface, was written by a mother, for the instruction and entertainment of her own children; and the interesting style in which the main incidents in the life of the great Reformer are related will cause it to be read with delight by all children in whose hands it may be placed. In these days, when the great truths for which Luther and his contemporaries contended are, to say the least, spoken so slightingly of by many, who regard the Reformation as having been of little service to the Church, it is important that our children should become early familiar with all the facts connected with it, that they may understand how much, under God's blessing, not only our own Protestant Episcopal Church, but the whole civilized world, owes to the noble stand which Luther took against the errors of Popery. It was, indeed, as the author has beautifully expressed it in her title, a glorious sunlight shining through the mist, when the people, burdened and impoverished by the sums which they had constantly to pay to their priests, as they were taught, for pardon for their sins, heard free forgiveness proclaimed through a crucified Saviour, and salvation without money and without price.

VIII.—The Life, and a Selection from the Letters, of the late Rev. Henry Venn, M.A., successively Vicar of Huddersfield, Yorkshire, and Rector of Yelling, Huntingdonshire; Author of "The Complete Duty of Man," etc. The Memoir of his Life drawn up by the late Rev. John Venn, M.A., Rector of Clapham, Surrey. Edited by the Rev. Henry Venn, B.D., Perpetual Curate of St. John's, Holloway; late Fellow of Queen's College, Cambridge. From the Sixth London Edition. New-York: Stanford and Swords, Church-Publishing House, Broadway. 1854.

The Christian community is under many obligations to the publishers of this new edition of the Life and Letters of Mr. Venn. The volume is gotten up in excellent style—printed on good paper, and in a fine, clear type. The character and principles of Mr. Venn, as a faithful, laborious, and thoroughly evangelical clergyman of the Church of England, are well known. And, now that the oppositions and persecutions with which he met have passed away, there are but few of any party, either in England or America, who are not ready to bear testimony to the extensive usefulness of his life and labors. Some there are, we know, who would like to create the impression that, during the later period of his life, he regretted his earlier course. But whoever reads his Life and Letters will see that nothing of the kind occurred.

So far from it, the reverse is true. He was slow in embracing evangelical principles, but when once his mind was fully enlightened by the Spirit, he had no more doubts; and least of all had he doubts when age and infirmities had laid him aside from the more active duties of the ministry. We rejoice that a new edition of this book has made its appearance, and just at this time. It is well that our people, especially our younger clergy, should know what kind of men Venn and Cecil and Newton and Scott and Fletcher and Romaine were; and what it was they contended for; and at what cost they upheld and maintained the truth. It will be found that they were men of similar spirit, and that they contended for the same glorious faith as our own Bedell, and Griswold, and Milnor. In their day, they all suffered opposition and persecution; but they turned neither to the right hand nor the left, but pursued their course faithfully and fearlessly to the end; and God rewarded them even in their lives, but upon their memories he has put a special honor. Such examples are valuable, and should encourage every lover of a pure Gospel to shun all compromises when the truth is concerned.

We hope this book will have a wide circulation, for we feel certain that good, and only good, will result from its being read and studied.

IX.—Africa and America Described. With Anecdotes and numerous Illustrations. By the Author of "The Peep of Day," etc., etc. New-York: Robert Carter & Brothers, No. 285 Broadway. 1854.

This book is made up of numerous short sketches, giving much information, and containing some mistakes, respecting the geography, climate, countries, cities, and towns of Africa and America. It also gives some account of the religion, customs, pursuits, and general characteristics of the people in these countries. The book was evidently prepared for young readers; and its numerous wood-cut illustrations and anecdotes serve to give it an increased interest in the minds of such readers.

X.—My First Visit to Europe; or, Sketches of Society, Scenery, and Antiquities in England, Wales, Ireland, Scotland, and France. By Andrew Dickinson, Author of "The City of the Dead, and other Poems." Fourth Edition. New-York: Published for the proprietor, by G. P. Putnam & Co., 10 Park Place. London: John Chapman, 142 Strand. 1854.

A man, sick in body and dejected in mind, crossed the ocean, and travelled over England, Scotland, Ireland, Wales, and France, in search of health and recreation. Both of these he found, and returned again, full of gratitude for mercies received and privileges enjoyed. From the time he set sail from New-York he wrote down just what he saw and heard; and the result we

have in the book before us. There seems to have been no effort to make a book, and yet we have one of the most readable books of the kind we have met with for a long time. The author evidently travelled, and saw, and heard, and wrote to please himself. In this, we have no doubt, he succeeded; and in pleasing himself he has pleased a great many others. His descriptions of places, and observations upon men and things, are exceedingly common-sense and life-like. As you read, you feel that you see and hear for yourself. Every thing was fresh and new to him, and out of the fullness of his own heart he speaks and writes. Now this is just the kind of book of travels one likes to meet with; for it always instructs, and never tires. The author might repeat his visit, take more time, and study things with greater accuracy; but he could not write another such book, for he could never have such feelings again. First impressions are always best in books of travel.

Had we room, we should be glad to quote some of his descriptions, particularly his entrance into Paris, and his efforts to find lodgings and make himself understood; but we can only recommend the book, feeling certain that those who commence it will finish it, and regret that the author came home so soon.

XI.—The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By the Rev. Edward Winthrop, A.M., Rector of St. Paul's Church, Norwalk, Ohio. New-York: Published by Franklin Knight, 140 Nassau street. 1854.

In June, 1851, a circular was issued, offering premiums for three essays on the characteristics and laws of prophetic symbols. The Rt. Rev. C. P. McIlvaine, D.D., the Rev. Alexander T. McGill, D.D., and the Rev. John Forsyth, Jr., D.D., were requested to act as adjudicators. After examining many manuscripts, they awarded the principal premium to Mr. Winthrop, judging his essay more full and satisfactory than any submitted to them. This is a strong recommendation of the book; but its intrinsic merits are such as to commend it to the attention of every student of the Bible. The author sets out by giving to the Holy Scriptures a supreme authority. "They must be," he says, "the lamp by which our feet are to be guided; for it is only by walking in the light of these divine oracles, that we shall be kept from going astray." It is a comfort, in these days, to find a writer planting himself thus firmly upon the Bible. We feel a confidence in following him through his discussions. The author takes up the nature and office of prophetic symbols—considers the marks by which symbolic prophecies are distinguishable from those which are verbal. He next classifies the symbols—making five divisions; and then discusses the seven laws of symbolization, and closes by presenting the results of these laws and some practical reflections.

XII.—Morning and Evening Exercises for April, May, and June. By William Jay. New-York: Robert Carter & Brothers, 285 Broadway. 1854.

This is a new edition of a well-known work. Few writers have had more readers than the late William Jay. The principal charm in all Mr. Jay's writings is their great simplicity and the sweetness of spirit which they breathe. He was evidently a man of deep religious experience, and the end of all he did was the glory of God.

His Morning and Evening Exercises have been widely circulated, and exceedingly useful. To the aged and to the sick they have been especially edifying and comforting. It is said of Mr. Clay, that during his last illness he devoted much time to the reading of this work, and not unfrequently bore his decided testimony to its value and adaptation to his circumstances and wants. The gifted author has lately gone to his great reward, but by his example and writings his influence will be perpetuated for years to come.

XIII.—Family Prayers and Prayers on the Ten Commandments, etc., to which is added a Family Commentary upon the Sermon on the Mount. By the late Henry Thornton, Esq., M.P. Edited by the Right Rev. Manton Eastburn, D. D., Bishop of Massachusetts. Twentieth Thousand. New-York: Stanford & Swords, Broadway. 1854.

The best evidence we can have of the true value of this book, is to be found in the fact that *twenty thousand* have already been called for. It is a happy thought that twenty thousand individuals and families have had their devotions and meditations guided by such appropriate forms as are to be found in this book. We wish it might find its way to every family circle in the land, for we feel perfectly assured that both the language employed and the spirit breathed would exert a hallowed influence over all who might use it. Well would it be for children and domestics if many Christian parents would lay aside their prejudices and make use of the forms here prepared for them. It would, no doubt, be much to their edification, and promote the spirit of a true devotion.

XIV.—Fellowship with Christ. By Rev. S. H. Tyng, D.D. New-York: The Protestant Episcopal Society for the Promotion of Evangelical Knowledge, 11 Bible House, Astor Place.

This is a new book of some 300 pages, lately issued by the Evangelical Knowledge Society. The author has brought together in a plain and simple manner the substance of the instructions given to his own people while preparing a large class of persons, old and young, to make a public profession of their faith in Christ. There is no discussion of mooted questions in Theo-

logy, but a common-sense view of what the author believes to be the Gospel of salvation.

Perhaps no living man has had greater evidence of God's blessing upon his labors than the writer of this book. This, to our mind, gives to the instructions it contains a special interest, for we can not believe that God will own any other teachings than those which are in accordance with his word.

The book is divided into several chapters, and treats of the following, among other points: 1st. Fellowship with Christ: its nature. Under this head, God's fellowship with man, man's fellowship with God, how this fellowship is maintained by the Holy Spirit, the glorious privileges and blessings secured by it, are set forth in a clear and practical manner.

The next point presented is a most important one. The author takes the ground that where this fellowship exists, there will be a natural desire to express it, not merely by bringing forth the fruits of righteousness in a blameless and holy life, but by some specific and acknowledged tokens. Then the necessity of such tokens in an organized body, like the family of Christ, is shown. They are signs to our fellow Christians. They are signs to the world, and beyond this, they are tokens of our remembrance of our Lord to our Lord Himself.

There is next a chapter upon the Divinely Appointed Tokens. Under this head, the nature, importance, and relations of the sacrament are discussed. It is shown that while Christ has ordained these sacraments, made them positive institutions in his family, yet to his children so far from being burdensome they will be perfectly accordant with the spirit which flows from fellowship with him, and will be participated in with sincere delight. How beautifully does this verify the words of our blessed Lord, "For my yoke is easy, and my burden is light." We deem this an all-important view, for instead of making the sacraments the beginning of spiritual life it makes them the result of that life.

Our author next takes up the Sacrament of Baptism. He styles it the token of *dedication*. In it there is the formal, visible engagement to continue the soldier and servant of the Lord. Then follows the Rite of Confirmation. This is styled the token of *acknowledgment*. The engagement made in the Sacrament of Baptism is publicly and personally acknowledged. Then the Sacrament of the Lord's Supper is treated of; it is called a token of *dependence*. Several chapters are taken up in considering the design, the benefits, and the necessary preparation for this sacrament.

In this brief notice we have not attempted any thing more than to give an outline of the topics discussed. It is eminently a book of practical instruction, intended for the benefit of such as wish to be instructed. As such we would commend it to all persons contemplating a profession of Christ, and especially to clergymen who desire to place in the hands of their candidates for confirmation some guide to lead their minds to a proper apprehension of the Gospel plan of salvation.

XV.—Questions on the Four Gospels in Harmony, designed for Bible-Classes and more advanced Sunday-School Classes. By the Rev. Joseph Packard, D.D. New-York: Protestant Episcopal Society for the Promotion of Evangelical Knowledge, Depository, 11 Bible House, Astor Place. 1854.

This is a new book, prepared with much care, by Dr. Packard, of the Virginia Theological Seminary. In the Preface, the author says: "The questions are on the Four Gospels in Harmony. A much clearer view is thereby gained of the order of time in the events recorded, and much repetition of questions on the separate gospels is saved. The gospels, too, will often be found to be their own best commentary, and the pupil will learn to explain the sense by parallel passages. It will be seen that the questions are divided into fifty-two lessons. It was supposed that the gospels could be finished by a weekly lesson, in the course of a year. * * * * Our object has been to bring out the true sense of the text, and occasionally, to suggest such practical questions as grow naturally out of it."

From such examination as we have been able to give, we should think this book would find much favor with the teachers of Sunday-school and Bible classes. The questions are plain and comprehensive, having reference to the real instruction of both teacher and pupil.

XVI.—Adult Baptism. By the Rt. Rev. George Burgess, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Maine. New-York: Protestant Episcopal Society for the Promotion of Evangelical Knowledge, 11 Bible House, Astor Place.

This tract, of some twenty-four pages, is addressed to *two* classes of unbaptized adults—"such as *have not*, and such as *have* considered more or less the question whether they ought not to be candidates for baptism." It is an affectionate and earnest appeal to all such persons, to consider the plain command of the Saviour, and their own responsibilities as immortal and accountable beings. We think it must be useful wherever it is read, and hope it may have a wide circulation.

XVII.—Is it Possible to Make the Best of Both Worlds? A Book for Young Men. By T. Binney. New-York: Robert Carter & Brothers, Broadway. 1854.

"You must, some day or other, bring your thoughts * * * into the form of a little treatise on the ethics of common life, and the ways and means of ordinary happiness."—*Horner to Jeffrey.*

"The chapter of accidents is the Bible of the fool."—*The Times.*

This author tells us that this was a lecture delivered before the members of the London Young Men's Christian Association, afterwards expanded into the present volume. While it contains many valuable hints and sug-

gestions, we can not but think that it was a mistake to enlarge it so much. It is neither a lecture nor a book, but a mixture of both. It has the careless style of a popular address, but attempts a labored discussion of many important and abstruse subjects. But it contains so much that is valuable and practical, that its defects should be readily overlooked.

XVIII.—Twelfth Annual Report of the Board of Education of the City of New-York. 1854.

This is a most valuable document, giving a full account of the various Ward Schools, and of the Free Academy—course of studies—names of teachers and pupils—expenses—plans of school-houses—in fine, all such statistical information as may be necessary for an intelligent opinion as to the present condition and prospects of the system of public school instruction in the city and county of New-York.

XIX.—A Tract for the Church in Jerusalem. The Right to Make Proselytes from the Eastern Churches on True Catholic Principle, Considered in a Letter of Friendly Remonstrance, to the Editors of the *Church Journal.* By John Henry Hopkins, D.D., LL.D., Bishop of the Diocese of Vermont.

XX.—A Sketch of St. Thomas' Parish, Newark, Delaware. Prepared by the Rector. 1854.

This sketch gives a brief history of the organization and progress of the parish up to the present time. It was prepared by the present rector, the Rev. William H. Brooks. If similar sketches of all our parishes were to be published from time to time, it would afford much valuable material for the future historian of the Church.

ERRATA FOR LAST NUMBER.

Page 230, seventeenth line from top, for *paramount*, read *permanent*.
" " second line from bottom, for *Home*, read *Hence*.
" 231, top line, for *thus*, read *their*.
" 235, fifth line from bottom, for *Then*, read *Here*.
" " last line of note, for *soil*, read *sort*.
" 236, seventeenth line from top, for *Nimbar*, read *Nimbus*.
" " " " " *Aureda*, read *Aurcola*.
" " last line of note, for *Aure*, read *Aurea*.
" 241, in the Latin lines, for *mone*, read *meas*; for *demisse*, read [illegible]; and for *lux*, read *lucs*.
" 244, eleventh line from bottom, for *crudile*, read *creatio*.

CONTENTS OF No. IV.

Article.		Page.
I.	1. The Voyage and Shipwreck of St. Paul. By James Smith, Esq., of Jordanhill, F.R.S.	
	2. The Life and Epistles of St. Paul. By the Rev. Rev. W. J. Conybeare, M.A., and the Rev. J. J. Howson, M.A.,	525
II.	The Dark Ages. A Series of Essays intended to Illustrate the State of Religion and Literature in the Ninth, Tenth, Eleventh, and Twelfth Centuries. By the Rev. S. R. Maitland,	547
III.	The Life and Character of the late Philander Chase, D.D.,	563
IV.	Memoir of the Life and Labors of the Rev. Adoniram Judson, D.D. By Francis Wayland, D.D.,	579
V.	Consular Cities of China,	602
VI.	The Trials of a Mind in its Progress to Catholicism. A Letter to his Old Friends. By L. Silliman Ives, LL.D.,	621
VII.	The Trinity in the Light of the Old Testament and of the Gospels,	635
VIII.	Memoir of the Rev. W. Croswell. By His Father,	648
	Church Events in the United States,	656
	Foreign Intelligence,	666
	Notices of New Books.	
	1. Bohn's Libraries,	672
	2. Greenwood; a Directory for Visitors. By N. Cleaveland. Hints concerning Greenwood; its Monuments and Improvements. By N. Cleaveland,	673

Page

3. History of the Dominion of the Arabs in Spain. Translated from the Spanish of Dr. J. A. Condé. By Mrs. Jonathan Foster, - - - - - - - - - 674
4. India; Pictorial, Descriptive, and Historical, from the Earliest Times to the Present. Nearly 100 Illustrations. - 675
5. Logic; or, the Science of Inference. By Joseph Devey, - 675
6. The Poetry of Science; or, the Studies of the Physical Phenomena of Nature. By Robert Hunt, - - - - 675
7. Work; or, Plenty to Do, and How to Do it. By Margaret Maria Brewster, - - - - - - - - - 676
8. Two Views of Episcopacy; Old and New, - - - 677
9. The Shepherd of Israel; or, Faithful is He that calleth Thee.
Good Tidings of Great Joy.
The Wonders of Redeeming Love.
The Faithful Promiser, - - - - - - - - - 678
10. Legends and Records, chiefly Historical. By Charles B. Tayler, M.A., - - - - - - - - - - 678
11. Pamphlets for the People. In Illustration of the Claims of the Church and of Methodism, - - - - - - 678
12. Some of the Requisites for a Successful Ministry. A Third Charge to the Clergy of the Protestant Episcopal Church in the Diocese of Delaware. By Alfred Lee, Bishop of the Diocese of Delaware, - - - - - - - 679
13. Daily Bible Readings for the Lord's Household. By the Rev. James Smith, - - - - - - - - - 680
14. Asleep in Jesus; or, Words of Consolation to Bereaved Parents, - - - - - - - - - - - 681
15. Lives of John Bunyan, Matthew Henry, and Bishop Hall. By the Rev. James Hamilton, D.D., - - - - - 681
16. Memoirs and Sermons of Rev. William Duval, City Missionary, Richmond, Va. By Rev. C. Walker, - - 681
17. A Popular Account of the Ancient Egyptians. By Sir J. Gardiner Wilkinson, D.C.L., F.R.S., etc., - - - 682
18. The Faithful Steward; a Sermon preached in St. Paul's Church, Milwaukie, June 14, 1854, by the Rev. W. W. Arnett, D.D., - - - - - - - - - 682
19. The Office of the Church of Christ; a Sermon preached at the Consecration of St. John's Church, Cincinnati, Feb. 9, 1854, by Charles Petit McIlvaine, D.D., D.C.L., Bishop of the Protestant Episcopal Church in Ohio - - - 683

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No. IV.

ARTICLE I.

1. *The Voyage and Shipwreck of St. Paul.* By JAMES SMITH, Esq., of Jordanhill, F.R.S. London: 1 vol., 8vo.
2. *The Life and Epistles of St. Paul.* By the Rev. W. J. CONYBEARE, M.A., and the Rev. J. J. HOWSON, M.A. London: 2 vols., 4to.

TREATISES and commentaries, almost innumerable, have been written to illustrate the memorable voyage of St. Paul. Where the narrative of St. Luke is so plain as scarcely to need annotation, they are clear and copious; but, on points of real difficulty, they generally, like the priest and the Levite, pass by on the other side, or, by their embarrassed efforts, increase the perplexity which they seek to remove. These failures were perhaps unavoidable. Success was not to be expected when the geography and navigation of the Levant were so little understood, and the make and management of ancient vessels but imperfectly comprehended. These desiderata have since been obtained from sources altogether reliable. We now have the benefit of accurate coast surveys, made under commission

became the civil and military capital of Judea, under the Roman Government. To this city St. Paul had been sent under a strong escort from Jerusalem, by an arrangement of Claudius Lysias, the officer in command at the Tower of Antonia. His object was to protect the prisoner from those Jews who had conspired to slay him, and to send the case for examination to the proper tribunal. Here the Apostle was thrice formally arraigned. But neither Felix nor Festus nor Agrippa could find any thing in him "worthy of death or of bonds." There was, however, a strong disposition on the part of his judges to gratify the Jews by remanding him for final trial to Jerusalem. To avoid being thus exposed to the violence of persons who were banded together under an oath to take his life, he availed himself of his right as a Roman citizen to be tried by the Roman law, and appealed to Cæsar, and to Cæsar it was ordered he should go.

After two years of unjust confinement and vexatious prosecution, St. Paul was now delivered into the custody of "Julius, a centurion of Augustus' band," to be conveyed, with other prisoners under his charge, to Rome. The Apostle's companions on the voyage were, St. Luke, who is supposed to have written his gospel during the long detention at Cæsarea, and Aristarchus of Thessalonica.

An opportunity of a passage direct from Palestine to Rome rarely offered. The common plan was to take a vessel to some point in Asia Minor, and trust to finding there a ship bound to Italy. This was the course adopted by the centurion. The vessel in which he took passage for himself, his soldiers, and prisoners, was a ship of Adrymyttium, a city of Mysia, on the coast, and in the angle of the bay, opposite the island of Lesbos.

"On the morrow" after sailing from Cæsarea, they arrived at Sidon. The distance was about sixty-five miles, and, under ordinary circumstances, the run would be made in four and twenty hours. This city of Phœnicia, so early and long renowned for its manufactures, traffic, and general commercial enterprise, was connected, at different periods, with the history, not only of the Hebrews, but of all the prominent nations of antiquity. It was indebted for the introduction of Christianity

to "the disciples who were scattered abroad upon the persecution which arose about Stephen." St. Paul had no doubt visited this city before, probably on his journey with Barnabas from Antioch, to bear to Jerusalem the contributions of the disciples for the relief of the brethren which dwelt in Judea, and who were suffering the severities of the famine which then prevailed throughout Palestine.

Either the instructions which the centurion had received, or the general reputation of the Apostle, or his bearing since he had been on board—perhaps all united—disposed that officer to extend to St. Paul courtesies not usually experienced by prisoners. During their stoppage at Sidon he was permitted to visit his friends, and to refresh himself by partaking of their Christian hospitality.

To the port in Pro-consular Asia, to which the vessel was next bound, the direct course from Sidon lay south of the island of Cyprus; and the general opinion has been that this was the course which they sailed. St. Luke says, "We sailed under Cyprus because the winds were contrary." Now, as custom has assigned the top of a map to the north, and the bottom to the south, it has been taken for granted that sailing *under* Cyprus is sailing *south* of Cyprus. But this is to mistake the mere conventional meaning of the preposition *under* as used in connection with the work of a draughtsman, for the fixed meaning of the same, when it forms part of a nautical phrase. The term employed by St. Luke (*υπεπλευσαμεν*) is strictly nautical, and is well explained by Wetstein, "When a ship is forced by a contrary wind to depart from a direct course, so that then an island is interposed between the wind and the ship, it is said to be borne *under the island.*" St. Luke's language, therefore, is just equivalent to the modern phrase, *sailed to leeward* of Cyprus; that is, the island was between the wind and the ship. Whether she passed to the south or to the east of Cyprus, therefore, depends on the direction of the wind at the time. If, as we have stated, a port in Pro-consular Asia was the immediate destination of the ship, and she sailed south of Cyprus, she would not have "departed from her direct course," and no wind which permitted this would be "contrary." But if the wind were from the west, (and all naviga-

tors testify that toward the end of summer this is its prevailing direction in those seas,) then it would have been impossible for the ship to proceed in her direct course; but, by steering north, along the east coast of Cyprus, which could be done, the island would be interposed between the wind and the ship, and she would thus, by reason of a contrary wind, sail under, that is to leeward of the island. That such was the case seems clear from the fact stated by St. Luke. He says, "we sailed over the sea of Cilicia and Pamphilia." This they could not have done if they had passed south of Cyprus; but on the northern route, those seas were in their course and in the very order stated. Mr. Smith, who contends for the northern route, observes that in pursuing it, "they acted precisely as the most accomplished seamen in the present day would have done under similar circumstances—by standing to the north till they reached the coast of Cilicia, they might expect to be favored by the land-breeze which prevails there during the summer months, as well as by the current which constantly runs to the westward along the south coast of Asia Minor.

With the advantages thus noted—the westward current and the wind off the land—they sailed over the Cilician or Pamphilian sea to Lycia, the first province of Pro-consular Asia in the ship's route. At Myra, the modern Andriace, they found a commodious harbor, and, what they hoped to meet with, "a ship sailing into Italy." This vessel was from Alexandria, and was laden with corn. Mr. Smith remarks that "Myra lies due north of Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship, therefore, was not out of her course at Myra, even if she had no call to touch there for the purposes of commerce." "We may suppose that the same westerly winds which forced the Adramythian ship to the east of Cyprus, drove the Alexandrian ship to Myra. The land-breeze on the Cilician coast appears to be quite local, and therefore might enable St. Paul's ship to reach Myra, although the prevalent wind did not admit of the ships in that harbor proceeding on their voyage."

The Centurion having secured passage for himself and charge, transferred them all to the ship of Alexandria.

It may help to the better understanding of the remainder of

St. Luke's narrative, if we notice certain peculiarities connected with the make and management of the vessels of the ancients. With regard to their *form*, Mr. Smith observes, that if we cut a modern vessel in two, and replace the hinder by one precisely like the forepart, we have the shape; both ends were alike. As to *size*, their merchant-ships were sometimes of a thousand tons. This one of Alexandria, judging from her cargo, and the number of persons (270) she accommodated, could not have been of less capacity. The *rigging* consisted of a single mast planted midship, sustaining one large sail; and in addition to this, the *artemon*, which is now generally conceded to have been a small sail raised at the bow—a kind of foresail. *Steering* was effected by two broad oars or paddles, projecting through holes, one on each side of the stern. When necessary, these could be raised and lashed, so as to be out of the water. Rudders hung on hinges were not introduced before the middle ages. Most ships were furnished with thick, strong ropes, that, when required, they might be passed round under the vessel to counteract strain. As iron fastenings were not then employed, and the timbers were not as firmly joined as now, this provision was very important to guard against springing a leak. This process of *under-girding*, which in modern nautical phrase is called "*frapping*," has, in several instances, been successfully resorted to in the British navy. The advantage of compass, charts, etc., ancient navigators did not possess. They regulated their course by observing the heavenly bodies, and by prominent landmarks on the different coasts. Hence those portions of the year when the heavens were usually much obscured, were regarded as unsafe for navigation, and, as winter approached, the sailing season closed. But it is properly remarked, that those ancient seamen, with all their disadvantages, were neither timid nor unskillful. Their very necessities made them the more observant, exercised their ingenuity, and trained them to great dexterity in the management of their vessels.

The Alexandrian ship in which they had embarked, "sailed slowly many days," and with difficulty "came over against Cnidus." Asia Minor terminates at the south-west in a rugged headland, anciently called the Triopean Promontory, now Cape

Crio. Cnidus is situated to the east of this headland, where a narrow isthmus unites the promontory with the continent—and is only a hundred and thirty miles from Myra. The difficulty experienced, and the many days consumed, in accomplishing this distance, are to be ascribed to "the contrary winds." Still, favored by the strong westerly current, they were able to advance, though but slowly, along the coast as far as Cnidus. There the current ceased, and with it their capability of proceeding by the direct route to Italy. Instead of attempting to pursue the usual course, which would have taken them close to the Island of Cythera, they bore off to the south, and rounding Cape Salmone, the eastern-most point of Crete, which they "hardly passed," they worked their way under the lee of the island, to "a place which is called the Fair Havens."

At this part of the voyage the advantage of Mr. Smith's nautical knowledge is very apparent. He finds how near the wind an ancient merchant-ship could sail, and then, from a consideration of the direct course to Italy, which this ship could not take, and of the route actually taken, he deduces with precision, the direction of the wind at the time. His conclusion is, that it must have been what in common language would be called a north-west wind. And this conclusion harmonizes with all testimony as to the prevailing winds in that sea, and at that season—from the testimony of Pliny, down to "the sailing directions for the Mediterranean." With this wind the ship, favored by the westerly current, could beat from Myra to Cnidus. With this wind, the current failing there, she could not proceed on the direct course to Italy. But with this wind she could, and did, run a south-west course from Cuidus to Salmone, round that cape, and then, in the smooth water under the lee of that island, she might, though "hardly," work to windward as far as Cape Matata. Beyond this cape, which is about midway the island, the coast turns suddenly to the north for some eight or ten miles, then sweeping round to the west, forms the gulf of Messara. Although, therefore, the ship could have made her way to Cape Matata, yet, beyond it, she must have encountered the same difficulties which prevented her from proceeding from Cnidus north of Crete, and

as they found, a few miles east of the cape, a road-stead, then and now called "Fair Havens," there they came to anchor.

When they sailed from Cæsarea, they no doubt expected to reach Rome before the period when navigation would be perilous. Owing to the circuitous route which they had been compelled to take, and the time lost by stoppages, though the voyage was not half performed, the season had arrived when, according to Greek and Roman writers, it was no longer deemed safe to venture out into the open sea. St. Luke states that "the *fast* was past," evidently alluding to the Fast of Expiation, which occurred on the 10th of Tizii, corresponding with the end of September or the beginning of October. Under these circumstances it became a question whether they should winter where they were, or endeavor to reach some harbor more in advance. Restless, probably, under the delay they had experienced, and finding the Fair Havens "incommodious," the prevailing opinion was in favor of proceeding. St. Paul alone dissented, warning them that the consequences would be disastrous to the ship, the cargo, and all on board. It is not surprising that the centurion was swayed by the views of the captain and the owner of the ship, rather than by the admonition of the Apostle. They accordingly resolved to sail as soon as the weather would allow. The port which they proposed to themselves was Phenice. Until recently it was supposed that there were no ship-harbors on the south of Crete. But from the report and drawing furnished the Admiralty by Capt. Spratt of the Royal Navy, in April, 1852, it appears that this impression is incorrect. To the west of the Gulf of Massara, bearing W. N. W. from Cape Matata, and distant thirty-four miles, is a harbor corresponding with the description given by St. Luke, and of the identity of which with Phenice there is now no reasonable doubt.

Whilst the wind which constrained them to put into Fair Havens continued to blow, they could not gain Phenice. Soon, however, to their relief, a gentle breeze came from the south—the very wind they must have desired. And now, "supposing they had obtained their purpose," they were quickly under way, and, sailing "close by Crete"—keeping their course near the island—they passed the Cape Matata,

five miles from Fair Havens. Every thing now favored them, and promised a short and pleasant run to Phenice. But this hopeful prospect was of short duration.

Captain J. Stewart, of the Royal Navy, in his remarks on the Archipelago, informs us that "a sudden change from a south to a violent northerly wind is no uncommon occurrence in those seas." St. Luke states that "soon there arose against it a tempestuous wind called Euroclydon." "Against *it*," by which Mr. Smith understands the *ship*—but Conybeare and Howson *the island*, supposing that the wind burst upon Crete from the north, and came rushing down from the mountains of Ida. St. Luke describes this gale by two terms—one, "tempestuous," (τυφωνικος,) expresses its violence; the other, "Euroclydon," indicates its direction. The first apprises us that "it was accompanied by some of the phenomena which might be expected in such a case, namely, the agitation and wheeling of the clouds, caused by the meeting of the opposite currents of the air when the change took place. Pliny, in describing the effects of sudden blasts, says that they cause a vortex which is called typhon; and Gellius, in his account of a storm at sea, notices frequent whirlwinds and the dreaded appearances in the clouds which they call typhoous." The second term used by St. Luke (Euroclydon) indicates, as we have said, the direction of the wind. To ascertain what this was, three different methods may be employed, each leading to the same conclusion. First, we may observe the position of the ship when struck by the gale, and the direction in which it drove her. She was crossing the Gulf of Messara, and not far from Cape Matata, probably near the group of small islands called Paximades—and she was driven to Clauda, a small island twenty-four miles to leeward. Second, the apprehension, when under Clauda, of being blown to the "quicksands" (Syrtis, on the coast of Africa.) Third, etymological reasons furnished by the derivation of the word itself. All these considerations concur, as Mr. Smith shows, to prove that the gale must have blown from E. N. E. half N. And he adds, "there is not one circumstance mentioned in the subsequent part of the narrative, which is not perfectly accounted for on this supposition."

The gale thus described, broke upon them so suddenly and

with such violence that the ship became unmanageable. It was impossible to keep her to her course, and they were compelled to let her drive till she came under the lee of Clauda—a distance of four-and-twenty miles.

The supposition, that whilst thus scudding before this fearful gale, the ship must have been strained, and suffered in her hull, is very reasonable, and is confirmed by the expedients to which, as soon as circumstances would allow, we find they resorted. The improvements in naval architecture render such damage less likely to occur now. "In modern ships the strain is spread over three masts with small sails, but ancient vessels had to sustain the leverage of a single mast with a ponderous yard at the upper end."

Under the lee of Clauda they were less exposed to the fury of the storm, and proceeded to put the ship in a condition most favorable for weathering it. The boat, which was in tow when the gale struck them, and which could not be hoisted whilst they were driving, was now, "with much work," got on board. The difficulty, no doubt, arose from its having filled. To enable them to effect this, Mr. Smith observes, "the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed so that she had no headway, or progressive movement. In this position she would drift broadside to leeward." And then, as the extensive reef which runs off north-west from Clauda, no doubt determined them to pass round the east end of the island, "the ship would be brought to on the starboard tack, that is, with her right side to windward."

Having taken up the boat, St. Luke says, "they used helps, under-girding the ship." These "helps" were the large ropes already described, with which ancient vessels were provided. The process of under-girding, or frapping, as it is now called, is thus represented in Falconer's Marine Dictionary:

> "To frap a ship, (*ceintrer un vaisseau,*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended she is not strong enough to resist the violent efforts of the sea."

It is reasonable to suppose, that in the run from Crete to

Clauda, the ship had been strained in her timbers, and this expedient was now resorted to, to strengthen her.

The direction of the wind, which, it will be recollected, was about E. N. E., endangered their falling "into the quicksands." They feared it would drive them to the Syrtis, on the coast of Africa; for this perilous gulf, so much dreaded by navigators, was in the line of the gale. To guard against this, they "strake sail, and so were driven." The proper rendering of the first part of this phrase is, "lowered the gear." What, precisely, this denotes, can not be determined; but as the object evidently was to put the ship in condition for weathering the storm, we may conclude that, in addition to lowering the mainsail and heavy yard, they sent down the cumbrous rigging from about the mast-head, or what sailors call "the top-hamper, which, if suffered to remain, would produce much uneasiness of motion, as well as resistance to the wind."

All this was well; but to leave the ship so would have been to abandon themselves to the very danger which they feared. She must have been driven in the direction of the wind, and thus set directly toward "the quicksands." The only expedient was, in nautical language, that of "lying to"—hoisting a small storm-sail—turning her head from the dreaded African coast, and keeping her as near the wind as practicable. The effect of this would be to steady her, and prevent her from broaching to, and so falling off into the trough of the sea. Under this arrangement, her right side would be to the gale, and as an ancient merchantman could sail within seven points of the wind, and as the allowance for leeway is "six points," the drift of the ship would make an angle of thirteen points, or about 147 degrees with the direction of the gale; that is, her course from Clauda would be west by north.

With regard to the rate of drift. On this point Mr. Smith consulted two nautical friends, Captains McLeod and Graves, of the Royal Navy, each of them at the time commanding a ship in Valetta harbor. The conclusion is, that under the circumstances stated, the drift would be about a mile and a half an hour, or thirty-six miles in twenty-four hours. At this rate, therefore, we must think of the ship as drifting from Clauda in the direction of west by north.

The tempest still raging, they "were exceedingly tossed," and, as an additional precaution, "they lightened the ship"—threw over some part of the cargo. And again, on the third day, they cast out the "tackling," by which Mr. Smith understands the main yard, an immense spar, probably as long as the ship, and requiring for its removal, their united strength. Hence St. Luke says they did it with their own hands. "The relief so obtained would be equal to that which is obtained by a modern ship when her guns are thrown overboard." Every thing had now been done which the most judicious seamanship could suggest.

"Many days" they were thus driven and tossed. "No small tempest lay on us"—the gale continued with unabated fury. During the whole time, "neither sun nor stars appeared." No celestial observation could be taken, and they had no compass for their guidance. It is not surprising to find that "all hope of being saved" was gone. And yet, though their situation was no doubt one of extreme peril, it was not, but for the leak which had been sprung, desperate. They might have been driven into safety. "The true explanation is this: their exertions to subdue the leak had been unavailing. They could not tell which way to make for the nearest land, in order to run the ship on shore—the only resource for a sinking ship. But unless they did make the land they must founder at sea. Their apprehensions, therefore, were not so much caused by the tempest as by the state of the vessel."

During the days passed under these trying circumstances, there would be no opportunity for preparing their regular meals, and but little chance, or even desire, for eating. Hence we read, that "after long abstinence, Paul stood forth in the midst of them" and addressed the exhausted and desponding crew. He reminded them of the warning he had uttered when they proposed loosing from Fair Havens, and which they now perceived was not without reason. At the same time, he encouraged them by the assurance that, though the ship would be wrecked and they "cast on a certain island," there should be "no loss of any man's life," which assurance, he informed them, he had received during the night, by an angel of that God, "whose," said he, "I am, and whom I serve."

The deportment of the Apostle during the whole voyage had evidently gained him a very decided influence with all on board; and the calm and confident manner in which he delivered this address must have had a very inspiriting effect on the languid and dejected crew.

On the fourteenth night, as they were still driven in this crippled condition, "about midnight, the shipmen deemed that they drew nigh to some country." It was too dark to see the land, and the conjecture that they became aware of it by the sense of smell, is inadmissible, because the wind blew toward the shore. They must have "heard the breakers on a rocky coast." Instantly they had recourse to the lead, and on sounding, "found it twenty fathoms." "And when they had gone a little further, they sounded again, and found it fifteen fathoms." Shoaling so rapidly, they feared being stranded, and as it was too dark to discern the character of the shore so as to select a suitable spot, if any could be found, to run the ship aground, "they cast four anchors out of the stern, and wished for day."

To show that the ancient ships were constructed for this mode of anchoring, Mr. Smith gives a drawing which he had copied from "Antichita di Ercolano." It is the figure of the ship in the picture of Theseus deserting Ariadne, and it shows, not only that ancient vessels were so fitted, but the manner in which it was done. "A hawser is seen towing astern, it passes through the rudder-port, and within board it is seen coiled round an upright beam or capstan, in front of the break of the poop-deck."

At the time of anchoring, the rudders—those broad paddles, one on each side of the stern—were raised and lashed; for, though this is not mentioned here, we know it was done, from what is said afterward, verse 40.

The advantage of anchoring in this manner was, that the ship's head was to the shore, and when they wished to run her ashore she would, by means of their small sails, be at once under command, and could be steered to any spot which seemed most eligible. Whereas, if anchored from the bow, she must have been turned before she could be directed with

precision, and before this could be effected, she might have driven on the rocks.

Well may they have "wished for day." The roar of the breakers proclaimed their peril. Humanly speaking, nothing saved them but the strength of their cables and the hold of their anchors. If the one broke or the other dragged, they must have been dashed on the rock-bound shore.

In this connection St. Luke mentions the selfish attempt of the shipmen to save themselves, by seizing the boat and abandoning the ship and passengers to their fate. Their pretext for lowering the boat was, to carry out anchors from the bow, which would help to steady the ship. Their dastardly design was discovered and defeated by St. Paul. Addressing himself to the centurion and soldiers, he said, "Except these abide in the ship ye can not be saved." Instantly the soldiers cut the rope which held the boat, and it was swept away to be swamped and staved to pieces against the rocks.

Some have found difficulty in reconciling this declaration of the Apostle with the assurance he had previously given, that there should be "no loss of any man's life." How is this positive assurance consistent with the second declaration, which puts their safety on the condition of the seamen's abiding in the ship? It must be recollected that when an end is ordained, the means for effecting it are also ordained. In this case, if the ship had been deserted by the sailors, none capable of managing her would have been left on board, and then nothing but a miracle could have accomplished what was necessary to their escape. The following observation from the work by Conybeare and Howson is judicious and satisfactory: "The same difficulty is connected with every action of our lives. The only difference is, that in the narrative before us the Divine purpose is more clearly indicated, whereas we usually see only the instrumentality employed." (II., 348, note.)

Fourteen days had now passed since the storm commenced, and, as we have already noted, no opportunity had occurred for the regular preparation of food. The abstinence had been protracted, and attended by exhausting labor, so much so, that but little strength remained for the efforts which would be

required when the day dawned. Paul, the prisoner, had evidently gained the entire confidence of all on board. His presence of mind seems never to have forsaken him. With a composure and consideration undisturbed by the howling of the tempest and the roar of the breakers, he again addressed himself to his companions in peril, and exhorted them to partake of some refreshment, that they might be better prepared for what was before them. He set them the example, and with thanksgiving to God, which, even in these trying circumstances he would not omit, he took bread, and brake and ate it in their presence. Encouraged by his example and by the renewed assurance of escaping without loss of life, they also "took meat."

Now, for the first time, we are informed of the number on board. "We were in all in the ship two hundred three score and fifteen souls." We perceive that to accommodate so many, freighted as she was with a cargo of wheat, the ship must have been one of no ordinary capacity.

The hours till day were well employed. They cast the remainder of the grain into the sea, thus diminishing her draught, that when they came to run her aground she might approach as near as possible to the shore before striking, and thus enable them to reach land with less difficulty.

Day dawned at last, and land appeared, though they could not then determine what land it was. This is not remarkable when we consider the hour, the weather, and the circumstances of their approach. They soon "discovered a certain creek with a shore," which would not have been very remarkable as "every creek must have a shore of some kind," but the original word (*αιγαλος*) means a sandy beach, in contradistinction to a rocky coast. Into this they at once determined "to thrust the ship." The purpose was promptly executed, in a seamanlike manner. The anchors were "weighed." The marginal reading is, "cut loose." The lashings which held the rudders above water whilst at anchor were removed, and the rudders set free for use, at the same time "the mainsail" (*αρτεμον*) was hoisted. This, Mr. Smith thinks, was not the *main*-sail, but a small sail near the bow, and one most appropriate for their purpose. "And so they made toward shore."

Whether they struck the precise point at which they aimed is not said, and the contrary is most probable. In running in, they fell into "a place where two seas met," (an important circumstance in determining the exact locality.) The bow of the ship "stuck fast and remained immovable, but the stern was soon broken by the violence of the waves."

The soldiers, who were responsible for the prisoners with their own lives, apprehending that some might reach the shore, and in the confusion make their escape, proposed putting them to death. But the centurion, who had become much interested in St. Paul, determined to save him, and therefore, restraining the soldiers from their cruel purpose, "he commanded that they which could swim should cast themselves first into the sea and get to land," and that the rest should avail themselves of the loose boards and fragments of the vessel. By these expedients all reached the shore in safety. And so the assurance of the Apostle, which he uttered when the crew had abandoned all hope, was verified. "There was no loss of any man's life, but of the ship."

The occurrences on the island and the subsequent voyage to Rome are briefly related by St. Luke, and will be found illustrated by much interesting historical and topical information, in the second volume of Conybeare and Howson, to which we have already referred.

The sole question which remains for our consideration relates to the place of the shipwreck. Though when land was first seen the seamen did not recognize it, yet "when they were escaped, they knew that the island was called Melita." This statement, however, is not sufficient to identify the place, because anciently there were two islands bearing this name—one now known as Malta, lying in the Mediterranean sea, about sixty miles south of Sicily; the other, a small one in the Adriatic, near the coast of Dalmatia, and called Meleda. The claims of each of these to be the Melita of Scripture have been warmly advocated. Not much reliance can be placed on mere local traditions, especially where some desirable notoriety is connected with the story; but perhaps "there is no spot on earth where the associations with any one man are so numerous and diversified as those at Malta with Paul." These

may, indeed, in many respects be erroneous; but, taken altogether, they show "a current of opinion which may be traced to a remote source in antiquity," forming a presumption on this subject in favor of Malta which is found nowhere else. And with this presumption all the circumstances which we have observed in the course of the narrative harmonize.

Let any one place before him a map of the Mediterranean, and notice the direction of the drift of the ship from Clauda, as already ascertained, west by north. He will find this is, as nearly as may be, the very bearing of Malta from Clauda. This is remarkable.

The time specified by St. Luke is "fourteen days," evidently calculated from the day on which they left Fair Havens to the midnight before the wreck. Thus, as Mr. Smith observes, the time during which they were driven was thirteen days and a fraction. Now, the distance from Clauda to the alleged place of the shipwreck on Malta is, by exact calculation, 476.6 miles, and the rate of the ship's drift, on the authority of two experienced captains of the Royal Navy, is estimated at thirty-six miles in twenty-four hours; at which rate the ship would be carried the 476.6 miles in precisely thirteen days one hour and thirty minutes. This is another very remarkable coïncidence.

On the northern line of the coast of Malta and toward its western extremity—in the very course of the ship's drift, and at the very distance to which the rate of drift would have carried her in the specified time—there is a bay answering to all the particulars mentioned in the narrative.

1. "A low rocky point" where, as they passed, the sound of the breakers first indicated that "they drew near to some country." The bay is about two miles long by one broad, and its eastern entrance is by this "rocky point."

2. The depth of water. "When the Lively Frigate fell in with this point, we learn from the testimony of the quarter-master, given at the court-martial, that they sounded and found twenty fathoms."

This, and the result of the first and second soundings, as reported by St. Luke, are in exact agreement with the soundings of this bay given in a map of it by Capt. W. H. Smith,

R.N. and F.R.S., and the successive depths are in the very line of a ship's course entering the bay from the east.

3. The character of the anchorage. That found by the ship must have been good, or, under the violence of the gale, she would have dragged and gone on the rocky shore. In the sailing directions of the Royal Navy, the bay and anchorage alluded to, are thus described: "The harbor of St. Paul is open to easterly and northeasterly winds. It is, notwithstanding, safe for small ships, the ground being good; and, while the cables hold, there is no danger, as the anchors will never start."

4. As the ship run into shore "she fell into a place where two seas met." "From the entrance of the bay, where the ship must have been anchored, they could not possibly have expected that, at the bottom of it, there should be a communication with the sea outside." This unexpected circumstance naturally attracted the attention of the author. Salmoon island, which separates the bay from the sea outside, is formed by a long rocky ridge, separated from the mainland by a channel of not more than a hundred yards in breadth—a feature of the coast which formed the very peculiarity of which St. Luke speaks.

5. The last particular is "the creek with a (sandy) shore." In this part of the bay there are two creeks; one of these has a shore or margin, and though the beach is no longer sandy, it must formerly have answered the description, as Mr. Smith remarks, "though now worn away by the action of the sea."

Any one who considers this regular series of correspondences must, we think, conclude that they clearly indicate the precise locality of the memorable shipwreck, and add certainty to the strong presumption furnished by the ancient and unbroken tradition of the region itself.

The opinion that the disaster occurred on the small island of Melita, off the coast of Dalmatia, has the sanction of weighty names, such as, not to mention earlier advocates, Bryant, Falconer, Macnight, Coleridge, and Dr. Chalmers. The argument in favor of this view is stated summarily but strongly by Coleridge. Bryant, however, is the great champion. He has been satisfactorily answered, and his objections successfully disposed of by Mr. Smith in a chapter specially devoted to this subject. The length to which this article has been protracted, requires us to state both the objections and answers as concisely as possible.

I. It is contended that the place of the shipwreck could not

have been Malta, to the south of Sicily, but must have been Melida, on the coast of Dalmatia, because St. Luke says, "we were driven up and down in *Adria*." To this it is replied, that the portion of the Mediterranean which lies between Crete and Malta, as well as the gulf now called the Adriatic, were, in St. Luke's day, and subsequently, known by the name of Adria. In proof of this, Mr. Smith refers to Ptolemy, who flourished immediately after St. Luke, and who described this sea so often and particularly by this name, as to leave this point without the shadow of a doubt. He distinguishes the Gulf of Adria from the Sea of Adria, and states that Sicily is bounded on the east—Italy and Peloponessus on the south, and Crete on the west, by the Sea of Adria. Pausanius says, that the Straits of Messina unite the Tyrrhene Sea with the Adriatic. Procopius places Melita on the verge of the Adriatic, between it and the Tyrrhene Sea to the west. These authorities are conclusive as to the geographical difficulty. Anywhere in a line between Crete and Malta, the ship was in the Sea of "Adria."

II. St. Luke calls the inhabitants of the island "a barbarous people," (or *βαρβαρος*;) but it is said, though this appellation would be applicable to the people of Melida, it would be inappropriate to those of Malta. To this it is replied—the term "barbarous" was not confined to such as were rude and fierce. The Jews employed it to denote all not of their own nation, who were not Greeks. Thus St. Paul writes, "I am a debtor to Greeks and barbarians." (Rom. 1 : 14.) Sometimes it was used in reference to all who spoke a language not understood, as in 1 Cor. 14 : 11, "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." In either of these senses the term may have been used with propriety by St. Luke, and by the sailors, who were probably Greeks, in reference to the inhabitants of Malta, and that without any reflection on their civilization.

III. St. Luke relates, that "a viper" fastened on the hand of St. Paul. It is urged that there are no vipers in Malta. The answer to this objection is, though there may be none there *now*, this does not prove there were none there when St.

Luke wrote. At present Malta is entirely cleared; there is no wood on the island. This was not the case at the date of the narrative; for the viper came out from a bundle of sticks which Paul had gathered. The observations of naturalists concur as to the fact, that the fauna of a country changes as it is opened, drained, and brought under cultivation. As the improvements introduced by civilization advance, "rank vegetation and noxious animals disappear." Mr. Smith remarks, "perhaps there is no country of equal extent in so artificial a state as Malta at the present day, and nowhere has the aboriginal forest been more completely cleared." That poisonous serpents should have ceased to exist there is no matter of surprise, but only what might have been expected.

A similar answer might be given to the only remaining objection. It is alleged, that as Malta is dry and rocky, and remarkably healthy, it was not likely to produce the disease with which the father of Publius was afflicted. It may be said truly that this disease is not peculiar to any situation. But if this were not so, every one knows that the diseases of a country, like its fauna, change with its cultivation. The objection, however, which is a mere presumption, may be met by a denial, sustained by the authority of Dr. Galland, of Valetta. He informed Mr. Smith that the affection alluded to is by no means uncommon at Malta. And also by the testimony in a note in the work of Conybeare and Howson, furnished by one of the authors—"the writer once spent an anxious night in Malta, with a fellow-traveller who was suffering in precisely the same way."

Thus all the objections to Malta are fairly met and satisfactorily disposed of, and the traditionary, nautical, and geographical evidence stands in unimpaired force. If it were necessary to state the difficulties which encumber the opinion in favor of Melida, they might be condensed in a single word—*impossible;* and the justness of the affirmation sustained by the high authority and conclusive showing of Admiral Penrose. "If Euroclydon blew in such a direction as to make the pilots afraid of being driven on the quicksands, (and there were no such dangers but to the south-west of them,) how could it be supposed that they could be driven north toward

the Adriatic (gulf)? In truth it is very difficult for a well-appointed ship of modern days to get from Crete into and up the Adriatic (gulf) at the season named in the narrative, the north wind being then prevalent and strong. We find the ship certainly driven from the south-east coast of Crete, from the Fair Havens, toward Clauda (now Gozzi) on the south-west, and during the fourteen days' continuance of the gale, we are never told the Euroclydon ceased to blow; and with a Gregalia or Levanter blowing hard, St. Paul's ship could not possibly have proceeded up the Adriatic, (gulf.) He also asks: "How is it possible that a ship, at that time, and so circumstanced, could have got up the difficult navigation of the Adriatic, (gulf,) to the island of Melita or Melida, in the requisite curve; and to have passed so many islands and other dangers in the route, would, humanly speaking, have been impossible. The distance from Clauda to this Melita is not less that 780 geographical miles, and the wind must have long blown from the south to make this voyage in fourteen days. Now, from Clauda to Malta there is not any one danger in a direct line, and we see that the distance and direction of drift will both agree." (Penrose MS.)

We have necessarily omitted many interesting details which strengthen this view, and have been very sensible, as we proceeded with the statement, of the disadvantage under which we labored in not being able to exhibit the illustrative maps and drawings. But we leave the examination with the conviction that this must now cease to be a mooted question. Mr. Smith and Conybeare and Howson have fully identified Malta as the island, and St. Paul's Bay as the scene of the shipwreck.

ARTICLE II.

The Dark Ages; a Series of Essays intended to illustrate the State of Religion and Literature in the Ninth, Tenth, Eleventh, and Twelfth Centuries. Reprinted from the British Magazine, with corrections and additions. By the Rev. S. R. MAITLAND, F.R.S. and F.S.A., Librarian to His Grace the Archbishop of Canterbury, and Keeper of the MSS. at Lambeth.

THE character and aim of this book could hardly be appreciated, except in the light of some twenty years' history of the Church of England, in the progress of which such efforts have been made in that quarter to create disrespect for Protestants and Protestantism, and to reëstablish the influence and power of the Church of Rome. Whether the author, after such a betrayal of his leaning toward Rome, of his somewhat enthusiastic admiration of monastic institutions and of the Church under which they grew up, and by which they were patronized, still retains his place as Librarian to the Archbishop of Canterbury, we are not advised. Certainly, as we suppose, the present "Primate of all England" has very little sympathy with the sentiments of said Librarian, as developed in this work, though, peradventure, his Grace doubtless has too much grace to have been rude toward one whose rights of place, for aught we know, and quite probably, may be older than his own. However that may be, one might imagine that the fairness which Mr. Maitland pleads for, in behalf of Monks and Monasticism, if it has a place in his own bosom, as in charity we suppose it has, would naturally prompt him voluntarily to take up his position in the family to which, in affection, he seems to belong, and thus relieve the Archbishop of his incumbency at Lambeth. If the Church of England and the Protestant Episcopal Church in the United States could, in the same manner, be relieved of all those in the ranks of the priesthood of either Church whose tastes and sympathies incline them to Rome, it might perhaps be well.

Mr. Maitland's Essays, originally published in the "British

Magazine," would seem to have been elaborated simultaneously, or nearly so, with the "Tracts for the Times;" and moreover, they seem to be a branch of the same movement. Doubtless there has been some, we are willing to admit not a little, fair game for such animadversions as Mr. Maitland's, on the indiscreet statements of Protestants and of Protestant historians. The question, we think, is not, whether all those statements are specifically, but whether they are generally, correct; not whether injustice has been done to a few monks, or to certain monastic institutions of former ages, but whether injustice has been done by Protestants to the Church of Rome, in the beginning and progress of the Protestant Reformation, and in the strife between these parties down to this time. This latter, we think, is the true and broad question. In this great contest, we can not consent to be drawn off by side-questions, and to irrelevant issues. If Robertson, or Henry, or Mosheim, or Milner, or any other historian, have accidentally, or with a willing mind, made incorrect statements regarding the Monks, their Monasteries, or the Church of the Middle Ages, how do such facts, even when proved, abate or qualify the notorious corruptions of the Church of Rome, which, because of the facts undisputed, and of their notoriety, have so much and so long astounded the moral sense of mankind? Let Mr. Maitland say—for that is the question—whether the Church of Rome has been wronged in the controversy between her and Protestants. If not, then what does he, under the garb of a Protestant, propose to accomplish by his book? He has found fault with no body but Protestants, and with nothing but Protestantism; and has vindicated no body but monks, and nothing but the Church of Rome. He has certainly done the Pope and the monks some service, and they would be very ungrateful not to acknowledge it.

But it may be worth while to pay some attention to the grand artifice which characterizes this volume. The entire argument is based on the principle of proving a negative in regard to one thing by establishing an affirmative in regard to another. It is only by keeping this artifice constantly in view, that the reader will be prepared fully to appreciate the character of these essays. It is, indeed, an artifice of a very

subtle character, which, doubtless, like those of the Tractarian school generally, has produced its effect; and very likely it has persuaded many persons that monasteries and nunneries are not only very innocent but very useful institutions. It would seem that this or some other influence of the kind, probably, had produced so great an effect in England, that incipient measures were taken to establish religious houses in the English Church, after the manner of "the monastic and conventual system," before Mr. Maitland had re-published his essays in a book form, which induced him, in his preface, to protest against having any such purpose in view. It was sufficient for him to have vindicated monastic and conventual institutions: he did not propose to reëstablish them. He, therefore, frankly says, "Any attempt to revive that system in this time and country, can only prove a sad and miserable failure." He who had skill enough to vindicate the system, for the time it prevailed, and influence enough to make others desire its revival, was too sagacious to be willing to try the experiment, subject to the scrutiny and ridicule of the present age, in a Protestant country. He has doubtless well said, "We can no more revive the monastic than the feudal system." And yet, both in England and America, the thing has been seriously thought of, probably in consequence of Mr. Maitland's advocacy of the system. Even now, attempts are made to have Protestant sisterhoods. We can not say where else, nor what they will grow to. So difficult is it, even for a superior mind, having once started an elementary thought, not intending that it should be carried into practical effect, to arrest its progress in the minds of others of less discretion. Having, as perhaps he imagined, proved the purity and usefulness of monastic and conventual institutions in and for the middle ages, and thus vindicated the Church of Rome, so far as she was responsible for these institutions, Mr. Maitland, peradventure, would now be satisfied with the reëstablishment of Papal supremacy over Christendom, dispensing with monasteries, which he seems to admit—a very sagacious conclusion, as must be allowed—are ill adapted to the taste and character of the present age.

But it will naturally be expected, that we should exhibit some proof of the general character we have ascribed to Mr.

Maitland's argument. We say, general character; for we do not mean to deny that he has, in some cases, proved a negative. What then? Suppose he has proved a negative in every instance where he has arraigned and encountered those whom he seems to regard as unscrupulous Protestant authorities? What then? Suppose even that he has proved a negative in hundreds or thousands of instances of a like kind? What then? Would all that diminish the force of the long catalogue of the immense chapter of well-attested, notorious, undeniable, atrocious facts, embodied in the history of the Church of Rome, and of her monastic and conventual establishments, which he can never disprove? Would all that banish from the public libraries of Europe and of the world the numerous and ponderous tomes of the canon-law of the Church of Rome, any one of which, taken down and opened at random, would not unlikely exhibit precepts of a character to shock the sense of all lovers of freedom? Would all that blot out from the records of history those crimes against society which, for so many ages and on such a vast scale, have been perpetrated under the sanction of priestly offices?

When, on such a prolific theme as the history of the Church of Rome, one has a choice out of all the things which have been said against her, it were not strange that a defender of that Church should be able to find examples which might easily be turned to her vindication. It was precisely that choice which fell to the lot of Mr. Maitland, in his essays on the dark ages; and he begins with the historian Robertson, whose remarks, as cited by him, to be used as men of straw, he acknowledges were "incidental." He says, "I do not mean to reflect on those who had professedly written on those times."

First, in regard to the ignorance of the clergy of the dark ages, "incidentally" asserted by Robertson, Mr. Maitland imagines that he has convicted the historian of an absurdity, arising from an anachronism, though, as we think, the anachronism is not clearly made out, but seems to rest on inference. An "incidental" remark on a point where the author is not professedly giving history, should not, perhaps, be judged by

the strictest rules of historical verity. Next, by much special pleading, Mr. Maitland does seem to have proved that the use of the sign of the cross, in certain documents claiming a solemn consideration, was employed to impart a religious sanction to the instruments thus executed. Nevertheless, the force of Robertson's "incidental" assertion of the illiterate character of "kings and persons of great eminence" in those times abides, when the *signum crucis*, sign of the cross, made by them, is accompanied with the reason, *pro ignoratione literarum*, not knowing how to write.

Mr. Maitland seems well enough able to see why Robertson was not entitled to make general inferences from a few isolated facts; though, when Mr. Maitland can find here and there a good monk, or a good abbot, or a useful monastery, he does not appear to be fully sensible of the propriety of having the same rule applied to himself, but would fain have it believed that monks, and abbots, and monasteries were generally both good and useful.

It is not material to the general argument, that all which Robertson has "incidentally" recorded touching the illiterate character of even eminent men, clerical and laic, of the dark ages, should be specifically correct. It may even be allowed, as is doubtless true, that Mr. Maitland has somewhat impaired his authority in some of the items drawn in question, though the evil is far from being a conviction of dishonest purpose. It was merely a too confiding reliance on second-hand authorities, and the not unfrequent result of hasty "incidental" allusions. What then? No matter what may be written, pro or con; as regards details, the general character of the mediæval ages can never be essentially changed, we may add, can never be essentially relieved. Compared with the light of more modern times, they were in fact dark in ignorance, and darkness is the only medium through which they can be viewed. A new torch may now and then come to the hand of an observer; but after all it is torch-light. We are forced to be content with the faint glimmerings and dubious flashes of the only instrument brought within our reach. But we shall yet have occasion to say whose is the principal fault that those

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Next comes the historian Henry for his share in the strictures of Mr. Maitland; and the result is very much the same as in the case of Robertson. There is, however, what Mr. Maitland calls a "hack story," given by Henry, which, together with Mr. Maitland's elucidations, is worth something for our purpose, as well as for his.

Meinwerc, sometimes called Meinhard, Bishop of Paderborn, in the former part of the tenth century, had the good fortune to be cousin of three emperors, and to be rich—a good apology, perhaps, in those times for not being very accomplished in letters. Henry makes him say, in public prayers for the dead, "Bless, O Lord, thy male and female mules," instead of "male and female relatives" of the family in whose behalf he was requested to offer up his petitions for their deliverance from purgatory. Meinwerc's biographer, however, makes the bishop see the blunder, and correct it on the instant—a charitable vindication of his learning certainly, if the fact were so; although, as will soon appear, the emperor, his school-fellow, did not believe the bishop was capable of seeing the mistake. Mr. Maitland makes the affair on which this piece of information is founded, to be a trick of the emperor, who, aware of his school-fellow's want of skill in Latin, ordered mass for the souls of his departed relatives when the bishop was to officiate, and sent his private chaplain, before service, to strike out one syllable in two Latin words of the Collect to be used for the royal family in such a case, which made the passage read as stated above by Henry. What casts a doubt over the biographer's statement in vindication of the bishop's learning is, first, the fact that the emperor trusted in his ability to play the trick successfully; and next, according to Mr. Maitland's own showing, the emperor approached the bishop after mass, and said to him: "I asked you to say mass for my father and mother, and not for my male and female mules." Mr. Maitland's reasoning on these facts is, that there must have been some knowledge of Latin in the audience to give this blunder full effect. In revenge for this insult, the

bishop called up the emperor's chaplain, caused him to be severely flogged, put on him a new suit of clothes, as a figure to illustrate his stripes, and sent him back to the emperor, charged to say how he had been treated.

On another occasion of the emperor's attendance at mass, he ordered the altar to be decked with the costly apparatus of royalty, and bade his servants to keep a sharp look-out lest the bishop should appropriate these valuable things, as he was very apt to do. Whereupon the bishop, after mass, ascended the pulpit, declared those things as offered to God, and threatened to excommunicate any person who should remove them. Thus he had them securely. At another time he made a sacramental vessel of the emperor's gold cup, without leave, and snatched a costly robe from the emperor's shoulders for the use of the Church. The bishop, as stated, was accustomed to get all he could "by force or fraud." He flogged the emperor's chaplain; flogged a weak and worthy priest, named Heimard, without trial, merely for a prejudice excited by his personal appearance, and threatened him with a second flogging if he would not sing the Hallelujah in public, and expose himself to ridicule, as the bishop expected he would, though he acquitted himself well. He flogged some of his serfs severely for not doing what he tempted them to neglect, and then gave them a good dinner as a compensation. And this is a bishop of the middle ages, whom Mr. Maitland puts forward, first, to show that the blunder in Latin ascribed to him by a Protestant historian, though a fact, was only a trick played upon him by the emperor; and next, to exhibit him as worthy of our respect and admiration! Such are the men to exemplify the light of those times! What with the bishop's accomplishments in Latin, which his school-fellow, the emperor (who should know better?) seemed to rely upon for the success of his trick, as rather slender, and which, even with the biographer's glossary, hang at best in doubt; what with the bishop's cheats and robberies, or as his biographer says, his "skill in getting all that was to be had," such as skipping into his pulpit to lay claim by a sacerdotal *coup de main*, to the emperor's costly apparatus on the altar; what with the mutual trickery carried on between the emperor and the

priest in the very sanctuary of God; and what with the bishop's flogging of his priests and serfs, we certainly have something to admire, if not to edify us—more especially something to excite our admiration, that Mr. Maitland should present this as a picture, in part, of the learning, arts, and glory of the middle ages! It is one of his affirmative propositions!

We have no space to review the whole of Mr. Maitland's book, though there are many parts of it yet unnoticed which we should like to have something to do with. It is too obviously a work made up of rather loose essays, sent to a periodical, without system or order, and none the worse perhaps for that. He has done all he promised, disclaims all pretension to systematic arrangement, and claims the right of diversion from a direct path when his humor inclines. He is evidently a scholar, plays well on the Queen's English, reads Latin far better than the Bishop of Paderborn, quotes it a great deal, and is always understood. He has criticised monasticism enough to redeem his reputation, if he should see reason to tread back, though the *animus* of his book is sufficiently manifest. He sneers at Protestants and Protestantism, and never speaks disrespectfully of the Church of Rome, but vindicates her in a manner well deserving of her grateful recognition, and which, if he should elect to go over, ought to procure him a very gracious reception.

We have wondered a little at the copious citations he has made from the writings, sermons, and other teachings of abbots and monks, as they do not seem to us to prove what he doubtless proposed by it. In other words, and in our esteem, they do not avail much as affirmative propositions. Some of them exhibit excellent Christian sentiment and elevated piety; but they are not unfrequently distinguished for notable frivolities. Vigorous talent is sometimes manifested, but for the most part in a strangely perverted way. The reasoning on religious topics is often as weak and inconsequential as that of any old woman in the Puritan ranks. Cromwell himself could hardly excel some of these specimens in religious cant. If one wished to show how monastic life could pervert and darken the intellect, weaken the human mind, beget extravagance and fanati-

cism, alienate man from that social position which Christianity inculcates and enjoins, and which is the crowning glory of Christian morals, he would, we think, exhibit very much such specimens of monastic literature as Mr. Maitland has set before us, professedly for a very different purpose. He has been careful to exhibit none that should prove his *dramatis personæ* very bad men; and it was probably not his fault that he could not prove them great men—that he could not make heroes of his saints.

If one brings us honey from a tree of the forest, we like to taste it; though it usually costs more than it comes to, and it requires an experienced bee-hunter to find it. The domestic culture of bees is doubtless most reliable, and the honey thus produced is free from the taste of wild flowers, and more palatable. If one seeks to make the best of a bad state of things, there is some virtue in it; but if he tries to persuade us that such a state of things is good, he ought to fail. Mr. Maitland, we think, was bound to take a more enlarged view, when he set himself to glorify the monastic system. It was not enough for him to prove that the Christian world has obtained some precious documents from that quarter, when the keepers could keep them no longer, and when no thanks are due to them for the resignation of their charge; but he was bound to show that the possessors had made a good use of them, instead of holding them back from the public. Before he had claimed for the monastic system that it was a blessing to mankind, he was bound to consider the necessity that produced it; to tell us how a corrupt tree could bring forth good fruit; to show that the divine writings could have been preserved in no other way, or that that was, in fact, the only medium of their transmission; that, in the hands of a better set of men, going forth among the nations with Christ's commission, those writings would not have been used for evangelizing purposes, instead of being concealed, and leaving the world to such a long period of darkness and barbarism; that the talents of these very monks, rightly directed, would not have accomplished at least a part of this great object; and that monasticism itself, in connection with the perversions of the Church of Rome, was not, in fact, that very system of means which held the world so

long under the dominion of the prince of darkness. These, and such like questions, Mr. Maitland was bound to solve, before he began to sing the praises of monasticism. He was bound to be consistent, too, and to admit and maintain, that, as human nature is the same in all ages, and Christianity the same, if monasticism was good at one time, in the eighth or tenth centuries, it must have been good in the eighteenth century, and that it must still be good in the nineteenth—always good. Why not? Its fundamental principles, so far as they are adapted to human nature and society, can never change. If Mr. Maitland should admit that men were too ignorant then, and the times too dark, to appreciate the character of such an institution, that is no good reason why they should have been imposed upon; and besides, such an admission is giving up the question; for, so far as we understand Mr. Maitland, he ridicules and scouts the idea that those ages were dark, while such shining lights as the monasteries were shedding their lustre upon them. Mr. Maitland was, moreover, bound to show, that the monastic system was not the offspring of a corrupt church, with little chance of improvement from such a parentage; that it was not an unnatural excrescence on a body already diseased, arising from that disease; that general society was not injured by the morals and manners of the Church as it then existed; that this injury was not itself a preparation for entertaining such a monstrous progeny; and that the culture of this new agent in society, thus born, was not, in every way, calculated to extend and perpetuate the evils which its parent had introduced. He was bound to show, how Christianity in its truth, and the Church in her primitive purity, would have operated on the world, in contrast with that state of things which existed when monasticism came to its birth, and in contrast with the appropriate influences of the monastic system, after it was established and in full vigor, before he could fairly say that the system was a blessing. If he had thoroughly examined both sides of this question, we think he would have come to a very different conclusion. We think a man must have stood a long time in one position, for example, as "Keeper of the MSS. of Lambeth;" that he must long time have been occupied fumbling over these MSS.

covered with the dust of ages, instead of looking abroad upon the world of past history and present reality, and mingling his sympathies with those of general society; that he himself must have become somewhat attached to the habits of a cloister; and that he must have begun to think, as some other Protestants have—we regret to say it—that, after all, the Church of Rome is the only true Church; such, we think, must have become the habit of his mind, before he could have set himself up as the advocate of so monstrous an excrescence of society as the monastic system. If we had no faith in God, in Christianity, and in the power of the Gospel, and if we believed in the fatality of events in the moral as well as in the material world, as sequences which must necessarily follow their antecedents, possibly we, too, might be disposed to entertain some respect for monastic institutions, as an order of Providence which could by no possibility have been prevented, and which were appointed for a good purpose. But we are accustomed to attach responsibility to the conduct of men, and to believe that the failure of Christianity for so many centuries—it may be called a failure—was not owing to any want of adaptation in itself to reform and reclaim the world, but to the use that was made of it by those who had its machinery in charge. This brings us to the point of the corruptions of the Church and to the introduction, growth, and agency of the monastic system, which we regard as a vicious arm of a corrupt body. We are not prepared to admit that these corruptions and this new agent were necessary. On the contrary, we hold that the Church of Rome and her subordinate institutions, of which the monastic and conventual are a part, are responsible for having put the cause of Christianity in check for the largest portion of the Christian era that has yet transpired. How much longer that influence will prevail we know not.

No, Mr. Maitland, we are not prepared to subscribe to the somewhat glowing compliment found in the preface to your book, that "monasteries were beyond all price in those days of misrule and turbulence, as places where God was worshipped; as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan

maiden and the desolate widow; as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train; as repositories of the learning which then was, and well-springs for the learning which was to be; as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise and every hand that could execute; as the nucleus of the city which, in after-days of pride, should crown its palaces and its bulwarks with the towering cross of its catheral." No, this is a little too much, though far be it from us to detract from all due praise of these institutions, when, as in the most flourishing days of Cluny and Citeaux, and other monasteries that might be named, they did any good. When they had great and good spirits at their head, they sometimes did well, as all the world must confess. But it is over the broad field of human society, for at least a thousand years' duration, that one must look to appreciate the spectacle. It is not a few bright spots by which the character of these institutions is to be judged, but their entire history; and not that alone, but the history of the nations in which they have been planted, and the relative influence of one upon the other. We have need to know also how far the state of the Church was the cause of "those days of misrule and turbulence" above spoken of by Mr. Maitland. If the Church was the cause, no great credit is due for taking some care of the widows and orphans made by her own vices; nor would the patronage of learning and the arts redound very much to the glory of monastic institutions, if it could be shown, as doubtless it could, that learning, arts, and science would have been far in advance of what they now are, or ever have been, if monastic institutions had never been known. Why did not Mr. Maitland give us the moral picture of the eleven hundred and seventy-eight religious houses in England, in the time of Henry the Eighth? If they did not fall within his own prescribed circle of the dark ages, they certainly belonged to his subject. Why did he not show us the bad as well as the good, and tell us how the respective quantities compared with each other? That would have been

fair, and then we should have had a true picture. We think he can not be ignorant of what that picture would have been.

It is not to be supposed that a society of men, formed and bound by definite rules, will accomplish much in excess of their system of discipline. They may come short and may turn off in some other path. But monastic discipline, as is well known, is of too rigid a structure to admit of any very sudden or essential qualifications. It was never set up for learning, art, or science. There was not a precept in the entire range of monastic discipline, for the middle ages, having such an object, and it was not till after the Protestant Reformation, when sound learning began to revive and the world began to wake up to a nobler and higher destiny under the impulse of that freedom which the Reformation imparted to society; it was not till then, we say, that monasticism also bestirred itself and sought to introduce a new element in the monastic orders. The famous controversy between De Ranée and Mabillon, regarding this new principle of monastic life, is sufficient evidence that learning and science were not originally, nor in any of the middle ages, objects of the institution. De Ranée, who wrote against making learning an object, had the best of the argument, so far as historical authority found in monastic rules was concerned. But the necessity of the times, under the march of mind and of freedom, waked up and stimulated by the results of the Protestant Reformation, made Mabillon's side of the question popular, even in the Church of Rome, though his book came well nigh being struck out of the "*Index Expurgatorius.*" So far as he prevailed over De Ranée, it was under cover of the genius of the times, and not by argument derived from the genius and rules of monastic institutions. Learning and science, therefore, were put forward, at this late day, as a rival pursuit and not as an original and leading purpose in monastic life. It was the necessity of keeping pace with the Protestant world that put the Church of Rome on this tack. She was forced into it, though she has ever lagged behind. All the boasted learning presented by monastic institutions was an accident of their existence, and is not to be ascribed to their virtue or to any purpose of benefiting mankind. In their hands it was a light under a bushel,

and never did the world any good till it got into other hands. We have not to thank them for keeping it and passing it over. They could not help keeping it, nor could they help giving it up. If they could have done so, they would. So far from deserving thanks, they have the fearful responsibility for having kept the world so long in darkness when they had wherewithal to enlighten it. Christianity, with the Bible as a chart and as doctrine, is not a system for a particular time, or for particular times; nor for a particular nation or for particular nations; but for all times and for all nations. Properly used by those who had charge of it, the dark ages had never come over the earth. It was by the corruptions of the Church, and partly by these very monastic institutions, that the splendors of Christianity were quenched, and that the nations so long groped in darkness. There was the light; why did they not let it shine?—*make* it shine? Christianity is the same now as at the beginning—is ever the same. It was the same thing in the dark ages of the Church, and the only reason why it did not at any time, and at all times, break forth on the world and march onward for its redemption from ignorance and vice, was for want of fidelity in those who had charge of it, and only for that; and this fearful responsibility rests on the Church of Rome and on her various institutions, the monastic and conventual among the rest, and very especially on these; for they have bound the world in chains for many hundreds of years: and yet Mr. Maitland would justify and glorify those institutions as the depositories and conservatories of learning, art, and science! He would fain have mankind believe that they are under the greatest obligations to them!

It is neither pertinent nor sufficient to say that the Church was forced to yield to the state and character of the external world. She had subdued opposition, and occupied a position to descend on all the world with her appropriate influence. At the moment when all nations were at her feet she began to change her character, and thus forfeited her title to dominion. The reasons of her failure were in herself, and not in external obstacles; and it was a sad failure, a failure which entailed upon the world ages of darkness and moral desolation.

Far be it from us to depreciate the functions ascribed to the

monasteries by Mr. Maitland, as discharged in the corrupt ages of the Church, and during the grand failure of the mission of Christianity. Monastic institutions were a natural offshoot from a corrupt Church, such as it was, and they must necessarily partake of the egregious imperfections and vices of that Church. The conception of those institutions was an extravagant one; but, nevertheless, there was virtue in it. They were framed for a self-denying life. They originated, perhaps, in a disappointment of the great and sanguine expectations of the early and purer ages of the Church. The sentiments of primitive Christianity, in their purest and most profound workings, were pregnant with high hopes and with an expectation of great events in the spread of the Gospel and in the reign of the Messiah, and those expectations were legitimate; they were seeds of the Messiah's reign, implanted in the hearts of primitive Christians by the Holy Spirit. It was felt and believed that He who had done so much for the Church in the first ages, would display his power in a more signal manner as time should advance. This, too, was natural and legitimate, and such ought to have been the course of events; such, doubtless, it would have been, if the Church had preserved her primitive simplicity, purity, and faith.

But, when the Church began to depart from the faith and build up her own inventions, the disappointment of the purest and most profound Christian sentiments was so great that the first plunge into error, for a remedy, was the system of asceticism. "Man might have known," says Mr. Maitland, "at that stage of the world, from experience, as well as from the word of God, without putting it to a fresh trial, that it was not good for him to be alone; and that it was as truly, if not as great, a sin to live without man as without God in the world, that is, to renounce the second great commandment under pretense of keeping the first. The eremitical life was contrary to nature, reason, and religion." And yet appearances would seem to indicate that the system of asceticism was introduced as a remedy for the evils found in the Church—as an escape from them. The self-denial and mortification practised by the ascetics would seem to have originated in great virtues, though they soon became morbid and fatal, because the theory adopted,

of living to God alone, without the company of man, in a course of self-mortification and self-abuse, was a fatal mistake.

But still the Church went on, going farther from God, departing more and more from her primitive faith and simplicity, getting up and introducing new inventions, and still the necessity of a remedy was felt, and another grand mistake was made in getting up the monastic system, founded on precisely the same principle as asceticism, though somewhat expanded by admitting the social element. It was retiring from the world and living a life of comparative solitude, of self-denial, and mortification. This, too, we are willing to admit, originated in Christian virtue—eminent, perhaps, and even profound. There was a disappointment in the Church, and a refuge was demanded. Man knoweth well his own discontents, but he knoweth not his own spirit. The remedy was worse than the disease. The monastic theory was well adapted to human nature, in certain specific moods—more especially at the time it was introduced, and centuries after, in that state of society which the corruptions of the Church had brought about. It admitted the social element; it was susceptible of indefinite modifications ycleped improvements; it was a theatre for ambition, though the prize, ordinarily, was seized by the greatest rogue; it was a field for tyranny over the human mind, for arbitrary and despotic power in the hand of some great master; a power excelling all others in its subtlety, grasp, and perpetuity of sway. He that was once caught in the toils of monastic discipline was, with few exceptions, a lost man. With the ardent and imaginative, as with the discontented and restless, it was a system that had its charms in the distance; but the captive drawn within its embrace was a captive for ever, a mere machine, to obey and work out his destiny. Nevertheless, rebellious and corrupt human nature was there; and the history of monasteries will show that, if some were kept in good order for a season by a master-spirit, they all had their troubles, and soon degenerated into the most loathsome and abominable vices. Never, after having obtained the reverence of mankind, and in a great measure absorbed the wealth of society, did they fail to become corrupt and oppressive to all around them. It was a system to endure

precisely as long as the corruptions of the Church endured; but the trumpet summons of the Protestant Reformation was its death-knell. From that hour, it was doomed to be despised and ultimately dissolved. Neither Mr. Maitland nor any other advocate can ever wash away its stains or abate the general odium it has so justly incurred.

Art. III.—THE LIFE AND CHARACTER OF THE LATE PHILANDER CHASE, D.D.

The name of the late Bishop Chase deserves to be held in honored remembrance in the Protestant Episcopal Church in the United States.

His early life presents us with a series of picturesque and interesting incidents, which remind us of the amazing growth and development of this country, within the period of a single life.

His ancestors came to New-England in 1640. His father, Dudley Chase, and his mother *Alice*, are first presented to us in "The Reminiscences" of the Bishop, as residents of Sutton, Mass. Then we see them, with a family of seven children, wending their way to a township of land on the Connecticut River, which, with several of his brothers, he had purchased and proposed to settle. This township was above Fort No. 4 on the river; beyond which no settlements had ever before been made. Mr. Chase leaves his family and children at the fort, and proceeds with his companions to the settlement, to be called, in honor of the home of their ancestors in England, *Cornish*, with a view to prepare a home for his wife and children. Sad was the parting of that husband and wife. She to remain penned up in a rude frontier fort with her children; he to clear and make a home for himself and them in the unbroken wilderness.

After months of loneliness, she and her children discerned a little canoe approach the fort. It contained a messenger

from Cornish. The news was not cheering. The settlers had no time to build a house. She is still to continue at the fort. But to this she can not consent. She prefers to share the privations of her husband. She will return with her friend, Mr. Spaulding, in the canoe. Her husband is brought down to the bank of the river to see a peculiar cargo which Mr. Spaulding tells him he has brought. "He received us," writes the Bishop's mother, "with a mixture of joy and agony." "Are you come to die here," he exclaimed, "before your time? We have no house to shelter you, and you will perish before we can get one erected." "Cheer up, cheer up, my faithful!" said I to your father, "let the smiles and the ruddy faces of your children, and the health and cheerfulness of your wife, make you joyful. If you have no house, you have strength and hands to make one. The God we worship will bless us and help us to obtain a shelter. Cheer up, cheer up, my faithful!"

The sunshine of joy and hope began to beam from his countenance; the news was communicated throughout the company of workmen, and the woods rang with shouts at the arrival of the *first white woman* and the *first family* on the banks of the Connecticut River above Fort No. 4. In three hours a shelter was prepared for her. In a few days a cabin was erected.

Here on the 14th of December, 1775, Philander Chase was born, the fourteenth and youngest child of his parents. Until fifteen years of age, he continued on the farm at home. At that period, as he was recovering from the effects of a broken leg, his father and mother, who were pious persons, and wished to see one of their sons in the ministry, determined that he should have a collegiate education. In less than a year he was prepared to enter Dartmouth College, an institution recently founded, about twenty miles further up the Connecticut River.

In 1793–94, he became for the first time acquainted with our Prayer-Book. It made a profound impression on his heart and mind. From him this impression was communicated to his family and friends at Cornish and Bethel. Through the acquaintance and counsel of two Episcopal clergymen, the Rev. J. C. Ogden and the Rev. B. Chittenden, of Vermont,

who occasionally visited him and his relatives, they all became Episcopalians.

During, and subsequent to his college life, he officiated as lay-reader in Bethel, Hartland, and Cornish. In 1795, he was graduated, and in 1796 he was married in Bethel, Vermont. And now his eventful and crowded life begins.

Having determined to study for the ministry, he sets off, alone, unknown, unintroduced, for Albany, and presents himself to the Rev. Thomas Ellison, the Episcopal clergyman of that place. Mr. Ellison is pleased and interested in him; encourages him in his purpose; obtains a situation for him as teacher; and conducts his theological education. On the 10th of May, 1798, he is ordained in St. George's Chapel, by the Right Rev. Dr. Prevost, Bishop of the Diocese. At that time there were but three Episcopal clergymen in New-York, north and west of the Highlands, on the Hudson river. Appointed an itinerant missionary for northern and western New-York, he entered upon that work with the energy, devotion, and simplicity of faith, that have characterized all his labors.

His first sermons were preached in Troy and Lansingburgh, to a little group of Episcopalians. In these places, a few years subsequently, the Church was established by the Rev. David Butler, which has ever since steadily grown and strengthened with the increase of their population and prosperity. He then proceeded to Utica. It was at that time a mere hamlet. Here he organized a parish under the name of Trinity Church. Proceeding to Auburn, through an almost unbroken wilderness, he established a Church at that place, and subsequently at Canandaigua. Returning, by a more southernly route, he again reached the Hudson River, and ministered to the Episcopalians whom he met upon his way. In the autumn of 1799, he reached Poughkeepsie, where he was soon settled as rector of the parish.

During this missionary tour he travelled over 4000 miles of wretched and wild roads, baptized 14 adults, and 319 infants; performed divine service and preached 213 times; and distributed Prayer-Books, Catechisms, and Tracts, among a secluded and destitute population.

At Poughkeepsie he remained until the year 1805. Being compelled to teach school, on account of his small salary, and induced by the feeble health of his wife, he acted upon the suggestion of the Bishop of New-York—who had been consulted by some Churchmen of New-Orleans on the subject of establishing a Church in that place, and sailed for that port in October. The visit of six months resulted in an invitation to commence a congregation in New-Orleans, which was accepted. and in the following year he was established in that city with his family.

He remained in New-Orleans until the year 1811, having exercised there, as everywhere, a most laborious and successful ministry, in connection with a large school. "The chief cause of his returning to the North," writes the Bishop, "was the imperious duty of educating his son, left in New-England."

In the autumn of 1811, he became Rector of Christ Church, Hartford. This was the most peaceful portion of his life. He writes: "In the fall of 1811, I was, with uncommon felicity to myself, fixed as Rector of Christ Church, Hartford. My residence in that city continued till 1817. During this period, the number of the faithful greatly increased; the attendants at the Lord's Table, from very few, became a great number. I rejoiced to see the blessed effects of the Gospel of peace; and the many examples of a fruitful and holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with abundance of temporal blessings, were as numerous and refined as fall to the lot of man. Of the times I spent in this city I can never speak in ordinary terms. Of its sweets I tasted for a while and thought myself happy; but God, who would train his servants more by the reality of suffering than by ideal and transitory bliss, saw fit to direct my thoughts to other and more perilous duties."

In this scene of pastoral peace and happiness it was that Bishop Chase determined to devote himself to the extension of the Church in Ohio. He left Hartford on the 2d of March, and on the 16th of the same month preached his first sermon in Ohio at Connaught Creek, now the village of Salem. A month was spent in passing through towns on the Connecticut

Reserve, and in organizing parishes at Ravenna, Middleburgh, Zanesville, and Columbus. After a vast amount of labor, he reached Cincinnati in May, and preached in the Brick Meeting-House. After service, notice was given that persons friendly to the Episcopal Church, and to the formation of a parish, would meet at the house of Dr. Drake, immediately after the sermon. Among those who met on that occasion was the venerable General Harrison, late President of the United States. A parish was soon organized.

On the 5th of January, 1818, the first Episcopal Convention was held at Columbus, Ohio. It consisted of two clergymen and nine laymen. At that Convention, steps were taken to provide means for the support of a Bishop. At another meeting of the Convention in June, Dr. Chase was elected Bishop of the Diocese. Proceeding to Philadelphia for consecration, he met with some hesitations and objections on the part of the Bishops and standing committees of the Church. These, however, were speedily removed, and the consecration by Bishop White, assisted by Bishops Hobart, Kemp, and Croes, took place on the 11th of February, 1819, in St. James' Church, Philadelphia. His home at this time was in Worthington, Ohio.

In 1821, the number of the clergy in Ohio had increased to six. In that year he removed to Cincinnati, and became president of the College of that place. In this situation he continued until his departure for England.

The Bishop gives us an interesting account of the circumstances under which he first conceived the idea of going to England, for the purpose of securing aid for the Diocese of Ohio. His sick son, the Rev. Philander Chase, Jr., had returned to his father's house in Cincinnati. The Bishop was watching with, and nursing his son, and in one of the intervals of his suffering the following dialogue took place:

Son.—I am thankful, my dear father, that there are some in this world who sympathize with us in our sufferings.

Father.—Who are they, my son?

Son.—Mr. Morse, our dear relative, has told me, that in reading the *Philadelphia Recorder*, he had seen an extract from the *British Critic*, a periodical published in London, the

purport of which is exceedingly friendly to Ohio. It takes a review of our journals and of your addresses; and in terms of approbation unusually warm, commends us to the attention of the public and the grace of God.

Father.—Can this be true?

Son.—Mr. Morse says it is a fact. So that, however we are neglected and scarcely mentioned in America, our own country, yet there are those abroad who care for us and pray for us.

Father.—And why not *help* us, too?

Son.—In what respect?

Father.—In founding a seminary of learning for educating ministers.

Son.—How can such a measure be brought to pass?

Father.—By applying to them for aid.

Son.—And will you do this?

Father.—I will do this, and you will be the person who will make the application.

Son.—I the person! I am now with one foot in the grave. How can I go to England?

Father.—The sea-voyage may do you good. It cured your mother, and may be of essential service to you.

In that conversation originated Kenyon College!

The Bishop soon resolved to go. The determination was very characteristic. It was like that which took him to Albany, and subsequently to Ohio. With only just money enough to reach England, and without any acquaintances there, he determined to proceed. "Of the $400 or $500, which was all the money he could raise for the purpose," he writes, "This may take him to the haven where he would be, but no further. All beyond that was a dark cloud which no eye could penetrate. Here the same angel of promise which had sustained him in the first setting off for Ohio, and which came to him when contemplating the eagles in the mountains of ice on Lake Erie, now whispered in his ear, 'God will provide'—'*Jehovah-Jireh!*'"

Of that remarkable visit to England, of the trials to which the Bishop was subjected, and of its successful termination, notwithstanding an amount and kind of opposition which scarcely

another man than Bishop Chase could have lived through; of this interesting period of his life, it would be unjust to him to give any account, if it were not a full one. Suffice it to say, that the opposition to his project came from New-York, by which his plan of establishing a seminary in Ohio was represented as a schismatical effort to get up a rival institution to the General Theological Seminary; that it was connected with unjust aspersions of his personal character; that it met him, at every step, in England; that it subjected him to personal and social rudenesses and indignities, and greatly restricted a success which would have been immense, but for the obstacles which were thus presented. But the patience, energy, and activity of Bishop Chase could not be exhausted. He returned on the 29th of August, 1824, after having buried his son Philander, and breasted an opposition which must have pierced and broken any heart which did not habitually wear the breastplate of righteousness, and carry the shield of faith. He returned with sufficient funds to purchase lands for his institution, after having experienced much aid and kindness from two noblemen, whose names will be held in perpetual and grateful remembrance by the Church in Ohio—Lords Gambier and Kenyon. The sum of money then collected was about $20,000, and was afterwards much increased. The heart of the good Bishop was cheered by the thanks and approbation of his course conveyed to him by the Convention which met on the 3d of November, 1824, at Chillicothe.

At the next Convention, which met at Zanesville, in June, 1825, the subject of the location of the proposed seminary was discussed, but not decided. In the Convention of 1826, the site on which the Gambier Seminary and Kenyon College stand was fixed upon; and subsequently it was purchased. There was to be a Theological and Collegiate Institution. The site chosen contained 8000 acres of land; and nearly all the funds subscribed were absorbed in the payment of the purchase. The wisdom of this investment has been proved by the vast increase of its value.

Here, again, the amazing energy and the strong faith of Bishop Chase were strikingly displayed. With no other funds than his own and such as he might be able to collect from

week to week; with no contributions from the diocese, the Bishop moved upon Gambier Hill. The dwelling which was then constructed for himself has probably had no parallel among Episcopal palaces and residences, since the days of the Apostles. The Bishop writes: "Some boards in a light wagon were taken nearly to the top of the hill; there they were dropped, and it was with these that the writer's house was built, after the brush was, with great difficulty, cleared away. Two crotched sticks were driven into the ground, and on them a transverse pole was placed; on the pole were placed the boards inclining to the ground each way. The ends or gables to this room, or roof-shelter, were but slightly closed by some clapboards, rived on the spot from a fallen oak tree. The beds to sleep on were thrown on bundles of straw, kept up from the damp ground by a kind of temporary platform, resting on stakes driven deeply into the earth. This was the first habitation on Gambier Hill, and it stood very nearly on the site where now rises the noble edifice of Kenyon College."

The Bishop determined that no liquor should be used by the workmen employed in the construction of the College. After a few days' labor, they rebelled and refused to work, and retired sullenly apart, with a view to make preparation to leave the place. The Bishop called them together, and seating himself upon a stump, asked them to sit down awhile on the grass, as he had something to say to them. They did so; and after a long pause he began to give them the story of his life. He described his early home, and all the changes, difficulties, and oppositions which he had encountered. The men began to be deeply interested and touched by the Bishop's history, and by his simple and affecting eloquence. After he had finished his story, he concluded with words to this effect: "And now, boys, do you suppose I am to be defeated in this object by your leaving me? Do you think that God who has extricated me from an ocean of difficulties will allow me to be drowned in this little mud-puddle?" The men gave him three hearty cheers, and resumed their work. With a spirit of energy and faith like this, displayed in the service of God, what can not man accomplish? God works with such a man; and the very

character he possesses *is*, in the highest and best meaning of the word, success.

In 1826, still sick and lame from exposure and hardship on Gambier Hill, he attended the General Convention at Philadelphia. Here with the aid of Mr. Allen and Dr. Bedell, a little pamphlet, "A Plea for the West," was published, and exerted a happy influence on the Bishop's plans. Liberal contributions were made to the college in New-York and New-England. The college was soon in operation, and its establishment constitutes one of the most remarkable triumphs of faith, zeal, and energy in the records of the Church.

So long and eventful has been the life of this distinguished and holy Bishop that from this period we can but *note* the most prominent events of his crowded and useful career.

In 1828, the whole amount of funds collected from England and United States for the Gambier Institution was $55,000.

The same year the Bishop made an unsuccessful attempt to obtain a township of land from Congress for the benefit of his seminary and college. It was granted in the Senate and refused in the House.

In 1831, unhappy misunderstandings and disagreements with the Professors of Kenyon College, and in consequence with his convention, resulted in his resignation of the Episcopate of the Diocese of Ohio. The difficulty turned on the point of the power vested in him as President of the Seminary and the College; and involved delicate questions as to the introduction of his prerogative as a Bishop in support of his power as President. It was an unhappy controversy, which caused great sorrow to all the parties concerned and to the Church at large. Yet like many other of the Church's sins or follies, it has resulted in the furtherance of the Gospel, as it transferred the zealous Bishop to another and more destitute diocese, which his labors have lifted to a position of prosperity; and where he has established another college and seminary, which are already freed from pecuniary embarrassment and in successful and most beneficent operation.

The first home of the Bishop, after his resignation, was a little secluded log-hut on a small farm owned by his niece, situated about twenty miles from Gambier; and his new

home he called the "Valley of Peace." Here he continued during the fall and winter of 1831–32, holding services in his poor cabin and struggling for subsistence. Whatever may be thought of the circumstances which caused his departure, it is certainly a most affecting sight to see an aged and venerable Bishop leaving the Institution which he had created, and the comforts which he had then only begun to enjoy, to plunge lone and friendless into the wilderness. But he carried there a heart which no adversity could break, a will which not all the world combined could bend, and a bold energy which no obstacles could daunt.

In the summer of this year he removed with his family to a new wilderness in Bland County, Michigan, where he erected a house, became a farmer and a missionary for all the region, and where he resided until 1835. He named his new home Gilead, and with characteristic industry and energy made that wilderness blossom as the rose. He underwent, in his own person, the hardships and toils of a pioneer, and added to them the labors of a devoted and successful missionary.

In the year 1835, he was elected to the Episcopate of Illinois. Since that period his labors—herculean labors they have been—have been devoted to that diocese. Entering upon the charge of it when it had but two or three parishes and a few more clergymen, he succeeded in establishing Jubilee College, which is now free from debt, and in successful operation as a Theological and Collegiate Institution, and which has a land-endowment which secures its future support and usefulness; he leaves to his successor a diocese of about forty clergymen and more parishes; and to our Church at large he leaves the legacy of a life of labor and usefulness, altogether unequalled and unapproached in its annals, and seldom surpassed in the records of the Church of God, in her best and holiest days.

The rapid sketch which we have given of the life of Bishop Chase shows him to have been a man of extraordinary character. The good which he has done will live after him. It will spread from year to year. He will be had in perpetual remembrance in the Episcopal Church in this country, as the pioneer missionary of the West, who was permitted to sit

under the shade and eat of the fruit of the trees of life which his own hand had planted in the wilderness.

The great features of his character have been developed in the narrative of his life. So broad and marked are they, that it will need no nice and subtle analysis to bring them distinctly before the mind.

1. In his mental organization, *Bishop Chase was distinguished for his plain, massive, solid sense.* He had no time and no taste to devote to mere curious learning. In the ordinary sense of the term, he was not a learned man. He took little or no interest in speculative and metaphysical studies and pursuits. His thinking was exerted in reference to acting. He was a great master of the Bible; and of Theology, as drawn immediately from its contents. In the conduct of affairs he was exceedingly sagacious. A robust, well-proportioned, manly mind, rather than genius, was his distinction. And yet, connected with this strong, plain, massive intellect, there was also a quaint, rich fancy, which, untrained by rules of art, would often luxuriate over it, and produce a sensation of pleasure and surprise. In the midst of a record of Episcopal duty, or a discussion of a point in theology, or a financial statement, some sudden, beautiful, and peculiar efflorescence of fancy or feeling would appear, which gave to it a singular and picturesque effect. His mind was like one of those massive rocks, from whose clefts soft mosses, and festooning vines, and rare, strange flowers, spring and bloom.

2. A mind like this, connected as it was with fervent zeal, was not likely to be carried away by strange and new doctrines. Bishop Chase *has been unswervingly faithful to the standards and to the Protestantism of his Church.* He has been too much in earnest and too hard at work, to find any fascination for him in the frivolities and childishness of Tractarian Ritualism, Symbolism, and Theology. A blessed thing it has been for our Church, that during the last ten years we had, as our presiding Bishop, a man of God so thoroughly furnished, so brave, so true, so faithful!

3. In the religious character of the departed Bishop, the *simplicity of his faith* was a most striking characteristic. He began great enterprises for God and the Church, with an

undoubting confidence—without any adequate present means —that he would succeed. And in the exercise of this faith in God, he did not recklessly assume obligations to man, which he might not be able to discharge. For instance: When he began to build Kenyon College, he did not *borrow* thousands of dollars in the hope or faith that the liberality of the Church would enable him to repay. But he began it without money, or with the little that he himself possessed, with a firm faith that it would come as it was wanted, in answer to his appeals and prayers. And it did come. In this spirit of simple faith —with the motto in his heart and on his Episcopal seal, "Jehovah-Jireh," the Lord will provide—he began, continued, and ended his ministerial life. In this spirit he went to Albany, penetrated into Ohio, laid the foundation, and completed the superstructure of those noble institutions, Kenyon and Jubilee College.

4. But this faith was connected with *an almost unexampled practical energy and perseverance.* His, indeed, was the faith which trusted that God's blessing, and that consequently success, would be bestowed upon earnest and self-sacrificing labors. And it is no disparagement to any living man to say, that the Church in this country has never had such an indefatigable, indomitable, undiscouraged *worker*, as Bishop Chase. He worked in prosperity and adversity, in health and in the agonies of sickness, in youth and in old age. He could say with St. Paul, "These hands have ministered to my necessities." And his was no amateur, holiday working. It was real work, hard work, rough work. It was the work of the pioneer. His mind and hand were ever busy. He cultivated the farm, was the business and financial agent of the Trustees of Kenyon College, the official presiding officer of the Theological and Collegiate Departments, and at the same time discharged the duties of the Episcopate, and of an itinerant missionary, and carried on a most extensive and voluminous correspondence. It was difficult to put Bishop Chase in a position where he could not, and did not work. On the bed of sickness, or laid up, as he was repeatedly, with broken limbs and bones, he still could and would work. If he could not walk or ride, he would be carried. If he could not do either, he would write

some of those matchless letters—produced by thousands—which brought back means to carry out his plans. If he could not even write, he would talk and dictate. "He was a workman that needed not to be ashamed."

5. And this practical energy was employed in carrying out plans conceived in the most sagacious and forecasting wisdom. *It was not expended in impracticable schemes.* It all contributed to an end. As no man in the Church has worked so hard, so no man has worked to such purpose, as Bishop Chase. Before Bishop Chase's visit to Western New-York, one other itinerant missionary had been sent to the same region. But *his* visit may be said to have called the Church of Western New-York into being. He gave the first start to a large number of congregations. He went to the right places—the central and growing points. He infused his own cheerfulness, energy, and hopefulness in the scattered members of our communion; taught them what they could do, and animated them to do it. He did not scatter his seed on the surface of the ground; but he planted it in the ground, and watered it, and, leaving it with a solemn charge to others, passed on to new fields, and the good seed sprung up and brought forth fruit. He showed equal wisdom in entering the West with the Church while communities there were young and plastic. Labor, expended at such a period, tells with ten-fold power. Equally remarkable, and sagacious, and successful, has he been in the establishment of colleges and seminaries for Literary, Church, and Theological education. Wise men and bishops, in settled communities where the Church is strong, and where great funds and incomes have been realized, have failed in the effort to establish Church schools, seminaries, and colleges. Bishop Chase has, in two instances, successfully established a college and seminary in a new diocese, with no wealth, with feeble churches and few clergy; and has left them in present prosperity and with admirable prospects. All men see that this was the best and only way of building up the Church in that region rapidly, securely, permanently. And all men who know the history of these institutions, know as well that scarcely another man in the Church than Bishop Chase would have dared to hope for success in such an enterprise; and that no man but he, after

the toils and sorrows connected with the first college, would, in his old age, have entered upon the work of establishing another under circumstances of greater discouragement than before. Though he undertook great works, he was no visionary; he did not work amiss: he did not beat the air. He was a wise master-builder. He has taught the Church how to extend itself in new and distant regions.

6. In the review of the life and labors of this venerable man, we can see reasons why such troubles as those which took place at Gambier, which resulted in his resignation of the Diocese of Ohio, would be likely to occur. He had so long done *every thing* for the institution—on him alone the whole responsibility of commencing and getting it into operation had so long depended—that, after it had become established, and his position as President made his authority and responsibility divided, and himself amenable to the rules and regulations of the Convention and of the Board of Trustees—it is easy to see how naturally misunderstandings might arise. But, blessed be God, who makes the infirmities of good men to praise him! to this circumstance we owe it, that we have two great and growing Church-colleges in the West, instead of one.

7. We fear that, so much having been said of the energy, zeal, and will of the departed Bishop, an insufficient and incorrect idea of his character would be formed if we did not allude to some of the softer and gentler features of his character. There was so much godly simplicity, gravity, and quaintness of character—so much of scriptural and of religious phraseology in his ordinary conversation; his manner was so fatherly and kind; his appearance was so ecclesiastical and venerable, (the very velvet cap which he wore looking like those which we see in pictures of the bishops of King Edward and of Elizabeth,) that he seemed the embodiment of a truly apostolic and primitive bishop of the Church of God. He was a man of extremely warm affections. His intimate friends entertained for him an enthusiastic affection. Those who aided his plans in England—lords and ladies—regarded him with great love and veneration; and their letters to him, more filial than merely fraternal, showed that he had taken the strongest hold upon their admiring affection and regard. With this there

was connected an enthusiastic love of the beauties of nature and a power of finding pleasure and solace in them, which few possess. Few things are more striking, under the circumstances, than the description he gives of the first sight of the land in Michigan, which he afterwards purchased for his farm. He had resigned his high position as a bishop of the Church of God. He had given up his home on Gambier, and the College there, which was as dear as the apple of his eye. He went forth, feeling that he was driven away from his diocese and home. He sought a lonely home in a distant wilderness. He was to build himself a habitation, and to bring a farm into cultivation, at a point distant six miles from his nearest neighbor. And yet, so alive was he to the charms of nature, that he seems to have been absorbed in the enjoyment of them, and writes of them with a freshness of feeling, and a graphic power of description which shows the inherent healthfulness of his character.

"We came in sight," he says, "of a lake of pure water, and sloping banks thinly covered with trees, having grass under them all around. The lake itself was of an irregular shape, and about a mile and a half long. It had a promontory running into it, covered with trees of a peculiar, majestic grace, in the manner of the finest rookeries in England. All the grass under the trees hanging over the lake having been burned off in the fall, or early in the spring, there was a neatness in the appearance of the new verdure like thrifty wheat on well-rolled land, when it has attained a height almost to cover the ground, waving in the breeze, and glistening in the sunbeams. All things were like magic! Such charming scenery seemed to rivet the beholder to the spot. This was no wonder; for it was the first time any such lands had ever met his eye. He was, indeed, enamored and rejoiced exceedingly in his soon possessing a farm, the value of which, in an inhabited country, would put it beyond his reach to purchase. Its lonely position might depreciate it in the eyes of others; but, circumstanced as he and his family were, that quality greatly enhanced its value. The remainder of the day was spent in riding round this charming region, which he called Gilead: a name it still bears."

Here is another touching passage from this record. The Bishop bought the farm—determined to bring his family on that summer, and, knowing the scarcity of provisions, because of the Black Hawk war, then raging, determined to plant his crops before leaving for his family. "This view of things, he writes, gave energy to his frame both of body and mind. To see the stout ploughman and his sturdy team break up the stubborn glebe, and turn over the furrows of the rich earth to the warming sun; and, as they went rapidly on to deposit, in the proper place, with his own hand, the kernels of corn, whose fruit would soon feed all that was dear to him on earth, was enough to banish the thought of every earthly object. In this most interesting labor he spent, for several weeks, every day, following the ploughman with a bag of maize, depositing three or four kernels every two feet in every third furrow, close to the land side, so that the seed would come up in the interstice, and need no tillage till ripe for harvest in the fall. All this he did with his own hand; and thus ministered to his own necessities in the week-days, while, on Sundays, he sought a field of spiritual labor in the neighboring settlements ten or twelve miles off. During this period he had no bed in Gilead, but a rough board, to sleep on." It is impossible to read this and similar records, and not feel sympathy for the sorrows of this aged and holy Bishop, admiration for his energy, and veneration for his undiminished zeal in the cause of the Gospel of the grace of God.

His end was peace. Before he died he saw the last difficulty and embarrassment in the affairs of Jubilee College in the process of being removed. This must have enabled him joyfully to say, "Now, Lord, lettest thou thy servant depart in peace!"

ARTICLE IV.

Memoir of the Life and Labors of the Rev. Adoniram Judson, D.D. By FRANCIS WAYLAND, D.D., President of Brown University. In 2 vols. 1854.

THE reputation and honor of Dr. Judson belong to Christianity itself, and not exclusively to any particular body of Christians. As if to vindicate this common property of the Church of Christ in eminent Christian character, the gracious providence of God was pleased in this case to connect him actually with many parts of the Lord's body, and to make him an agent in the commencement of various great enterprises of Christian effort and triumph. We greatly love to trace these divinely-appointed coïncidences and successions, as tending to enlarge the field of Christian confidence and love, and to exhibit the actual unity of the Spirit among the followers of Christ, as furnishing the most effective material for the bond of peace. Happy will be the day, when the portions of the Saviour's spiritual inheritance shall imitate the distinctions of individual property in Canaan, where landmarks discriminated personal rights, but no fences interposed a barrier to the traveller, or disfigured the general beauty of the landscape!

Judson's missionary career began in 1809, at Andover, Mass. His first missionary impressions were occasioned by reading Buchanan's "Star in the East," which he found at the Theological Seminary in that place. The mention of this fact calls before the mind a series of events, which appeared as they occurred, to have no special connection with each other, but which in their results demonstrate some portion of the Divine purposes and views in their arrangement. We see not the original purpose which was perfect in the mind of the architect, until we are permitted to behold his work complete. The complete work of God, in any arrangement or succession of events, we may not pretend to see. But it is a great encouragement and privilege to be permitted clearly to trace a part;

and a beautiful train of Divine mercies brings down its succession to this peculiar call of Judson to his wonderful career.

In the early part of the eighteenth century, a plain but truly pious woman, the wife of a sea-captain, was one of the members of a dissenting church in London, of which the Rev. Dr. Jennings was the pastor. She gave her only son, a weakly boy, to the Lord; instructed him for six years in the Lord's service, and then departed to her rest. A few years, as distinguished by gracious providences of God in his behalf, as by the madness and profligacy of his own course, found him in the deepest degradation as a servant of servants in Africa; when God called into life the seeds of maternal piety, and summoned the prodigal from the wretchedness of his condition to preach the everlasting Gospel of his grace to men. A dissenting gentleman, who was his friend, directed him into the ministry of the Church of England, and as the Rev. John Newton, he was settled for years the eminent and beloved rector of St. Mary Woolnoth, London.

Toward the close of the same century, a young Scotch Presbyterian ran away from home and came in a collier from Newcastle to London. He led there a vicious, dissipated life. On a Sunday evening, after some years of unchanging sin, he went to St. Mary Woolnoth Church. Of the sermon he says, "I thought I heard the words of eternal life; I listened with avidity, and wished you had preached till midnight." This was the morning of a new life to him. In 1796 he embarked for India, and after a course of honorable and most efficient labor in the cause of the Gospel, as a minister of the Church of England, he returned in 1808, and published a sermon under the title of "The Star in the East." This was the eminent Claudius Buchanan, to whom Dr. Porter, of Andover, made his eloquent reference in a sermon before the American Education Society. "If Buchanan had not lifted the pall of death that covers the millions of India, your Millses and your Warrens would never have set foot on pagan ground." In September, 1809, Judson saw Buchanan's "Star in the East," and this was the instrument which called his mind to the personal duty of a foreign mission. This was an illustration of God's mysterious way in accomplishing his

wonderful plans, to stain the pride of human glory and to forbid all boasting of man before him. And thus the strange mingling of a line of Dissent and Establishment, of Presbyterianism and Episcopacy, is the Divine appointment to call a chosen vessel, then a Congregationalist, but to become a Baptist, and to found one of the grandest and most successful missions of the Gospel in modern times. We confess ourselves grateful and bewildered as we survey this march of grace; grateful for the evidence that it is not "churches," but "the Church," that the Lord loves; and bewildered in attempting to strike the balance of individual absolute authority in the line; and yet after all, happy, when we see the result, that the Episcopal Church and ministry were so remarkably included in the beautiful series.

When from this ancestral line of Judson's missionary career we turn to survey the results which it produced, we find as much reason to rejoice in the noble character of the progeny of grace, which move in procession before us. In February, 1810, when he finally resolved to become a missionary to the heathen, there were a few other young men at Andover, whose hearts the Lord had moved to the same design. They were brought into peculiar intimacy and fellowship with each other, and made an united application to the Association of Congregational Ministers in that portion of Massachusetts to be sent abroad among the heathen. At that time no general organization had been formed in the United States to carry the Gospel to the heathen. And the first idea of that exalted and honored institution, the American Board of Commissioners of Foreign Missions, sprang from the unexpected application of these few unknown young men whom the Lord had secretly called to this new and glorious work. But even here, the series issued not. By an unexpected change in his sentiments, Judson became a Baptist on his way to India, and this event was again made, in the wisdom of God, the instrument of arousing and consolidating the whole body of Baptist churches in the United States in a convention for their extensive work of foreign missions. Thus two of the largest and most efficient missionary organizations in this country mainly owed their original formation to Mr. Judson's call to the work for which

God had designed him. These are wonderful results accomplished, before we trace the actual efficacy of his personal ministry in his appointed field; and we group these facts together here because they so sustain our position, that the character of Dr. Judson belongs to the whole Church of our Lord; and because they are so admirably calculated to overturn the narrow spirit of sectarian jealousy and boasting, and to lead us to rejoice that Christ is preached whoever may preach him; that the Gospel is spread abroad, by whomsoever it may be carried; and that perishing souls are saved, by whatever ministry they may be rescued; or by whatever name they may be known on earth, after God has thus called them from darkness to light, and from the power of Satan to his own service and glory. In this whole survey, so extensive, though so concisely told, "we do rejoice; yea, and we will rejoice;" and we proceed from it, with a gratified interest, to sketch some of the succeeding portions of the life and ministry of this eminent man of God.

Adoniram Judson was born in Malden, Mass., in 1788, the son of a Congregational minister in that place. In 1804 he entered Brown University in Providence, and was graduated with great distinction and success. But his mind was wholly averse to the Gospel at the time of his graduation, and quite under the influence of the French infidelity which was common at that day. He subsequently journeyed to gratify the curiosity of an active mind, and discussed with a particular friend the importance of the profession of law as opening a large field for political ambition. Arriving in the city of New York, he attached himself to a company of players, not so much with the intention of making an actor's life his own, as from his love of adventure and amusement. He frankly avowed his infidel sentiments to his father, and found but little commiseration there. His father's severe hostility had but little effect. His mother's tears and prayers it was difficult to resist. On his return from his visit to New York he passed a night at a country inn, where he was obliged to lodge in the next room to a young man who was dying. It was a restless night, and his sleep was disturbed by the noises which proceeded from the sick man's room. He thought of what the landlord had said,

a young man and a stranger; was he prepared? was he a Christian? Perhaps he was a "free-thinker," educated by Christian parents and prayed over by a Christian mother. He could not shake off his doubts of his assumed infidelity, or his fears of the truth of Christianity. In the morning he heard that the young man was dead. And it was his own particular friend, his infidel friend from Providence. "Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind. The words 'Dead! Lost! Lost!' were continually ringing in his ears. He knew the religion of the Bible to be true. He felt its truth; and he was in despair." He gave up his journey and turned his face homeward to his father's house.

Soon after this, though with no clear hope of pardon, and no real perception of his interest in a Saviour's love; dissatisfied with his past life, determined to pursue a better, he entered the Theological Seminary at Andover. Dr. Wayland says of him at this juncture:

"Mr. Judson's moral nature was thoroughly aroused, and he was deeply in earnest on the subject of religion. The professors of the Theological Seminary encouraged his residence at the institution, wisely judging that so diligent an inquirer must soon arrive at the truth. The result justified their anticipations. In the calm retirement of Andover, guided in his studies by men the praise of whose learning and piety is in all the churches, with nothing to distract his attention from the great concerns of eternity, light gradually dawned upon his mind, and he was enabled to surrender his whole soul to Christ as his atoning Saviour. This event occurred in November, about six weeks after his removal to Andover. On the 28th of May, 1809, he made a public profession of religion, and joined the Third Congregational Church in Plymouth, of which his father was then pastor."

"The reformation wrought in him was deep and radical. With unusual simplicity of purpose he yielded himself up, once and for ever, to the will of God, and without a shadow of misgiving relied upon Christ as his all-sufficient Saviour. From the moment of his conversion, he seems never through life to have been harassed by a doubt of his acceptance with God. The new creation was so manifest to his consciousness, that in the most decided form he had the witness in himself. His plans of life were of course, entirely reversed. He banished forever those dreams of literary and political ambition, in which he had formerly indulged, and simply asked himself, How shall I so order my future being as best to please God?"

In this state of mind Dr. Buchanan's sermon fell under his eye. He says of it, in a letter to Dr. Chapin:

"My first missionary impressions were occasioned by reading Buchanan's 'Star in the East.' Though I do not now consider that sermon as peculiarly excellent, it produced a very powerful effect on my mind. For some days I was unable to attend to the studies of my class, and spent my time in wondering at my past stupidity; depicting the most romantic scenes in missionary life, and roving about the college-rooms, declaiming on the subject of missions. My views were very incorrect, and my feelings extravagant. But yet I have always felt thankful to God for bringing me into that state of excitement, which was perhaps necessary in the first instance, to enable me to break the strong attachment I felt to home and country, and to endure the thought of abandoning all my wonted pursuits and animated prospects. That excitement soon passed away; but it left a strong desire to prosecute my inquiries, and to ascertain the path of duty. It was during a solitary walk in the woods behind the college, while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, 'Go into all the world and preach the Gospel to every creature,' was presented to my mind with such clearness and power, that I came to a full decision, and though great difficulties appeared in my way, resolved to obey the command at all events. But at that period no provision had been made in America for a foreign mission; and for several months after reading Buchanan, I found none among the students who viewed the subject as I did, and no minister in the place or neighborhood who gave me any encouragement."

Thus we find the messenger actually called of God, and by his grace set apart for his mighty work. There is something extremely refreshing in this very distinct and positive call to preach the word abroad. It is a perfect illustration of that which we fully believe upon this subject, that both to the ministry and to the missionary work, the Holy Ghost must give a distinct and positive call, so that the subject of it shall feel himself to be commissioned and sent of God, to the work which he undertakes. We believe this absolute call of God to be quite independent of the inferred claims of duty which any array of providences may suggest; to be the inward actual call of the Holy Ghost in the conscience and heart of the individual; and quite essential to happiness and usefulness in the peculiar duties of the Gospel ministry. It is a subject to which we seriously call attention, as bringing to view the all-important fact, that however abundant appears the harvest, and

however few the laborers, it is still the sole prerogative of the Lord of the harvest to send them forth, and he must be inquired of concerning this thing. Never was there a time when the need of such laborers was greater, or the obligations of the Church of God to implore their divine mission more imperative. And yet, never was there a time when unqualified and unprepared missionaries were so little desirable for the work. One burning, living soul like Judson, is worth an army of half-hearted and vacillating men in such a warfare, both for actual usefulness abroad, and for reflected, permanent influence upon the Church at home. How finely he says of this first company of young men at Andover, "When we all met at the same seminary, and came to a mutual understanding on the ground of *foreign* missions and *missions for life*, the subject assumed in our minds such an overwhelming importance and awful solemnity, as bound us one to another and to our purpose more firmly than ever."

On the 6th of February, 1812, Mr. Judson was ordained to the work to which the Lord had called him, together with four of his fellow-students. And with his friend, Mr. Newell, he sailed from Salem for Calcutta, on the 19th of the same month. During the passage Mr. Judson was led to adopt the Baptist view of the Lord's appointed ordinance, and as the result, to separate from his previous church relation, and to unite himself to the Baptists immediately after his arrival in Calcutta. We have no wish to dwell upon this particular point of his history with any controversial spirit. It was manifestly a thoroughly conscientious view of personal duty by which he was led. And though he forsook all to follow it, and to follow the Lord in the way which it opened, the change seemed to have no effect upon him but for increased good. Though his stand was Baptist, his spirit was truly Christian. And the whole subsequent history of his exalted life displays so little of the Baptist, and so much of the Christian, and his change of sentiments was so evidently and remarkably a providential direction for "the furtherance of the Gospel," that we have no disposition to view the change itself with other feelings than the most entire respect for him, and unfeigned gratitude to God, who chooses his own instruments, and works

in his own way, for the accomplishment of his gracious ends. In announcing his change of sentiment to the Secretary of the American Board, he says, in the most affecting manner: "The dissolution of my connection with the Board of Commissioners, and a separation from my dear missionary brethren, I consider most distressing consequences of my late change of sentiments, and indeed the most distressing events which have ever befallen me. Whether the Baptist Churches in America will compassionate my situation I know not. I hope, therefore, that while my friends condemn what they deem a departure from the truth, they will at least pity me and pray for me." But God, who had called him to his service, did not forsake him.

In Calcutta the hostility of the East-India Company pursued him from place to place, to force him out of their territory. And after many attempts to find a location, and hazardous voyages back and forth amidst the ports of the Indian Seas, the only final mode of escape from violent banishment to England, was in a chance vessel at Madras for Rangoon, in Burmah, on the 22d of June, 1813. Of this he says:

"It became a moral certainty, that as soon as an order could be received at Madras, we should be again arrested and ordered to England. Our only safety appeared to consist in escaping from Madras before such an order should arrive. It may be easily conceived with what feelings I inquired the destination of the vessels in the Madras roads. I found none that would sail in season, but one bound to Rangoon. A mission to Rangoon we had been accustomed to regard with feelings of horror. But it was now brought to a point. We must either venture there or be sent to Europe. *All other paths were shut up.* And thus situated, though dissuaded by all our friends at Madras, we commended ourselves to the care of God, and embarked. The prospect of Rangoon as we approached was quite disheartening. I went on shore just at night, to take a view of the place. But so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing we have ever passed. Instead of rejoicing, as we ought to have done, in having found a heathen land from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling and the weary are at rest. But if ever we commended ourselves sincerely and without reserve to the disposal of our Heavenly Father, it was on this evening."

How remarkable and how encouraging was this peculiar display of the Divine Providence! God's gracious designs of mercy to the poor inhabitants of Burmah, among whom he "had much people," to whom his Gospel was to be made known, were thus discovered and accomplished. All other doors were closed—all other laborers were shut out. The field and the agency were both appointed. The harvest and the reapers were both arranged and assigned. And the glorious result which has been produced was not of "him who willeth or of him who runneth, but of God who showeth mercy." There is in such a display of providence, much to encourage the faith of other Christians; to awaken and sustain the spirit of prayer among the people of God; and to teach us all that we can succeed in the work of God, only as we acknowledge and obey his sovereign right and power to control.

Thus began a *thirty-seven years'* ministry for our Lord Jesus Christ in Burmah—a ministry of which the remarkable agent might say with Paul, "I came to you in weakness, and in fear, and in much trembling; but my speech and my preaching was in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

Modern missions furnish nothing more remarkable than the history of these years of faithful labor. And whether we consider Dr. Judson's personal labors with their immediate individual results, or the more extended and remoter issues of influence and power which have proceeded from them, the whole history is one of triumphant success, and the Gospel of the grace of God has been wonderfully glorified in it. The intelligence of these strangely succeeding facts in the years 1812 and 1813, awakened unbounded interest among Christians in the United States, and led directly to the formation of a Baptist consolidation for the support of a mission which God had so remarkably thrown upon their hearts and hands. And never had Judson exercised such an influence for the Gospel, as at the very time when thus "driven of the winds and tossed," he felt himself abandoned and alone. Ah! who can be alone that gives himself freely to an atoning Saviour? Who can be abandoned that renounces all to follow Christ? Dark

appeared the night to him and his noble-spirited wife. Bright and glorious the coming dawn, to him who sees his works from the beginning, who knows his thoughts concerning his people, thoughts of peace and not of evil, to give them an expected and a glorious end!

The kingdom of Burmah was to the whole Christian world untouched and unknown missionary ground. Stretching off from the Bay of Bengal to Siam and China, its length was over a thousand miles and its breadth six hundred. Its population were but little known, but had the reputation of a superior elevation, both in their intelligence, in their devotion to idolatry, and in their cruel and unmitigated hostility to strangers.

Dr. Wayland says of this new field:

"The Burman empire is large in extent, and its soil is of unusually great and varied productiveness. It possesses a regular government, by which the decisions of the court are carried with effect to the remotest hamlet, through a succession of officers proceeding in regular gradation from the emperor to the magistrate of the smallest district. Its people are active, athletic, and as industrious as could be expected under a tyrannical and oppressive government. A large portion of the people is able to read. It possesses a well-defined system of religion and a regularly organized priesthood; but the whole people are destitute of any semblance either of piety to God or of benevolence to man. They have no hope, and are living without God in the world. They have acknowledged that St. Paul's description of the heathen, in the first of Romans, delineates accurately the national character. Such is the nation which Mr. Judson went forth to convert to the religion of Jesus Christ."

We should rather say "was sent forth," for surely it will be rare in the history of the Church, to find a mission from God more direct, both in the spirit who moved to it, and in the providence which shut up all other doors, that this "great and effectual" one might be opened alone. To work in such a field with success required all the zeal, talent, wisdom, knowledge, and love, which the Holy Spirit has ever bestowed upon his chosen messengers. At the time of Mr. Judson's arrival in Rangoon, there was not a single native of Burmah who had embraced the Gospel. He fully believed that the grand and appointed instrument for the conversion of man—even the most darkened and heathen man—was the open, oral preaching of the glorious intelligence which the Gospel message

declares. For this, he must attain at once a practised knowledge and use of their language. They demanded his sacred books, that they might read them, and he must undertake the work of a translation entirely new. They were an acute and argumentative people, and he must be ready and able to meet them in the field of open discussion, in which they delighted, and for which they felt themselves especially adapted and qualified. To look forward to this amazing enterprise in the weakness of his arrival at Rangoon might have appalled a bolder spirit than Judson's. But he "knew in whom he had believed;" and he was thoroughly convinced that he "could do all things, through Christ who strengthened him." The result demonstrated the fact. Perhaps no stranger ever acquired such a knowledge of the singular language of the Burmese, or such power to use it with habitual energy and success. He wrote and spoke it with the familiarity of a native, and the elegance of a cultivated scholar. Both he and Mrs. Judson had a great aptitude in acquiring languages. In April, 1814, nine months after their arrival, she says, "Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease, and frequently spend whole evenings very pleasantly, in conversing with our Burmese friends." But, cheerful as were these expressions, year after year passed by them with no apparent fruits from their work in the conversion of souls. They were not years of discouragement; for neither of these faithful servants seems ever to have given way to the feeling of despondency. They fully believed in the certainty of a coming blessing, and the arrival of a day of grace for these benighted people. In this feature their work was happily distinguished. The conversion of men by the Holy Ghost through the direct preaching of the Gospel was the object of their constant expectation, and for which they were ever upon the look-out. Dr. Judson was eminently exemplary in this point of character, and Dr. Wayland refers to it in language in which our whole knowledge and observation of Christian missions lead us heartily to concur:

"Mr. Judson endeavored, first of all, to ascertain the manner in which Christ and his apostles labored to extend Christianity. This seems plainly

exemplified in the New Testament. It is by the action of individual mind on individual mind. It is by embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger, and their duty; and to urge them, in Christ's stead, to be reconciled to God. Thus did Christ and thus did his apostles labor. They had no plan, no sapping and mining, no preparatory work extending over half a generation, before they should be ready for direct and energetic effort. As the apostles opened their commission, they saw that it commanded them to preach the Gospel to every creature. They obeyed the commandment, and God wrought with them, by signs and wonders, and mighty deeds. Mr. Judson followed these examples, and his labors were attended with signal success."

This is a principle of vast importance. Judson addressed himself at once to heathen adults. To them he preached the Gospel, and the Holy Spirit carried the word with power to their hearts. He stood in the midst of perishing men, and, in faith in the power of the Spirit of God, he preached to them the Saviour's message. In his course in this respect, he was fixed and constant. And we feel satisfied his course was one which deserves to be studied and followed by missionaries in other lands. We would not undervalue the various subordinate machinery in planting the Gospel. When parents become truly Christians, their children are to be dedicated to the Lord, and owned and educated as his. The young of other parents, as well as of such, are to be gathered into schools and taught to read in their own tongues the wonderful works of God. The word of God in the vernacular language of men must be given to all. These and various other parts of modern missionary work are to be regarded and maintained. But we greatly fear that these subordinate means have often been allowed, in missions of the present age, to assume the higher place of the direct preaching of the Gospel, as the work of the appointed ministry. We rejoice when a missionary like Williams in the Pacific, or Johnson in Africa, or Oberlin in the Alps, becomes the teacher and guide of his people in all the refining and improving arts of an elevating civilization. Whatever the Gospel is designed to do for men, it is within his just province to teach them and to illustrate for them. But all these arts must be incidental to his great and sole work. "Christ sent me to preach the Gospel," says the great apostle. So must every faithful missionary feel. So will every faithful missionary strive to act and

think. And God will still be pleased to make the foolishness of preaching, the power of God unto salvation to those who hear and believe.

When Mr. Judson first began to preach in public, he records the fact with peculiar emphasis. More than seven years had passed since he had left his native land. Nearly six had gone since he was driven by the gracious providence of God to Rangoon, when he says, April 4, 1819, "I have now commenced a course of public worship and regular preaching." This public preaching he now continued in the bamboo house which he had erected upon the road-side for the purpose. On the 27th of June he records the baptism of the first Burmese convert, and in a simplicity of style and expression which is so truly Christian and so wholly unsectarian, that perhaps there is no passage in his life more affectingly illustrative of his deep and entire sincerity of faith, than this simple record. He describes the preparatory exercises at the zayat, and then says, "We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. Oh! may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!" We should not envy the heart that can read this simple record, and refuse to add a cordial amen. The Lord fulfill his humble petition!

On the 7th of November in the same year, he records the baptism of two other converts in an equally impressive manner: "About half an hour before sun-set, the two candidates came to the zayat, accompanied by three or four of their friends; and after a short prayer we proceeded to the spot where Moung Nau was formerly baptized. The sun was not allowed to look upon the humble timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt on the banks of the water as a little, feeble, solitary band. But perhaps some hovering angels took note of the event with more interest than they witnessed the late coronation. Perhaps Jesus looked down on us, pitied and forgave our weakness, and marked us

for his own. Perhaps, if we deny him not, he will acknowledge us another day more publicly than we venture at present to acknowledge him. In the evening we all united in commemorating the dying love of our Redeemer, and I trust enjoyed a little of his gracious presence in the midst of us." On the next Sunday, Nov. 14, we find this most interesting record: "Have been much gratified to find that this evening the three converts repaired to the zayat, and held a prayer-meeting of their own accord."

Thus their little heathen convert church was gathered. Two or three had met together in the Saviour's name, and the presence of the Lord was with them, according to his promise, to bless them. The method of operation had been the same as in the apostolic ministry. By the foolishness of preaching a crucified Saviour, it pleased God to save the souls he had chosen for himself. The work had thus far been feeble in appearance. The faithful laborers had sown the seed amidst many discouragements, with much patience, prayer, and hope. But they had relied for their instrument of labor upon the simple preaching of the word of God, according to the divine command. There was nothing new, strange, or peculiar in their work. There was nothing remarkable in the character of their success. But the whole history was an illustration of the preacher honoring Christ, and the Lord in return fulfilling his promise, "Them that honor me, I will honor."

Persecutions and difficulties arose in the way of the Gospel at Rangoon, and Mr. Judson determined to make a personal appeal to the Emperor for toleration of Christianity. For this purpose, at the close of 1819, he departed to Ava, the royal city, intending personally to present his petition for royal protection. In the succeeding February he returned to Rangoon, disappointed in the object of his application, and thrown back where in our judgment he would have more wisely rested at the first, upon the simple providence and protection of the Saviour, who had said, "Lo, I am with you alway." When did Paul ask Nero's permission to preach a crucified Christ to men? Or the apostles in Jerusalem even heed the prohibition of the authorities of Israel, to make him known to the people there? Far better is it to trust in the Lord than to put any

confidence in princes. It was not by such help that the Lord designed to take out a people for himself amidst the wilds of Burmah. We feel far more encouragement and hope, arising from the first record of Mr. Judson's journal, after his return, than any royal decree from the Golden City would have created. "We expected that, after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they (the Burmese converts) would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. But how delightfully were we disappointed! They all appeared immovably the same; yea, rather advanced in zeal and energy. They vied with each other in trying to explain away difficulties, and to convince us that the cause was not yet quite desperate." Here is a token of grace, the power and life of the incorruptible word. And bright hopes arise from such a character in this infant church. As the result of their immediate consideration, the missionaries now separated from each other, and Mr. Judson remained in Rangoon, while Mr. Colman went to establish a new station on the Bay of Bengal, at Chittagong. But he was soon to leave these faithful few again; for in July, 1820, the health of Mrs. Judson made a voyage necessary, and they embarked for Calcutta, from whence they returned again to Rangoon in January, 1821. But Mrs. Judson's health made another voyage indispensable, and, in August, 1821, she left her husband and returned on a visit to her native land, where she arrived in September, 1822, ten years and a half since her departure upon the mission in which they had been engaged. Her Christian friends in America rejoiced to welcome her for her work's sake. But the wonderful elements of her character had not then been brought out to the knowledge of the Church, as her subsequent trials evinced them. Her name stands now, and must always stand, preëminent among those elevated and heroic women, whose combined tenderness, wisdom, and endurance seem almost more than human. During her absence, her devoted husband continued his persevering, faithful work, engaged in constant preaching of the Gospel, and in the translation of the New Testament. Before the close

of the summer of 1822, *eighteen* Burmans had been baptized and received into the communion of the Christian Church.

In 1821, the arrival of Dr. Price, a medical missionary, was the unexpected occasion of a second visit to Ava. The Emperor received intelligence of his skill in medical practice at Rangoon, and summoned him to Ava within a few months after his arrival. Mr. Judson was compelled to accompany him, in decided opposition to his own feelings and wishes. They left Rangoon in August, 1822, and did not return until February, 1823, and then with a promise of a removal to Ava, to make that the seat of their mission for the future. In their absence, the persecutions of the heathen viceroy had scattered the Church. The native disciples had fled in different directions, and there was not a single one remaining in Rangoon, but the few who were personally attending Mr. Judson and Dr. Price. Yet the prospects of the whole enterprise appeared to the missionaries more encouraging than ever, so little did they comprehend the "bonds and afflictions" which were abiding them. Mrs. Judson returned at the close of 1823, and they prepared to make a removal of their work to Ava, leaving some new helpers who had arrived at Rangoon. Just at this time the war commenced between the English and Burmah; and before the missionary party reached their destination at Ava, they found themselves the objects of suspicion and hatred, and soon after were imprisoned by the government that had invited them to the royal city. Twenty-one months of the most barbarous and cruel imprisonment, intermingled with every variety of torture, was their appointed lot. This portion of Dr. Judson's life is one of the most remarkable stories of Christian history. The exhibition which it gave of the exalted and wonderful character of his wife, while it enthrones her in the unlimited reverence and sympathy of every really Christian heart, brought out to view the powers and excellences of them both, in such a way, that "the things which happened unto them, have fallen out unto the furtherance of the Gospel," to the end of time. The human generation will probably never come, which will not feel the impulse and glow of such heroic devotedness to God; and myriads may rise up to bless God for "the great trial of afflictions" which these blessed children of

his grace endured. We have not space for an abstract even of these days of sorrow. Indeed, no abridgment of the story ought ever to be made. We will quote a portion of Dr. Wayland's remarks upon it, expressing, as we are happy to say his sentiments generally do, the conclusions of our own feelings and judgment:

"It seems almost miraculous that he did not sink under these intense and protracted sufferings. He would have sunk under them had it not been that 'an angel ministered unto him.' She was the only European female in Ava, and the only foreigner who was not consigned to prison. Her whole time, with the exception of twenty days, when she was confined by the birth of her child, was devoted to the alleviation of the sorrows of her husband and his fellow-prisoners. Perfectly familiar with the Burman language, of a presence which commanded respect even from savage barbarians, and encircled her with a moral atmosphere in which she walked unharmed in the midst of a hostile city with no earthly protector, she was universally spoken of as the guardian-angel of that band of sufferers. Sometimes she appealed to the officers of the government, but more frequently to their wives, and pleaded for compassion with an eloquence which even they could not resist. Fertile in resources, and wholly regardless of her own privations and exposure, she was incessantly occupied in alleviating the pain or ministering to the wants of those who had no other friend. There was seen amidst this horde of barbarians a lady, whose intelligence and refinement had quite lately won the admiration of the highest circles of the British metropolis, soothing the sorrows of the captive, ministering to the wants of the sick, providing and preparing food for the starving, consoling the dying with words of heavenly peace; heedless of meridian suns and midnight dews, though surrounded by infection; devoting herself with prodigal disinterestedness to the practice of heavenly charity, and sustaining the courage of men inured to danger and familiar with death, by the example of her own dauntless resolution.

"The knowledge of her deeds had reached the British army before the conclusion of hostilities. The men who had earned their laurels in the Peninsular war were capable of appreciating such a character. She was received at the camp with honors such as would have befitted a lady of the most exalted rank. Sir Archibald Campbell, the Commander-in-Chief, treated her with parental kindness. Every thing that the army could command was made to minister to her comfort. Nor were the attentions of brave men ever more worthily bestowed; for even that army of war-worn veterans could not boast of a more heroic spirit than that which animated the slender and wasted form of Ann Hasseltine Judson."

This noble woman did not long survive the termination of her husband's captivity. They removed with the British authorities to Amherst, a new settlement under their protection.

There she built for herself a cottage in the wilderness, and three weeks after she took possession of it, she sickened and died, October 24, 1826, alone among strangers. A few native Christian women were her only female attendants. Her husband was absent from her, again at Ava, and her last expressions were messages of love and encouragement to him. Rarely has so much human excellence been gathered to the grave. "Precious in the sight of the Lord is the death of his saints."

It was on the 8th of June, 1824, that Dr. Judson was violently seized, bound tightly with cords, manacled to a bamboo stick with *three* and sometimes *five* pair of iron fetters, cast into a close prison in the hottest season, when every variety of torture was inflicted upon him. But the Lord sustained him, and through near two years of unprecedented anguish and trial, preserved his faith, and patience, and hope, in the midst of his sorrows. Thus He giveth his beloved rest. In the month of March, 1826, he was released, on the triumphant approach of the British army, and returned once more to Rangoon. From Rangoon he removed to Amherst in January, 1827, and on the 28th of that month he says, "This day I re-commenced worship in Burmese after an intermission of two years and a half." From this time his work grows under the quiet protection of the British authority. A large portion of Burman territory had been acquired by them as the result of the war, and in the towns along the coast of that territory was found an ample and promising field for missionary labor. The Church which he had gathered with so much hope and fidelity at Rangoon had been completely scattered by the war. The whole work had been interrupted by his long captivity, and had to be commenced again from its very foundation. His life and health had been wonderfully preserved through all his sufferings: and with a perfect knowledge of the language, and in possession of his MS. translations, which had been most curiously preserved at Ava during his captivity, and under the peaceful rule of the British government, who had so frowned upon his early efforts, his missionary life began again with great advantages for a hopeful work.

He began his labors again on the same plan of direct

preaching of the Gospel to all who would hear. In August, 1827, he removed his ministry to Maulmain, whither some of his first converts followed him from Rangoon, and there the results which followed upon his labors were the same as before. Converts to Christ soon gathered around him; and a Christian Church was formed which still abides in peaceful growth to the Lord's glory. In the succeeding years we find him removing often from place to place, but always occupied in the same single grand work of preaching Christ, and translating the Scriptures into the language of the millions of Burmah. The most animated and patient spirit pervades the language of his journals, and we pass over them with a feeling of regret that we can not make our readers better acquainted with them. Thus he speaks, in February, 1831, of the death of one of the most valuable young missionaries of our day, whose sun went down while it was yet day:

"One of the brightest luminaries of Burmah is extinguished. Dear Brother Boardman has gone to his eternal rest. I have heard no particulars, except that he died on returning from his last expedition to the Karen villages, within one day's march of Tavoy. He fell gloriously at the head of his troops, in the arms of victory, *thirty-eight* wild Karens having been brought into the camp of King Jesus, since the beginning of the year, beside the *thirty-two* that were brought in during the two preceding years. Disabled by mortal wounds, he was obliged through the whole of his last expedition to be carried on a litter. But his presence was a host, and the Holy Spirit accompanied his dying whispers with Almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven."

Boardman's mission among the Karens, a wild, wandering tribe of people on the outskirts of Burmah, is another extremely interesting chapter in modern missionary annals. But we have not room to notice it here, further than to say it has been crowned with very remarkable success. Their language has been written, and they taught to read it; Scriptures and books have been translated into it, and hundreds, probably we might now say thousands, of these poor wild Karens have been brought into the Christian fold. Mr. Boardman found them worshipping a mysterious book, which had been given them by a stranger, and which they regarded with the deepest veneration. This book proved to be *an Oxford copy of the Common Prayer-*

Book and Psalms, which they freely delivered up to him, when he proclaimed to them the true God, of which their venerated book also spake in a tongue they understood not.

During the succeeding years, from 1831, Dr. Judson was quietly pursuing his two-fold work, of preaching and Scriptural translation. In January, 1839, he says of the latter, "I warded off the translation of the Bible for several years, thinking it would fall to some other. But the providence of God at length laid it on me. And I now feel that it is one main duty of the remnant of my life, to study and labor to perfect the Burmese translation of the Bible." This great object of his life he completed in October, 1840. He had always hoped to be permitted to finish a translation of the Scriptures into a language in which they were not before known, and to behold a church among the heathen of one hundred members. His prayer had been more than granted. The translation in several editions had been already published. The natives themselves considered it pure Burman, and perfectly intelligible. He had long since baptized his hundredth convert. It seemed as if the work to which he had consecrated himself was done. One and twenty years after his first landing at Rangoon, he finished his translation of the whole Bible. But not satisfied with this first version, six years more were devoted to a revision of his great work. On the 24th of October, 1840, the last sheet of the new edition was printed off, and his one great work was now complete.

Over the ten remaining years of his life we must pass almost without a notice. In October, 1845, he arrived once more in his native land, and returned in July, 1846, again to Burmah. He was received in the United States, as he well deserved to be, with the universal veneration and welcome of Christians of every name. The story of his sufferings, and the heroic and faithful endurance of them all for Christ's sake, had invested his name and character with a romance, which was but the fitting ornament for the more solid and abiding results of his missionary labors. He was now seen and felt to be a great man—a good man—a man of preëminent Christian attainments, virtues, and usefulness. All who loved the Master, therefore, delighted to welcome and

honor the servant for his sake. His passage through the churches of this country was almost a triumphal procession. Feeble in health, exhausted in constitution, worn out with labors for Christ, he was unable to address public assemblies. But it was an encouragement and pleasure to see him. And when, in July 1846, he again left his native shores, it was not as a Congregationalist or a Baptist that American Christians regarded him, but as an honored father and brother in the Church of Christ, whom all Christians esteemed highly in the Lord for his work's sake.

In July, 1846, Dr. Judson embarked from Boston for his missionary home, with the determination to establish himself once more in Rangoon. Beside his chosen object of preaching the Gospel to the heathen, he had now upon his mind a very important undertaking for the benefit of future missionaries, in the preparation of a Burmese dictionary. For this purpose he might as well dwell at Rangoon as at Maulmain. But here we meet a sad record, in which missionaries and missionary agents extensively sympathize. Before his arrangements could be perfected, he received information that the Board at home must reduce the scale of their expenditure for Burmah, and he must return to Maulmain. Sadly and unwillingly again he left the few disciples whom he had again gathered at Rangoon, mourning over this necessity to the close of life. An opening seemed before him then which he had never seen before for successful labor among these idolators. But it passed away, and during his life it never returned. In June, 1847, he says of this necessity, "It is my growing conviction that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench," etc. These complaints are quite the natural expression of a disappointed spirit. We do not judge them hardly. But we do not acknowledge their justice as applied to the Baptists, who seem to us an eminently enterprising and liberal body for their aggregate ability; and we grieve to say there is nothing exclusive in their application to that body. All our churches and all our missionary

works are straitened and limited for want of means. And boards and committees are often in a grievous dilemma between the imperative demands of necessary extension abroad, and equally resistless prohibitions of all enlargement at home. The Lord be pleased to pour out a larger spirit upon all his people! We do not wonder at the bitterness of disappointment with which he speaks. We wish it were a solitary case of sorrow. Perhaps even by our present notice of it some heart may be moved to larger efforts and gifts of love for the Lord's work.

Days of weakness and sorrow had now come upon this excellent man. He still worked on, though with feeble health, through the few remaining years of life. But in the autumn of 1849, his health gave way to the final decline. His widow says of this last period of his life:

"As his health declined his mental exercises seemed at first deepened. He gave still larger portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquests. In January he looked up from his pillow one day, with sudden animation, and said to me earnestly, 'I have gained the victory at last. I love every one of Christ's redeemed, as I believe he would have me love them; and gladly would I prefer the meanest of his creatures who bears his name, before myself.' 'And now I lie at peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits.' 'O the love of Christ! the love of Christ!' he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, 'we can not understand it now; but what a beautiful study for eternity!'"

On the 3d of April, 1850, he embarked for the Isle of France, in compliance with the vain hope of his friends of some restoration of his health. But he sank very rapidly on board, and on the 12th he quietly departed, and his body was committed to the deep, within three days' sail of the coast of Burmah. It was a quiet and peaceful termination of a glorious life on earth. It was the happy commencement of an infinitely higher and more glorious life with God, who had chosen him, redeemed him, and called him to himself. His missionary companions and friends felt deeply sorrowful over his departure in the maturity of such wisdom and learning, to

them of inestimable worth. The churches at home and abroad all united in the acknowledgment of his excellence and worth. His memory and his works will long live to animate and encourage the people of God. And many a young man will start up for future labor and usefulness, awakened and animated by the light and power of his missionary course. His character is the property of the whole Church, and the whole Church of God will love to remember and honor him.

The highly distinguished Bishop Wilson, of Calcutta, but expressed the feeling of thousands of his own church, when he addressed the following letter to Mrs. Judson, after her husband's death:

"MAULMAIN, Dec. 17, 1850.

"DEAREST SISTER IN THE LORD: I can not express to you with what feelings of tender remembrance I have received this double present—the one from heaven, as it were, the other from the beloved widow of that sainted one now gone before us to glory. I have always considered Dr. Judson as one of the most devoted, wise, learned, and truly charitable missionaries I have ever known. I rank him with Brainerd, Eliot, Schwartz, H. Martyn, D. Brown, Bishop Corrie, etc. Will you allow me to offer to your dear children two small testimonies of love? And if any memoir of Dr. Judson should appear, may I beg the favor of a copy? My time must soon come. I am ten years older than your dear husband, having been born July 2d, 1778, and I am now in the fiftieth year of my ministry. May I have grace to '*end well*,' as Bible Scott used to say. I commend myself to your prayers, and those of *all America*, and am your most affectionate,

"D. CALCUTTA."

Such honor doth God bestow upon HOLY, HUMBLE, SELF-DENYING, AND LONG-SUFFERING LOVE. Gladly would we occupy a little space in delineating more compendiously the remarkable character of Dr. Judson. But no limits of a notice like the present will allow this; nor, after a clear outline of the events of his useful and animated life, is it indeed necessary. We pretend not to say, he had no faults or errors. But we do sincerely say, we think them very few, and of comparatively little consequence. The great elements of his example, and the singularly exalted principles of his ministry, we can not too highly commend. Happy is the Church that can adduce such illustrations of a ministry among them! Happy should we feel it for our Church, had we Judsons in all our places of

exalted influence; men willingly giving their lives for the Saviour's glory and the establishment of his truth. May our present notice be allowed to awaken the spirit and exercise of prayer, that God will send forth among us many such laborers to gather a harvest for the glory of His name!

ART. V.—*Consular Cities of China.* (Concluded.)

AMOY.

Amoy, or as it is called by the Chinese, Hea-mun, is built in a straggling form, upon a promontory surrounded on three sides by the sea. The city is on an island of the same name, which is about twelve miles in length and ten in breadth. The population of the city is estimated at about one hundred and fifty thousand; and that of the whole island at about four hundred thousand.

The city proper, or citadel, is surrounded by a wall less than a mile in circuit; there are four gates which open into the outer city. The streets are very narrow, and the houses are of the poorest kind. Amoy is in fact only an out-port to Chang-chew and Chwan-chew, two more important cities, where the rich native merchants live in luxury. The boundary regulations allow only a "day's journey from the city"; resident foreigners must always return before sunset, and the day begins at sun-rise.

The beggars at Amoy are enrolled under a system of rules, to which they are subject among themselves, and of which also the law takes indirect notice. A king of the beggars is duly elected from their number, who calls on each householder at the beginning of the year, and learns the monthly contribution which he is willing to give in order to be free from the annoyance of their visits for alms, and the noisy clatter of sticks with which they come to beg. For five or six hundred cash a month he sells a piece of red paper, upon which are the three characters for "great good luck," surrounded by the out-

ne of a jar or vase. This is put on the door-post as a sign of exemption, and is changed at the commencement of each year. ny beggar who overlooks this bill and enters the door to sk aid, may be arrested by the householder and beaten like a nule, without any form of trial. His Majesty, *The King mong Beggars*, after paying a certain proportion of the money ollected to the Mandarins, and another part to the Incorporated ociety of Beggars, keeps the balance for his own use, and hus becomes, comparatively, *a rich man.*

The habitual use of opium is common among all classes; the ich and the poor, the old and the young, consume this intoxi- ating and deadly poison. An aged man, who had long expe- ience in the use of this powerful and life-destroying drug, peaking of the great evils of opium-smoking, enumerated ix: 1. Loss of appetite; 2. loss of strength; 3. loss of money; . loss of time; 5. loss of longevity; and 6. loss of virtue, eading to profligacy and gambling. He also described the low and insidious approach and the progress of the habit, imilar to the drunkard's career.

At Amoy no secresy is observed in the sale and use of pium. At one point three consecutive houses may be seen ept by opium-traders; and it is estimated that there are early a thousand such in the city. The rich do not resort to hese public places, but smoke in private at their own homes. Persons are found in almost every street who gain their whole upport by making the bowls of opium-pipes, which they verywhere expose for sale. A common dose for the opium- moker is ten fun, or candareens, that is, one tseeu, or mace, qual to sixty grains, or one drachm; one half in the morn- ing, and the other half in the evening. Old smokers say that persons commencing the use of opium will be intoxicated by wo candareens.

There is something singular in the process of enjoying this national luxury. The thick fluid of prepared opium is held a few moments over a flame, until it becomes more solid, and is then put into the pipe over a small glass lamp. A professed practitioner may be seen inhaling the smoke with the mouth, and emitting it through the nose, reclining in gentle ease— *otium cum dignitate*—upon a soft and comfortable couch, with

a pillow under his careless head, whilst he is enjoying the effect of the intoxicating and life-destroying fumes. The wretched life of this unfortunate man is truly ending in smoke.

Let us now go into a private house to learn something more of the domestic habits of this eccentric nation.

According to a custom everywhere prevalent in China, the whole family, down to the third generation, live together. At one end of a room we find, placed upon a table, two kinds of superstitious emblems—the family-idols on the right hand, and the ancestral tablet on the left—the latter being the place of honor, instead of the right hand, as with us. A few facts will serve to show the character and sacredness of these ancestral tablets. Popular superstition assigns three souls to each body; one of which, at death, goes to the place of departed spirits; another dwells at the tomb of the deceased, into which it is, with due form, introduced at the funeral, by the imposing ceremony of drawing some little ribbons, or a flag at the end of a stick; and the third soul is supposed to live upon the ancestral tablet—an erect wooden plane, about one foot in height, fixed on a stand, and bearing the name and date of the deceased. This most adored spirit is carefully protected in some common temple of ancestors, (of which there is an immense number in all parts of the empire,) by those who have the means, and in the houses of the poor. When kept at home the consecrated tablet is placed by the household gods, and has offerings of incense, eatables, gilt paper, money, and miniature garments, in common with the idols. One of the first acts of promoted scholars is to revisit these symbols, and to worship the spirits of those loved ones who have been taken away by the cold hand of death. The adoration of the ancestral tablet is the only custom of a strictly religious kind which is universally observed. It may naturally be supposed to form one of the greatest barriers to the spread of pure and holy truth. The Chinese, it is said, pay to these tablets higher reverence and worship than to their idols, and the demonolatry of ancestors has a stronger hold than all other superstitions. These ignorant and degraded heathen generally treat persons advanced in life with marked deference and kindness, but they venerate their aged parents, and deify their departed souls.

A Chinese whose sons are in prosperous circumstances commonly ceases to labor for the means of living after the age of fifty, his sons contributing to support their parent, if he is disposed to "crown a youth of labor with an age of ease." What a noble display of filial gratitude, respect and love—worthy the character of more enlightened and better men! Christians even do not always thus strictly fulfill the holy command, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." And how halls we turn away from a scene of moral beauty, to contemplate the most unnatural and cruel deeds of death—to behold a father deliberately murdering his own children! Yet facts are abundant to prove that female infanticide prevails to an awful extent upon the island of Amoy. At the village of Hong-choo, the natives testify that the practice is so general among them, that the poor commonly put to death two out of every four, but that the rich are not in the habit of murdering their daughters. At the village of Baw-a-aou, about a mile distant from the last, the above facts are confirmed. It is also said that the proportion put to death depends entirely upon the poverty of the parents. The infant is murdered soon after its birth. There are four different modes by which this is done, namely, drowning in a vessel of water; pinching the throat; stifling by means of a wet cloth over the mouth; and choking with a few grains of rice put into the mouth. If sons are alternately interspersed with daughters it is thought a sign of good luck, and in such cases they are said to spare the life of female infants. Lin Heaou, one of the villagers, an unhappy father of eight daughters, confessed that he had murdered five, and said that he always felt grief for ten days after the death of his child, and that both he and his wife wept very much at the time, and mourned their great misfortune in having daughters. The natives at Chan-Chew-hwa and O-ne gave evidence to the truth of such statements. In the city of Amoy this wicked practice exists, but is not so common as in the villages.

In China, therefore, the idea of having female children is one of great misfortune and misery. The dread of this fate is based upon some other reasons besides the cause just mentioned.

1. Sons are the support of their parents in adversity and old age.

2. A daughter, at the age of sixteen, is generally married into another family, when a sum of money is paid to her parents by the husband, nominally to return the cost of her support from infancy, but in fact as a price for the wife.

3. Daughters, when married, are no longer a part of the family, and take the surname of the husband, so that they are often omitted by parents in the enumeration of their children.

4. Daughters afford no hope of preserving the family name of the father, and of performing the funeral rites and other sacrificial offerings to the spirits of their dead ancestors.

5. The general degradation and comparative uselessness of females are considered as offering no equal compensation for the expense of their nurture and support.

Female infanticide openly confessed, legalized by custom, and divested of disgrace by its universality; the consequent scarcity of women; the general practice of lying, and the suspicion of dishonesty between man and man; the common use of opium; and the unblushing lewdness of old and young, make up a kind and degree of moral infamy which the mind should not be invited to dwell upon in all its revolting details, and the pen may well refuse to write.

In size, population, and the character of its inhabitants, Amoy is the least important of the Consular Cities of China.

FU-CHU OR FOO-CHOW.

Fu-chu, or Foo-chow, is a garrison city, on the river Min. The walls are about eight or nine miles in circuit, varying in height, but generally about the average of thirty feet on the outer side; the causeway on the top is broad enough in most parts to form a road for one carriage, and it is of regular and even construction. The guard kept here is very strict, and there is a succession of watch-towers every two or three hundred yards, with a few cannon on carriages without wheels. Foo-chow is the capital of Fokeeu province, the great black-tea district of China, and the well-known hills of Bohea are only about one hundred and fifty miles to the north-west.

And yet, for a market, the tea-merchants now, as formerly, go by the difficult overland route more than six hundred miles to Canton. The population, in the absence of all authentic statistics, according to the lowest estimate given is put down at over half a million. On the testimony of all the high officers of the local government, this city has little trade with the interior, and its commercial importance is decreasing. It has not much intercourse with the sea-ports, its maritime commerce being checked by hordes of pirates, who, for centuries, have been the scourge of a weak government and an unwarlike people.

The boundary-regulations extend over the valley of Foochow to the surrounding hills. The people are generally grave and almost sullen toward Europeans. Although their looks are cold and repulsive, their general conduct is not rude; there is no crowd, no angry and insolent exclamations at the sight of foreigners, and commonly no troublesome display of curiosity, as at Canton. There is considerable wealth among a few of the inhabitants; but the greater part live in deepest poverty, and are destitute of that energy and enterprise which distinguish the Fokeeu race from the natives of other districts in the empire. The crippling of the feet of female infants, though not universal, as in the more northern cities, is very general, few women being exempt except the Tartar ladies, the boat-women, and the lower classes of females, who carry burdens and work like men. Many of these poor women act as coolies, and hurry about the streets with bare feet, or with light shoes made of straw. Here we meet with a specimen of the most inert and worthless men and the finest and most robust women to be seen in China.

The inhabitants of the villages on either bank of the river toward the sea are noted for habits of lawlessness and acts of piracy.

And yet the literary reputation of the city is very considerable. This may be estimated from the following facts: Of the degree of sew-tsai, conferred twice in every three years, there are about eight thousand graduates in the whole province of Fokeeu, and of this number, two thousand belong to Foochow. Of the keu-jin degree, conferred once in the same

time, there are about one thousand graduates in the province, of whom three hundred and sixty reside here. Of the degree of tsin-tze, to which about three hundred and sixty are promoted from the whole of China, at each triennial examination, there are estimated to be two hundred graduates in Fokeen, and sixty of them in this city. Beyond this degree promotion is so rare, that only thirty persons from the eighteen provinces of the empire, at each triennial examination, take the highest degree of Han-lin. The few who rise to the high honor of admission into the Han-lin, or National College, form a body of counsellors, who are consulted by the emperor on grave matters of government policy, and from these graduates the highest officers are chosen. The title of ta-laou-yay, or in English "His Lordship," is conferred by conventional usage on the father of the higher classes of literary graduates. A son can thus, by his own merits, gain for his father a title of honor. The local language, partaking of the peculiarities of the Fokeen dialects in other parts, is regarded doubly barbarous and difficult. Whilst every form of religious superstition prevails, Protestant Christianity is almost unknown at this crowded capital. But a brighter day now dawns upon China. We behold the first rays of the morning mingled with the shades of departing night. "God said let there be light and there was light." Truth, slowly "rising in clouded majesty, at length, apparent queen, unveiled her peerless light, and o'er the dark her silver mantle threw."

NINGPO.

Ningpo, the next consular city on the coast, is the capital of a foo, or department of the same name. It is surrounded by a wall about five miles in circuit, through which there are six gates which open into the suburbs or upon the Yang-tze-keang. On this river numbers of junks are to be seen coming from Shantung and Tartary, laden with grain, and a great multitude of boats propelled by one or two sculls, each of which is sometimes so large as to employ eight or ten persons. Oars seem to be a mechanical contrivance either unknown or undervalued in comparison with the scull.

Of the five Consular Cities in China, three, namely, Foo-

chow and Amoy, in Fokeeu, and Ningpo, in Che-keang, are under the government of the same viceroy.

The boundary-regulations at Ningpo are those of locality, and not of time. Foreigners are allowed to roam within any part of the *heen*, or *district* of Ningpo, and are not obliged to return to the city in any fixed time.

Under the Chinese policy, civil mandarins are never promoted to office in their native districts, and consequently they can seldom speak the dialect of the people whom they govern. From the great diversity of the language in different parts, the dialect of the imperial court is commonly used by the officers of government throughout the empire. Here, as elsewhere, the events of the war with Great Britain brought disgrace and ruin on the mandarins then in power.

Loo-ta-laou-yay, the deposed *taou-tai*, over sixty years of age, the chief magistrate of Ningpo, including also the country about sixty miles west and south, was with difficulty saved from capital punishment by the petition of the inhabitants, and, after degradation from all his honors, was appointed to aid the present taou-tai in his civic duties. Shoo-laou-yay, the *che-foo*, or second magistrate, whose authority extended only over the department of Ningpo, was not so fortunate. He was deprived of all his honors, and, as a penalty for cowardice in fleeing from the city on the approach of the enemy, was made to serve as superintendent of the repairs of the city-wall. Hwang-laou-yay, the *che-heen*, or district magistrate, was banished into hopeless exile.

The despotic government of China is perfectly fickle in the grant of favors, and harsh in the infliction of cruel and unusual punishments. At this port the character of the inhabitants is a favorable specimen of the native population. They are usually respectful and apparently friendly; but the most casual observer can discover that fear is the strong emotion which regulates their conduct towards foreigners. The Chinese regard Ningpo as one of the most literary cities in the empire, and inferior only to Loo-chow and Hang-chow in the good taste and refinement of the people. In no part of the country are the natives apparently more truly alive to the subduing influence of kindness. It is easy for a foreigner living among them, acting

with a common degree of forbearance, to overcome prejudice and gradually to win their esteem and good-will. And yet the standard of morality is very low. There prevails a very general disregard of truth and honesty in all cases where the means of concealment exist.

The European constitution of ordinary physical strength, is tolerably safe here. The climate is subject to extremes of heat and cold; the range of the thermometer extending from as high as 100 deg. down to eight or ten deg. below freezing-point at different seasons. In the city there is an unusually large proportion of temples and costly private dwellings. The breadth and cleanliness of the principal streets are also a marked peculiarity, a sign of wealth and rank which attracts the attention of the stranger.

Ningpo, however, is now losing its former consequence and splendor; houses can, with comparative facility, be rented by foreigners, many of the buildings are going to decay, and others remain unoccupied. All the civil mandarins here are of Chinese descent, two of the military being the only Manchoo Tartars in authority.

At the Mohammedan temple, in the interior of the city, upon one occasion, Fung, the priest, was asked to read some Chinese inscriptions, and he was not able to decipher a single character, although he spoke the language very well, and had been forty years a resident of Ningpo. He mentioned Nankin as the place where the professors of Mohammedanism are most numerous, computing them there to exceed twenty thousand. At another time he spoke of the great strictness of his sect in abstaining from intoxicating liquors, and said he had the power of inflicting corporal chastisement on any of his people addicted to intemperance. This is an approximation to the refinement of civilization among the ancient Aztecs. By their laws, says Prescott, (1 Conq. Mex. 35,) "intemperance, which was the burden, moreover, of their religious homilies, was visited with the severest penalties; as if they had foreseen in it the consuming canker of their own as well as of the other Indian races in later times. It was punished in the young with death, and, in older persons, with loss of rank and confiscation of property."

Fung, also, dwelt upon the frequent religious ablutions which his sect practised, their zeal against idolatry, and their breaking of images whenever they had the power. And the old man ridiculed the ignorance and hypocrisy of the Budhist monks, and enacted the farce of rising from his seat to mimic their frequent prostrations, closed eyes, and uplifted hands.

The following singular incident shows the practical working and the mode of procedure in the Chinese system of match-making:

Sing, a well-informed Chinese, residing at Ningpo, an *attaché* of the British consulate, who in the late war acted as a paymaster in the emperor's army, for which the chief reward he received was the privilege of wearing a gold button on his cap, the decoration of mandarins of the three lowest ranks, was a person of some importance to the officers of government; for, having a knowledge of English, he was often sent to explain matters relating to foreigners.

Thus promoted by the emperor, he thought fit to seek some one who should share the happy destiny of his improving fortune. On the occasion of a procession of native females to some temple, the sight of a lovely young lady caught the eye, kindled the imagination, and won the heart of Sing. He sought the usual help of a *chun-jin*, or go-between; and this is generally the office of an elderly lady, familiar with all the usages, by whom presents are sent, all preliminaries arranged, and the engagement duly made. The gentle and beautiful maid, whose charms led to love at first sight, was the fourth daughter of the family, whilst Sing, in his ignorance, believed her to be the fifth. The match was made under this error. On the wedding-day, the lady was carried in a finely-ornamented sedan-chair, with the usual display of pomp and a band of music, from her father's house to the home of her lover, whose heart was beating quick with the strongest emotions of joy, and hope, and love. With all the modesty of nature, the blushing and trembling maiden was lifted by two matrons over the threshold of her new abode, and she was for the first time introduced to her future husband. The nuptials were on the point of completion by the ceremony of drinking together the "*cup of alliance.*" But here Sing's joy was most unexpect-

edly and suddenly turned into grief. Instead of welcoming to his heart and taking to his home the charming object of his love-dreams—whom he had once seen, and under whose magic influence he was acting blindly—he had now the horror to behold before him her younger sister, a very plain person, whose charms were buried in the deep pits of small-pox; and the shock of an electric battery would not so violently have shaken his heart. In one instant the emotion of hope and joy was removed, and love put to flight! At first, the disappointed bridegroom proposed that the lady should at once return to her father's house;* but, as she objected, he thought it expedient, on further reflection, to bear his misfortune with patience, and it is said that he is gradually becoming more reconciled to his unexpected and unfortunate lot in life. So much for the Chinese system of match-making, being led in the dark, not by the blind boy, but by the hand of the most experienced *chun-jin.*

Sing declares that the Confucians do not believe in a future state of rewards and punishments, saying, with a contemptuous tone, that they leave such notions to the Budhists. According to his view, Confucius left no instructions respecting the Deity, and taught his followers that worshipping idols is a matter of indifference, to be decided by the taste or interest of the individual. The *ching-loo*, "the straight way," was the only path of moral duty known to the sage.

Of the countless number of temples in honor of Confucius, there are many at Ningpo. In one of them the only image, that of the deified philosopher, represents him as a man of venerable aspect, with white hair and a flowing beard, wearing a square black cap, and holding a small tablet of wood inscribed with some mystic characters. In another and a larger

* Divorce is very frequent among the Tartars, and the husband is not required to assign any cause to justify his putting away his wife, but simply takes her back to her parents. As he forfeits, of course, in such a case, the price he has paid, it sometimes happens that the parents are able to make a profit by the transaction, by selling the same article twice over. The same author states, "The Mongols marry very early, under the absolute authority of the parents, and the affair is settled without the slightest reference to the wishes of the persons principally concerned." —*M. Huc's Travels in Tartary, etc*, vol. i., p. 184.

temple of Confucius, situated near the Salt Gate, no image of any kind is to be seen.

The chair-bearers, who are to be hired at almost every corner of the streets in Ningpo, claim our attention, before we take leave of the city, to go on to Shang-hai, there to conclude our brief, and necessarily imperfect view of the five Consular Cities of China. It appears that the chair-bearers belong to a class of hereditary bondsmen, excluded from every honorable work or profession, and made for many generations the subjects of infamy and contempt. This degraded race, commonly called *do-be*, are said to be the descendants of some mandarins, who, for treacherous dealings with the Japanese, were, with their families, for ever disgraced. They now supply the chair-bearers in that part of the empire, and are also barbers, head-shavers, and coolies. A few of them are engaged in the lowest kind of trades, and secretly own considerable sums of money. A great number of them become play-actors. Their women are employed as nurses, and are never saluted by other Chinese females with the polite address of "sister-in-law." The *do-be* class are not allowed to wear the dress of respectable Chinese. They are estimated at between two and three thousand, and are only found in the province of Che-keang. After the lapse of four or five centuries since the time of their first appearance, they continue to suffer hereditary degradation, a cruel and unrelenting infliction of despotic vengeance. The tyrant who has "a giant's strength" will generally "use it like a giant;" and his exercise of moderation is deemed the token of some coöperating agency—a power almost if not quite divine.

SHANG-HAI.

Shang-hai is the most important of all the open ports. It is situated in the province of Keang-soo, on the Woosung river, in latitude 31° 24′ N., and in the district of Keang-nau, of which the chief city is Peking. A canal, about twenty feet broad, extends around the city outside of the wall, which is about three miles in circuit.

Shang-hai is the entrepôt for the trade of Shantung and Tartary on the north—the out-port of all the central provinces of the empire—the grand emporium for Fokeen and Formosa

from the south—the port and usual point of access to Soo-chow—the metropolis of fashion and native literature—a rendezvous for the trade of the Yang-tze-keang and the Grand Canal, the main courses of inland commerce—and it is the chief city open to foreigners in the north of China. In short, we presume that its commercial advantages can hardly be too highly rated. The climate is salubrious—although the thermometer varies from 100° down to 24° Fah. at different seasons—and the country around is richly cultivated. The population is estimated at two hundred thousand. The people are industrious and friendly. The heads of the native firms generally reside at Soo-chow, about fifty or eighty miles distant, leaving brokers or clerks to do their local business. Among the public buildings there is a fair proportion of temples, which give in most cases a temporary lodging or hotel to strangers and merchants from other provinces. Here we also find an unusual number of tea-taverns, in which parties varying from ten to thirty are generally assembled. For three or four copper cash, less than one farthing, the laboring people of the poorest class can enter one of these establishments, and drink a beverage which refreshes and exhilarates, but never intoxicates, and good order commonly pervades the merry group. The only addition to the tea seems to be smoking tobacco; and animated faces often show the earnestness with which these poor men are debating, over their smoking-cups, some interesting question or the news of the day. It is with pleasure that we contrast the often crowded state of these tea-taverns with the generally empty condition of the few neighboring *tsew-fang*, or wine-shops.

Here we find among the Chinese several benevolent institutions. The Hall of United Benevolence has its hospital and cemetery,* and similar abodes of charity in different parts of

* "Among the inhabitants of Thibet," says M. Huc, "four different kinds of sepulture are in use: combustion; immersion in the rivers and lakes; exposure on the summits of mountains; and the fourth, the most esteemed, is to cut the corpse in pieces, and give it to the dogs. The poor have the dogs of the suburbs for their mausoleum; but for persons of distinction a little more ceremony is used. There are convents where they keep, *ad hoc*, sacred dogs; and it is to them the bodies of rich Thibetans are carried."—*A Journey through Tartary, Thibet, and China*, by M. Huc, vol. ii., p. 216.

the city and suburbs, at which coffins are provided, funeral charges paid for the unclaimed dead, and a few aged and infirm persons are also assisted. This institution is supported by private subscription.

The Yesh-ying-tang, or Foundling Hospital, maintained in the same way, is intended to save the lives of infants, and to take care of the female children of the poor. At Shang-hai and in the adjacent country there are large numbers of Roman Catholics. The chief settlement, where the bishop resides, is about four miles distant, on the opposite side of the river. His diocese is computed to contain about 60,000 persons. The pastoral address consequent on learning, at Soo-chow, the proclamation of religious toleration, was so bold that the mandarins took umbrage. The *Tsung-tuh* said that he had only two provinces under his government, but the bishop assumed three. It is to be presumed that he did not clearly know how moderate was the limit of this jurisdiction, compared with that of the Pope of Rome, whose sacred sovereignty directs and governs the members of the same Church in all the kingdoms of the world.

Protestant Christianity is also represented here by a few devoted missionaries and the native converts. The Rev. W. J. Boone, M. D., went from Charleston, S. C., to Batavia, in 1837, which he was enabled to do by a very liberal contribution for his support, made by the congregation of St. Peter's Church, the much respected and beloved rector, Rev. W. H. Barnwell, being an ardent and able advocate of foreign missions. In 1842, this zealous and learned missionary removed to Amoy, and, on a visit to the United States in 1844, he was consecrated the first Bishop of the American Protestant Episcopal Church in China. On his return to the Empire in 1845, Bishop Boone removed with his family and other missionaries to Shang-hai, where he now resides.

May not the clergymen of other congregations, in the same city and country, hope to see the day when their hearers will also thus become doers of the word, and follow the generous example of those who sent this successful laborer to preach the Gospel to the heathen, if by any means they may help to save some of the three hundred and sixty millions of China?

The following facts are taken from a letter of Bishop Boone, dated July 8th, 1845. In regard to Shang-hai he writes as follows: "It is near to and holds constant intercourse with Nanking and Soo-chow, which are places of high literary character, and of great wealth and commercial influence. Sa-chow, about thirty miles distant, has been styled the London of China—how correctly I can not say, but undoubtedly it is one of the places of first importance in the empire. The climate has so far proved healthy to European constitution. The summers, though very hot, the thermometer ranging as high as 100° Fahrenheit, in the shade, are short, there being only about ten days of such intense heat, and about two months during which it ranges between 80° and 85°; the other months of the year are pleasant. The winters are cold and bracing.

"By the provisions of the treaty, we are permitted to go anywhere into the surrounding country, so that we return and sleep in Shang-hai. The ladies walk about the city with us in every direction without the slightest molestation. There are three services held in Chinese every Sunday at this place, in different parts of the city, and all well attended. The ill-will towards foreigners seems to be confined to Canton."

This account confirms the statements already given from other sources. When the Rev. Mr. Morrison, as missionary of the Church of England, went to China, in 1807, he was obliged to live in privacy, and to avoid observation. He had great difficulties to contend against; but in November, 1819, completed a translation of the Old and New Testament Scriptures into Chinese. A few years ago, of several Chinese translations then extant, that of Rev. Mr. Medhurst was considered the most correct, and was made the basis of a new translation, then in progress, by the Protestant missionaries in China. Shang-hai and the other ports north of Canton, are not only nominally but really open to foreigners, and in them they can study the institutions and customs, the character and manners, of this peculiar nation.

Let us look around, then, and see what is going on in this great city of the Celestial Empire.

We now enter a Chinese school for boys. The teacher and his assistant are sitting at different ends of the room, each

listening to the recitations of his pupil, who stands with his back turned on the teacher, rocking from side to side, and uttering with breathless haste, in a loud singing tone, some passage from the Ta Heoh. The master holds a pen, and makes marks in the book as the boy runs through his lesson. The other boys sitting at their desks, scream out their allotted task at the top of their voices—and that is an essential part of study in this school.

Keaou-seen-sang, about sixty years of age, with the literary rank of *sew-tsai*, (and his degree made him almost intolerably vain and conceited,) became a teacher to one of the missionaries at Shang-hai. Whilst instructing his reverend pupil, he found time to explain the grades of rank and the salutations of respect in polite society. He said, "It is usual to apply the term *sze-foo*, or 'Doctor,' to learned scholars like myself, distinguished in literature. To an inferior gentleman, like yourself, a literary student, it is usual to give the title *laou-yay*, 'Sir.'" And he concluded this conceited speech with the request that his pupil would make an order directing his servants always to address Keaou by the title *sze-foo*, "Doctor."

His student was once about to throw away a piece of paper upon which were some Chinese sentences, when the learned doctor expressed very great astonishment and indignation at the dishonor done to literature. After some very grave remarks upon this important subject, he wrote a short essay on the honor due to writing, and gave it to his pupil to prevent future acts of this kind. This reverence for the written character is so universal, that we may believe books will generally meet with no voluntary mutilation even in the hands of the most ignorant among the people. During the New-Year festivities in a Chinese city, a number of ornamented boxes, about two feet in width, may be seen at the interval of about every two hundred yards, projecting from the corner of some house, bearing an inscription of choice sentences, such as, "Every fragrant action shall have its remembrance." These little chests are voluntarily provided by the more superstitious shopkeepers, to collect pieces of written paper, that none may violate the sanctity of the Chinese written character, by casting away these precious fragments to be trodden under foot. At

the new-moon festivities these scraps are consumed according to custom. It is curious to note how completely all our arrangements in regard to writing are reversed in a Chinese book. The words are written in columns, and read from the top to the bottom of the page. The figure denoting the page is, with us, at the top; with them it is upon the side. With us each page is numbered; with them each leaf. Our lines run across the page; their lines run up and down. We begin at the left hand, and read to the right; they begin at the right, and go backwards, as we should say, to the left. Their leaves are double, the paper being very thin, and printed only on one side; our leaves are single, made of thick paper, and printed on both sides. Their title-page is at what we call the end of the book, and is generally a single column of characters, read from top to bottom. And the running titles on the successive pages, which we place horizontally on the top, they place perpendicularly upon the side.

In China there are regular examinations for military degrees, with the same titles of *sew-tsai*, *keu-jin*, etc., determined by exercises in archery, gunnery, horsemanship, and other parts of the warrior's duty, and promotion is given accordingly. We now proceed to a military review at Shang-hai. The soldiers advance in companies, with intervals of ten feet between each man, and, after discharging their matchlocks, run back a few hundred yards to re-load. Then another party advances to the same spot, and fires, and then retreats, and so on to the end of this part of the game. The matchlocks are of very clumsy construction. There is a larger gun, borne to the attack by two men, one of whom supports it on his shoulder a few inches from the muzzle, and the other supporting the stock takes aim and fires. During the drill in the sword-exercise various evolutions are performed, skill in which consists chiefly in piling up shields in fantastical combination, so as to form a little wall or testudo, behind which the men retreat to shun the darts of their assailants. Then, again, the more advanced ranks, at another time, throw themselves on the ground, and cover themselves with their shields; while those in the rear pass over them. Now they come to a sham-fight, in which the combatants raise a loud yell at every blow which

they deal, an awful noise intended to frighten the enemy. The review is now ended, and the officers approach a raised area to hear an address from the military mandarin who presides. The whole exhibition looks very much like child's-play, and seems to be so viewed by the assembled crowd.

From this very ridiculous farce we come to witness another which gives a death-blow to the majesty of the law. The proceedings in a Chinese court make a solemn mockery of justice.

It is not an uncommon occurrence for the accused to try acts of fraud in open court—to offer a bribe to the police, the interpreter, or the magistrate. It is well known that wealth or individual influence can set aside the law; and hatred and contempt necessarily rest upon the system, in which money very often turns the scales of justice, and decides the cause.

One or two cases will present facts enough to prove that the Chinese may very naturally despise their law, the forms of which very often convict the innocent and clear the guilty.

At Shang-hai a wealthy merchant is apprehended, with stolen goods upon his person, and taken before a magistrate; he pleads that he is not the thief, and offers to bring the real offender. He soon finds a poor man to act as his substitute, who goes before the court and confesses the crime. The innocent convict is sentenced, among other things, to lose his queue, an infamous punishment in China. This low degradation is so unexpected and appalling, that the wretched sufferer earnestly begs to be exempt from this part of the penalty, and brings witnesses to prove that the rich merchant, who has now fled, bribed him, with the paltry sum of one hundred dollars, to act as his substitute, and to plead guilty of the crime. But the judgment of the court is already fixed, and the liar instead of the thief is to be deprived of his queue.

Here, again, among the miserable convicts, is seen a man bearing a large wooden collar, to be worn for four months. He seems to be in very good spirits, though rather the worse in appearance for his clumsy collar, which spreads out two feet in each direction around his neck. He, too, is only the poor substitute for a rich criminal. The wealthy man against whom, in this case, the judgment was pronounced, is pursuing his usual business in a distant part of the country. After four months

of torture and disgrace, the innocent collar-bearer is to be released with a pecuniary reward for his services.

Such cases are frequently connived at and tolerated by the Chinese magistrates.

> "Quid leges, sine moribus
> Vanæ proficiunt?"

The maxim of criminal jurisprudence in China is, that it is better for ninety-nine innocent persons to suffer and to die, rather than one guilty should escape. Under such a system punishment is not calculated to prevent crime, nor to reform the criminal; in fact, it seems to have no moral end in view; its operation is unequal and uncertain, infamous and odious as a cruel edict, as an act of passion or revenge exercised only to give vent to the vile malice of a mad and unregulated spirit of retaliation; it is like the power of a cruel tyrant, used to crush weak and timid subjects into the dust before his throne, that they may know and feel that his hand holds the iron rod of an absolute despot. The standard of morals is necessarily low amongst those who know no fixed principles in law and no sincerity in religion.

The impostor of Mecca, for six hundred years has had his numerous followers scattered over the islands upon the coast, and even on the forbidden soil of China, where their successful efforts to promote a false religion have put to shame the conduct of those who profess to act and to hope in a reasonable, religious, and holy faith. The highest object of this imperfect view of the Consular Cities of China, which falls very far short of the entire picture, is not to divert a few moments with the peculiarities of an eccentric nation; not to praise the singular genius which has wrought works of ingenuity and wonderful originality; not to bring to light the mighty wants, woes, and vices of unenlightened heathen; not to gratify idle curiosity or vain speculation; but to turn the attention of educated and thinking minds to the present condition of about one third of the whole race of man. The serious contemplation of such a subject can not fail to animate an enlarged philanthropy, benevolence, and charity. Christian charity—that generous and pure spirit which expands the thoughts of

the narrow-minded; imparts active strength to the emotions of the frigid; drives away blinding prejudice; warms the very coldest heart; elevates the soul; begets true humility and ardent zeal; and thus by a sacred influence gives the highest dignity and worth to the short life of man.

CHARLESTON, S. C.

ARTICLE VI.

The Trials of a Mind in its Progress to Catholicism. A Letter to his Old Friends, by L. SILLIMAN IVES, LL.D., late Bishop of the Protestant Episcopal Church in North Carolina.

"Extra Ecclesiam Catholicam totum potest præter salutem."—*St. Augustine.*
"Ubi PETRUS, ibi Ecclesia."—*St. Ambrose.*

Boston: PATRICK DONAHOE, 3 Franklin street. 1854.

IF bishops were by their office men of distinguished wisdom and judgment, the falling away of one of them from Protestantism to Romanism might be a considerable event. We know of nothing in the office, as it is in fact, to secure one of that order, rather than a presbyter or a layman, against mistakes and perversions. If a bishop, who leaves the Protestant Episcopal Church for the Church of Rome, require attention to his case, he must give his reasons. And these are not necessarily better than those of private men. We do not presume any peculiar strength in the argument on the Papal side, simply because a Protestant bishop has given up the Protestant cause and gone over. We are to judge Dr. Ives' case not by his office but his arguments. These are to be found in the book of which the title is given above.

The introduction is a personal narrative. To one who knows nothing of his case but what appears in the narrative, the statement of it may seem to be right well made. He "turns from the too generally worse than useless task of self-defence," because "that he had always acted wisely or with perfect consistency, is more than he dares either affirm or

believe." (p. 12.) What he does not assume to defend we may leave in its weakness. He claims the consideration due to one, who, having had his prejudices and his interests, his domestic and social and ecclesiastical ties, a long time on the side of one creed, finds himself constrained at last, by suspicions and doubts, to enter on a course of inquiry, which is leading him onward, in the path of honesty, to another, the embrace of which will entail on him loss of place and livelihood, and "involve in heartrending distress and mortification, without their consent, a large circle of dearest relatives and friends." We think Dr. Ives has done wisely "in taking final leave of the subject of *self-apology*." His case, during the later years of his official relation to the diocese of North-Carolina, was difficult, and we now raise no question as to his statement or explanation of it. We are content that he should have the advantage of his own statement. Whatever those who know all the facts may think of his representation of it, his arguments for the Papal side are to be considered in themselves.

The book is written to set forth the course of "influences" and of argument by which the writer was directed and impelled in his progress from Protestantism to Roman Catholicism. We, as Protestant Episcopalians, have an interest in his case, which is common to us and Protestants generally. Besides this, we have a special interest in it, because of the position which the writer once held among us. The arguments for the Papacy are by no means new. They have only (what to some minds may give them interest) the form of a personal narrative. That interest is by no means universal among those in his late diocese and elsewhere, who are privy to matters which may never be known to all readers.

Of course, the stepping-stone to the Romish faith is the authority of the Church. Let this be established or assumed, and all other articles of the Papal creed are easily sustained. If the Church is to over-rule the judgment of every individual, and what is once decreed or accepted by that authority is to be held as true or indisputable, then the Roman Catholic has well nigh gained his cause. There may be a question, what is the Church which is invested with this authority? Is it the existing Church of Rome, having communion with the Pope and

acknowledging his supremacy, as Roman Catholics say; or is it the Church of an age before the Papal domination prevailed, when the Eastern and Western portions of the Christian world held communion with each other, and all could meet and speak as by one voice in a General Council, as those say who claim to be simply Catholics without being Roman Catholics? The Roman Catholic, in his position, has the advantage that his authority is that of an existing living Church which can be seen; they who are Catholics simply, (we use the word in the historical not in the etymological sense,) must appeal to an authority which has no longer a living tongue, a Church no longer integral and in visible unity. Besides, the Ancient Church confined its voice to the utterance of definitions on such points only as were at the time in controversy. If we ask for the decisions of the Ancient Church on such points as are not embraced in the three creeds, where are they to be had? It may be answered, in the general testimony of ancient writers. But do these ancient writers give a full testimony? How can it be expected that they should do so, it being true that some things, now risen to a height of importance, were not then discussed. But, even if it were otherwise, how can we distinguish the opinions of the individuals from their testimony to the general sense of the Church? Would all who acknowledge Augustine to be an orthodox father, accept as Catholic verities all his statements and definitions? Besides, who is to decide for us which of the statements of writers are truly Catholic and which are simply private opinions? No position, not even that of the Roman Catholic, relieves us from the necessity of exercising our own judgment individually, at some stage in the course of inquiry. It can not be pretended that what is called the authority of the Church, which is that she is to decide ultimately, or without appeal, for all her members what they are to believe, is an intuitive truth which every man must necessarily see and own as soon as clearly stated. It is a thing to be argued and proved. But before what tribunal? The individual who has never been taught it as a truth, or who has been taught a contrary belief, must have reasons, and judge of their force or sufficiency. The question is to be decided by reference to Scripture; but who is to determine what the sense of Scrip-

ture concerning this preliminary point is? It is arguing in circle to say the Church is to decide, the very question being whether, by the proper sense of the Bible, such authority is vested in the Church. Dr. Ives' narrative shows that, at the very outset of his discontent with Protestantism, he was exercising his own individual judgment. "In the outset," he says, "let me recall the fact, that for years a mysterious influence, which I could neither fully comprehend nor entirely throw off, visited my mind, unsettling its peace, and filling it with yearnings for something in religion more *real* than I had hitherto experienced." (p. 13.) It was "under such impulses that my thoughts," he continues, "were naturally led beyond the narrow limits of mere Protestant theology to the early Catholic Fathers, and of such as seemed to be based upon them in later times." What this "mysterious influence" was, as he did "not fully comprehend" himself, of course he does not explain, nor how it naturally led him to the "early Catholic Fathers." How it differed from the "mysterious influence" which led George Fox to make the outward written word subordinate to the internal word, or that which impelled the Anabaptist leaders in Germany, or that which "visited the mind" of Mahomet, can not be well explained. If, at "the outset" of a new course in religion, a "mysterious influence" is to be followed, who can tell to what end it may lead. Here is "subjectivism" with a witness. Again, he advises "his dear friends, who have one doubt or suspicion of their safety as Protestants, at once to commit themselves to the guidance of God's spirit." To this stage also we are to go without an external authoritative guide. We are to "hear" not "the Church," but Dr. Ives' advice to "commit ourselves to the guidance of God's Spirit." But among those who profess to have done this, what varieties of creed and of practice are to be found! Who is to decide for us whether the Anabaptist or the Quaker, or any enthusiast who professes to look for the guidance of the Spirit, is right? All true Protestants maintain that the Holy Spirit teaches, by means of the Scriptures, the humble and childlike learner. He "opens the understanding to understand the Scriptures." The humble Protestant may say most honestly, I have done what Dr. Ives advises; I have sought for the help and guid-

ce of the Spirit, and submitted myself wholly to the will of od, as far as I know it, and the result is that, according to the ght given me, I see the Bible to be a very plain and sufficient le by which to try all questions that concern the way of life, d that I am bound to reject, as mere human imposition, hatever, not being contained therein, is pressed on me by any ternal authority, as necessary to be received in order to sal-ation. The Protestant and the Roman Catholic join issue, en, at this point. Before what tribunal is the question to be gued, and who is to give judgment? Of course, each man ust settle it with himself whether he have honestly sought ght from above, and whether he have honestly followed it or ot. The final judgment in the case is, of course, with God.

When we shall have followed Dr. Ives' advice, to "give our-lves up to the guidance of the Spirit of God," and to ask for elp according to the substance of a prayer which he indites, ie next step is not set forth with such distinctness as that we an be sure what it is. We are instructed as to the need of a certain infallible answer to the question, What is *God's ill?* and that in respect to *each truth*, however small or mys-rious, which God has *proposed to our faith or enjoined upon ur practice.*" Then, if we follow him, we are to "enter upon ie inquiry, *how* or by *what means* are we to come to an exact nowledge of God's will as contained in Holy Scripture?"). 37.) He rejects "the means suggested by a large majority f Protestants, namely, that through prayer God would en-ghten each man's mind to understand, after diligent study, ie true sense of the Bible." (p. 38.) And yet he had just efore earnestly advised his "friends" "to commit themselves) the guidance of God's spirit." (p. 26.) His Protestant iends, then, are "to commit themselves to the guidance of od's Spirit" at the outset, and without any outward means or part from a historical or written revelation, or without any xed standard of text by which to test the truth of their being) guided; but, when they once come to the Bible itself, such uidance is no longer to be looked for or trusted. With no uthority to decide for us whether we mistake the mind of the pirit or not, indeed with no aid in the matter besides our own npressions or consciousness, we are to follow the guidance of

the Spirit till we come to the Bible. Then we are to trust no more our own judgment, however honest or matured, nor to rely simply on the grace of God to open our understandings to the sense of his Word. Here the Church comes in to take us by the hand, and to require that we submit our judgment and follow implicitly as she shall guide us, and free us from danger of mistake or doubt. In other words, the traveller lost in the depth of a forest, where the multitude perish, must find his way out, without track or chart or guide, through a "mysterious influence" moving him in one direction rather than another, his own judgment or unaccountable impressions being all he can rely on; but, after he has got fairly out to open day, where distinct roads come to view, with a chart and a book of instructions prepared expressly to direct him, then he is to be taught that his own judgment is no more to be exercised. He is now more of a child than before he helped himself through the very worst and most difficult part of his way, and he must from this time give himself into the hands of a living guide who now offers himself, and who alone can show him the meaning of the book, and, in the midst of numerous tempting roads opening before him, can put him and keep him in the right one. This guide demands the confidence of the perplexed traveller on the ground of his age and experience, and of his having been himself taught by the original projector of that road, which he says is the true one, though there have risen grave suspicions and accusations of his having dealt with many poor souls arbitrarily, cruelly, and with the subtle arts of political diplomacy.

No true Protestant maintains for a moment that every man is to find out the truth, as to the way of life, from the mere exercise of his own reason. That is the position of the Deist. The articles of the Christian faith are mysteries never to be known without miraculous revelation. They are no more to be drawn out of principles or elements of reason than any other facts which are to be known only by testimony. The witness as to them must be from heaven. They concern things "which have never entered into the heart of man." The revelation, as given us, is by means of human language. As the hearers of our Saviour and of his Apostles understood their words

when spoken, so are we to understand them when written. The Scriptures are given us expressly for "doctrine, and for instruction in righteousness," and we are exhorted to "search them." St. John declares that his gospel "was written that ye (all who read) may believe that Jesus is the Son of God, and that believing ye may have life in his name." Why should not the will of God expressed in the Bible be as plain as expressed by the Church? If the language of the one need an infallible interpreter, why not the other? What the Church teaches or means must, as to innumerable details, after all, be learned by the multitude from the lips of fallible priests.

The truth is, the difficulty in the way of understanding the Scriptures lies not in the text, in its obscurity or insufficiency, but in the blindness of the hearts of men. No help to a knowledge of the mysteries of the kingdom of heaven will suffice but that which can remove this blindness. That opening of the understanding to the knowledge of the Scriptures which is needful for salvation can be given by no power nor authority on earth. All the works of expounders ever written may come to our aid and all the decisions of councils, and yet the blindness of the heart be without cure. The Holy Spirit alone can give sight to the eye of the understanding. As the sun in the meridian, the text of the Bible shines on the path we are to walk in with intenseness of light, but all in vain as long as the eyes are closed in blindness. The Protestant and the Roman Catholic may be said to agree as to the necessity of a guide to an understanding of the Scriptures, and that this guide is the Holy Spirit. The latter holds that the Spirit guides by being in the Church and by speaking through the voice of the Church in the way of exposition of the text or of definition of doctrine; the former, the Protestant, holds that the help of the Spirit is not for removing obscurity in the text, (for that is bright and clear enough,) but for taking blindness from the heart. The human teacher or expositor, that is, the Gospel preacher, the Spirit uses as his instrument, so far as he sets forth the meaning of the text; for the text of the Bible alone contains all that the Spirit is to teach. The Protestant would take us to the simple text, that, having studied and mastered that, we may see for ourselves the way in which we are to

walk; the Roman Catholic would take us only to the church, (the church in his sense,) that we may hear not the text itself, but what that assumed judge declares to be its meaning.

One of the main arguments for church authority is purely rationalistic. It is, that there must be such authority for interpreting the Scriptures and deciding questions of doctrine, because otherwise differences and controversies will be endless. This is virtually to argue, we think, that such a thing ought to be, and therefore it is. It is the argument of the Universalist; God, who is love, ought not or can not allow his creatures to suffer hopelessly, and therefore there can be no endless punishment. It is the argument of the infidel; the Bible teaches what we hold to be contrary to reason, and therefore it can not be the Word of God.

The argument most relied on against Protestantism, and urged by Dr. Ives, is that the Reformation broke up the Unity of the church, and by its appeal to private judgment must perpetuate differences and divisions. The church, it is argued, being the body of Christ, must be one. Whatever member is severed from the body must perish. Schism is fatal not only to peace, but to life. We must understand what is meant in this connection, by the word Unity. If it be perfect agreement as to the sense of Scripture and as to all points of doctrine, such unity has never existed. Want of thought, the mind being not quickened by the light of knowledge, may prevent disagreement. But this is not unity in faith. Among savage tribes there is no disagreement about the Copernican system of astronomy, which does not mean that they are united in opinion, but that knowing nothing, and thinking nothing about it, they can not disagree. If by unity be meant that of an external corporation under the compact form of a consolidated government, that is likely to be fatal to freedom of mind and the life of truth. It gives the unity and the order with all the evils of despotism. It is the unity of the trunk secured by iron bands which prevent the growth, and beauty, and fruitfulness of branches, and produce the sameness of a naked pole. Unity may exist without fusion into mass. The human race is one because all men are alike related to a common head. And this unity is perfect amidst all varieties

of families, tribes, and distinct political bodies. Why may not individual believers be, in union with Christ, the head of the church, though not consolidated in one universal politic body? Without the forced union of all in one visible corporation, there may be agreement in what is needful for life. Those who claim to be Catholics in an eclectic sense, (that is, neither Roman Catholics nor Protestants,) hold the basis of doctrinal unity to be the old Catholic creeds, that is, the Apostles', the Nicene, and the Athanasian. Why then charge with heresy Protestants who hold them as firmly as any who call themselves Catholics? The point of separation between Protestants and Roman Catholics lies beyond or outside of those creeds. Either, then, those creeds do not embrace all essentials, or Protestants may be agreed in essentials. But be that as it may—be it true or not, that among Protestants there can not be unity—the question still arises, Is the proper unity of Christ's body that which is found in the Church of Rome, a unity based on authority and law? The Romish unity is not that of minds judging the same thing, but of agents combined under one hand. It is that of an army under a chief, all individual wills or judgments being merged in the one which controls the mass. Such unity among Christians is desirable only on the theory of Church Infallibility. But as long as the church is composed of fallible men who are encompassed with infirmities, and who may be unsanctified, and therefore selfish, all the evils of a civil despotism which should embrace the whole earth, may be found in a universal church consolidation. We look for unity among Christians, not to the virtue of mere Polity, nor to the powers of a general council, but to the pouring out of the Spirit of God from on high. When Christians of all sections shall receive "the Spirit of grace and of supplications," and all hearts shall be melted by the baptism of fire, the dross of sectarianism and of party shall be separated and consumed, and the mingling of all into one mass of the pure gold of a true Catholic Church, the natural and easy result.

As Dr. Ives was for the greater portion of his life a minister of the Protestant Episcopal Church in this country, he deems it needful to dwell on objections to the reformation in the

mother church of England. "No church," he argues, "can properly give an answer to the question, 'What must I do to be saved?' without being infallible. This the Church of England declares for herself she is not, and denies in regard to all others. The very fact of her separation from the body of the Church Catholic would be fatal to her pretensions of infallibility even if she made them: for what right has a small part of the Universal Church to set up for itself against the faith and authority of all the rest of the body? The church," he further argues, "has nullified her own authority by differing from herself. If she had authority at the Reformation when she became Protestant and separated, had she less authority during the centuries in which she welcomed the doctrines and the communion of the Church of Rome? When she separated she took one position under Henry VIII., a contrary one under Edward VI., another under Mary, and again a counter one under Elizabeth." Again Dr. Ives argues, "The Protestant Church of England is the creature of the State, made by votes in Parliament." Those who, with Mr. Palmer, (in his treatise on the Church), maintain that the Reformation in England, from 1543 to 1571, was conducted in proper submission to "the authority of Catholic tradition," must be left to answer Dr. Ives' arguments. We are not concerned in them. If the Church of England had one faith before Henry VIII., and another under Edward VI., again the old one under Mary, and again a counter one under Elizabeth, who is to determine for the individual members, when she followed church authority or Catholic tradition, and when not? Can Mr. Palmer be allowed to decide not only for himself, but for every one else? On any theory, that of the Protestant, that of the Roman Catholic, and that of the Anglo-Catholic, there is a point at which an appeal must be made to the judgment of the individual. After allowing it in the first stage, that is, for the determination, among various bodies of Christians claiming to be churches, which we are to follow as Catholic, or in regard to the same church, which has at one time authorized one form of teaching, (as the Church of England under Henry, and for centuries before him,) and another and counter form, (as the same church under Edward VI. and Elizabeth,) at which of

these times the teaching was Catholic and at which not, and then to expect the individual to have no further the freedom of inquiry and of judgment, is to imagine that one man may at pleasure, or according to his own fancy, rule the minds of all other men.

Dr. Ives has clearly shown that the principles which he had long held, (long before he thought of renouncing Protestantism,) in common with many to whom he addresses himself as his "old friends," led him very consistently into the Church of Rome. The starting-point of both the Roman Catholic and the so-called Anglo-Catholic (or follower of the modern Oxford School) is the same, that is, the authority of the church. The difference appears to be, that the former holds to the authority of the church existing through all time, the latter confines it to the ages preceding the rupture between the Greek and the Latin churches, while general councils uttered the one voice of the church universal. The Roman Catholic has the advantage of a living teaching church to guide him, the Anglo-Catholic must find out for himself, among the remains of the first four or five, or six centuries, what is the judgment of the church as proved by Catholic tradition. If the Church have the authority asserted, is it to be shut up (in the exercise of it) to a few centuries? What is the private Christian to do, who is perplexed by the errors and controversies of later times? Is he to have no means, in church authority, for quieting his doubts and settling his faith? Is any thing formally settled by the Church of the first four or five centuries, but the articles of the three creeds? When we come into later times and are met by the grave questions of the Papal Supremacy, the worship of the Virgin Mary and other saints, purgatory, indulgences, priestly absolution, transubstantiation, and the great point of justification, and other questions on which the Catholic creeds contain no judgment, and to which indeed they make no allusion, what then is the "Church" which all are to "hear," and how has she spoken?

It is alleged that in England, in the ages before the Reformation, there were isolated individuals here and there, who lifted up their voices against the usurpation of the Church of Rome. Dr. Ives quotes from the "Origin, &c., of Common

Prayer," by the Rev. Mr. Odenheimer, a reference to Dinoth, and Daganus, and Wicliffe, among "a noble array of divines, who, from time to time, down to Archbishop Cranmer, did all they could to resist the uncanonical and anti-Catholic usurpation of her rights," (p. 97.) "Now, this writer," Dr. Ives proceeds, "adopts the principle, 'Hear the Church,' asserted with a good deal of ability in what he calls, 'the admirable sermon of Dr. Hook,'" (p. 98.) "To me, while a Protestant," says Dr. I., "it was a very awkward question how *Dinoth*, and *Daganus*, and *Wicliffe*, and any body else who may be supposed to have acted with them, could be regarded by any good Anglican, as the true, *living*, 'teaching' authority in England, to which, on pain of being treated as 'heathens and publicans,' all her sons and daughters were compelled to listen, in opposition to the Catholic authority, which alone taught, or *could*, by any *possibility*, be heard for eight hundred years, and more; I say for eight hundred years and more, because, during that period the Protestant authority of England declares it to be the fact. The words are: 'Laity and clergy, learned and unlearned, *all ages, sects, and degrees of men, women, and children* of the WHOLE OF CHRISTENDOM, had been at once drowned in abominable idolatry; and that for *the space of eight hundred years and more.*' (*Homily against Peril of Idolatry.*) Now I entreat my old friends, and especially my friend who wrote the book upon which I have felt bound to animadvert, seriously to consider where, for that long period, the poor sinner was to go to 'hear the Church?' And more than all, what became of the promise of Jesus Christ to be with His Church, 'teaching all things whatsoever HE commanded her, always, (*all days*), *to the end of the world?*'"

The rule, "Hear the Church," is insufficient for our guidance, unless it is to be followed beyond the first few centuries, and even to the present time. To say we are "to hear the Church" up to a certain point and no further, because after that time she ceased to be a guide, and errors came in, is to exercise private judgment with a witness. To say that after that point we are not to "hear," because then, being divided, she ceased to have a Catholic voice, besides being an intrusion of private judgment, is a denial of the sufficiency of the rule

for doubting and perplexed minds. It is to grant that she has lost her prerogatives, or in other words, has failed. To hold that the judgment of the Church or Catholic tradition is to determine the faith of Christians, is to stand on common ground with Roman Catholics in regard to the starting-point of the controversy between them and Protestants. An attempt is often made to stand on ground merely Catholic, distinct from both that which is Roman Catholic and that which is Protestant; the Catholic being that of submission to the Church of the first four or five or six centuries, or before the separation between the Eastern and Western portions. But while the principle on which such submission is required is an error, the rule for our guidance, even if good and true as far as it goes, is insufficient. It leaves us without a guide amidst all the errors and dangers of subsequent times. It touches no point peculiar to our Thirty-nine Articles. These are Protestant in their basis, of the sufficiency of the Scriptures, and in their definitions. To make them otherwise, is not to interpret them, but to evade their obvious meaning. The question, in such case, is not what do they in truth mean, but what can they be made, by explanation, to mean, or rather what meaning they may be so explained as not to exclude.

Dr. Ives, to show that the Church of England can not claim to be heard on the ground of Catholic authority, maintains that it is the creature of the State. And, indeed, unless we can defend the Reformation in England on other ground than that of submission to Church authority or Catholic tradition, we shall find difficulty in maintaining our cause. We must take the ground that the Reformers were right, not because they heard the Church, but because they followed the Bible. The Protestant Church of England does hold the faith of the early or primitive Church. Bishop Jewell's apology is good against the pretensions of Rome on the ground of the antiquity of the faith. Our Protestant fathers, while holding the faith of the early Church, held it not simply because it was the faith of the Church in the first ages, but because it is found in the Bible. The testimony of the early Church is most precious. But it is testimony, not judgment. Testimony may be examined, but judgment ends inquiry and determines the cause.

The language of the Bible is to be understood as that of other ancient books. Whatever is not found written therein, nor may be proved thereby, is not to be required to be believed by any man. To one holding the proper position of Protestantism, Dr. Ives' arguments against the authority of the Church of England are without aim. He is beating the air. But as to those who hold the authority of Catholic tradition, his arguments are not to be met. The Church of Rome has a claim to their obedience which the Church of England can not plead. If, in order to the existence of authority in a church, there must be an unbroken chain of canonical connection with the Church of the first age, the members of our Protestant Church may be left in doubt and perplexity. If we grant the necessity of a line of sacerdotal succession, in order to the transmission of grace from Christ the head to his body, the Church, we concede the main thing in the matter of salvation to the claims of Rome. If that sacerdotal line exist at all, it exists in the Roman Church. As to all Protestant Churches, to say the least, the existence of it, according to what the theory requires, is doubtful. So far as that point then goes, to be in the Church of Rome is to be on the safe side. And if, as to union with the body of Christ, that be the main point, it is of course better to be sure with that Church and overlook minor faults, than be in doubt with Protestants who may in other respects be nearer the truth. Dr. Ives, then, long before he openly renounced Protestantism, was leaning, however unconsciously, on the main pillar of the church-system of Rome. He might have continued thus, unconsciously, had not the necessities of controversy compelled him to examine his position. The seminal principles of contrary systems may be hardly distinguishable, as poisonous and wholesome plants may in their seeds seem alike. Jarring interests may remain in peaceful neighborhood with each other, so long as no questions arise to produce division and separation. The fundamental principles of Protestantism lying deep in the Church of England, and those of Romanism sometimes held in quiet contiguity, must, in times of discussion and controversy, show each their distinctive shapes, and come out to open antagonism. The fact that men, holding the views of the Christian Church which Dr. Ives

held, have been uneasy among us and have finally gone out from us, shows the wholesome Protestantism of our Church. The pains of such separations are only those of the surgeon, which are not for injury but for cure. The vigor of the general health is proved by the speedy closing of the wound. The Protestant Episcopal Church lives, and shall live to execute her mission, when Dr. Ives shall be forgotten, except as his name may be found among the cases in "the books."

ART. VII.—THE TRINITY, IN THE LIGHT OF THE OLD TESTAMENT AND OF THE GOSPELS.

By a Layman.

Before proceeding to the direct argument, it may be well to make some preliminary statements in regard to those persons who deny the divinity of our Lord, and the doctrine of the *Trinity* as founded on it. They call themselves "Unitarians," sometimes "Rational Christians." They are more properly denominated Arians, Socinians, etc. The followers of Priestly and Belsham in England and New-England may justly be called "Humanitarians." The Arians believe Christ to be the "highest of created beings," who was sent by God the Father into our world to save sinful men; that this highest of archangels united himself to our nature and form, that is, he became man; that he declared the will of God; was crucified

Note.—The Editors welcome the contributions of a Western lay friend, studious in subjects of such profound interest as that here discussed. The writer of this article appends an explanation of the occasion of his preparing it. "It was written for a graduate of Harvard University, a very intelligent and candid youth, seriously disposed. He had remarked to the author, that there was nothing in the Old Testament which could give a Jew any idea of a Trinity or of the divine nature of the Messiah, and that the first three Evangelists were clearly Unitarians. A few passages in John's Gospel, he admitted, seem to assert the divinity of Jesus, but said they would admit of an interpretation agreeable to the Unitarian scheme. This paper was an humble attempt to present the truth to such minds, of which there are some both in the East and in the West."

and rose again on the third day, ascended into heaven, and is now exercising, as the reward of his sufferings, authority and power to judge the world and assign the eternal allotments of all men. They deny his atoning, and propitiatory, and vicarious *sacrifice;* but say, we are saved by the merits of his intercession. They offer him religious worship, and celebrate the memory of his death by taking the Eucharist, only, however, as an *Eucharistic ceremony.* The Socinians, so called from Socinus, deny the preëxistence of Christ before his appearance in the flesh, but admit that he was a good man sent by God to teach a pure system of morality, and to reveal the future existence of man and especially the resurrection of the body. They believe also, that, as a reward for his obedience, sufferings, and death, he has been highly exalted and has received power and authority to forgive sin, and allot the destiny of men in the future world. They, therefore, pray to him, and celebrate his death Eucharistically. Like the Arians, they deny his divinity and atoning sacrifice. The Unitarians—or, more properly speaking, Humanitarians, the followers of Priestly, Belsham, etc.,—believe that Christ was a *mere man,* "like unto his brethren" in every respect; whose death is to be regarded in nowise as different from that of any other good man. Indeed, Belsham says, "he might have been as peccable as other men." (See Magee on Atonement, *passim.*) It will be seen, that all these sects *agree* in denying the *divinity* of our Lord and his atoning sacrifice. The *Arians* believe the preëxistence and glorious character of Christ before his appearance in the flesh, and his exaltation to a throne in heaven after his resurrection in the human body; from which he directs the movements of Providence for the good of his followers, and punishment of the wicked; and that he will judge all men. The *Socinians* believe that Christ did not preëxist before his incarnation; but is invested with a "regal character," since his resurrection, as a reward for his obedience and death, in which capacity God has committed to him the final judgment. Now, it will be seen that Arians and Socinians, in worshiping Christ, praying to him, and teaching that he has power to judge the world and assign the final destiny of men, do, in truth, teach the absurdity of a *created being* invested with the

attributes of God, the absurdity of a *delegated God*, thus committing blasphemy in worshiping a *created being*, and are guilty of the very absurdity with which they charge the Trinitarians, of making more Gods than one—and one of these Gods a *delegated* God; and this, too, in direct defiance of the declaration of God, "My glory will I *not* give to another." The Humanitarians, Unitarians of the Priestly school, avoid this blasphemy and absurdity, by denying the preëxistence and subsequently kingly character and offices of Christ, and reducing him to the nature and condition *of a mere man.* They are obviously and undeniably mere Deists; for even Thomas Jefferson, Rousseau, and Bolingbroke believed that there was such a man as Christ, who was the teacher of a system of excellent morality. (See Magee on Atonement for the infidelity of this sect, and the manner they treat and reject the Scriptures, when they can not explain away their clear and positive declarations.)

All these sects are in the habit of claiming the doctrine of the *Unity* of God as peculiar to themselves. They unite in calling the doctrine of the unity of God the "ancient and primitive doctrine," insinuating that the doctrine of a Trinity in the unity of the Godhead was comparatively a modern doctrine, an innovation of later ages, whereas the latter doctrine is as old as the first; and it is very remarkable, that the idea or belief of the unity of God has never existed, *without an accompanying belief of a Trinity of persons in that unity.* The Platonic doctrine of a Trinity, and the existence of the Logos, may be traced from Plato to Parmenides, and from Parmenides to his masters of the Pythagorean sect; from the Pythagoreans to Orpheus, the earliest of the Grecian Mystagogues; from Orpheus to the secret lore of the Egyptian priests, who got it from original traditions through the family of Jacob and their descendants. Similar notions of a *triple principle* are found in the Persian and Chaldean theology; and vestiges of the worship of a Trinity were discernible in the Roman superstition in a very early age. This worship the Romans had received from their Trojan ancestors; for the Trojans brought it into Italy from Phrygia. Into Phrygia it was introduced by Dardanus, so early as the ninth century after the flood.

Dardanus carried it with him from Samothrace, where the persons worshiped were called "Cabirini." These were Three, and the import of the word is, "The Great or Mighty Ones." The worship of the "Three Mighty Ones" was established in Samothrace earlier, probably, than the days of Abraham. It is singular that the Platonists thought the doctrine of a Trinity could not be the discovery of reason; for they said, it was *Theoparadotos theologia*, that is, a "Revelation." As they knew nothing of the Mosaic writings, this idea must have been one of an earlier revelation, scattered fragments of the patriarchal creed, which had never been lost. From the earliest age of Hindoo antiquity, we find a Trinity in unity, and moreover, the belief of the frequent *incarnation of the second person.* How remarkable then, is it, that the belief in the unity of God *should never have been found separated from that of a Trinity in unity*, or, as it is sometimes termed, a Triad in a Monad! No matter how many gods may have been worshiped, the Supreme God—as in Rome and Greece—was always believed to exist as a *triad in a monad!* Let the philosophers, of whom we spoke above, account for this if they can. It is clear that a Trinity in unity is the fact of the earliest and latest revelation from heaven. (On the antiquity of this doctrine, see the masterly letters of the profoundly learned Bishop Horsely.)

Unitarians, of all grades and shades of belief, charge Trinitarians with making three Gods, contrary to the express declarations of the Scriptures. This is untrue. They, on the contrary, hold most strictly the unity of God; the essential, eternal, and necessary existence *of only one God.* They believe that this unity exists in an uncreated and eternal Godhead, existing in three *hypostases* or modes of existence, to which are applied in Scripture the terms, "I, He, They." This *fact*, as announced in Scripture, is a mystery, it is a *paradox;* but we deny that it is *an absurdity.* If the so-called Unitarians were the logical reasoners they claim to be, they would be ashamed to assert the doctrine and fact of the Trinity to be an absurdity. Let us try their assertion by the test of true reason. It cannot be asserted *philosophically*, that a proposition is untrue or absurd, unless we entirely and fully understand all its terms. In other words, it can never be

affirmed that the *predicate* of a proposition is absurd, unless we fully comprehend the entire nature, mode of existence, etc., of the *subject of it.* This every reasoner understands. The Unitarian philosopher, who would deny this rule of logic founded on pure reason and common sense, would be laughed to scorn by the masters of the art of reasoning. Now, let us apply this well-known rule. The Trinitarian proposition is, "God is *tripersonal.*" Tripersonality is the predicate of the proposition, and God is the subject. No man can rationally assert that the proposition "God is tripersonal," is absurd, until he can show *that he fully and completely comprehends the nature, modes of existence, and operations of the one Infinite God!* Does the Unitarian, with all his boasted reason, dare to say, that he fully and completely comprehends the whole nature, existence, etc., of God? God to him is as incomprehensible as to the Trinitarian. The latter believes the proposition to be true, although it is mysterious and beyond the full metaphysical comprehension of the human or perhaps of any created intellect. He believes it to be true, as a *fact*, upon the very kind of testimony appropriate to the proof *of a fact*, the declaration of a witness adequate to declare such a fact, in this case an infallible witness, God himself. That this fact is plainly and abundantly declared in the Scriptures, is demonstrable, if *they* are honestly admitted to be the Word of God. We moreover assert, that this *fact*, though mysterious, is not *contrary to* reason, as we have proved from reason itself. Trinitarians maintain the absolute unity of essence in the nature, attributes, and designs and works of the persons of the Godhead. They maintain "that the three persons are *one Being*, one in eternal essence, mutual relation, and indissoluble connection; so strictly one, that nothing in the whole world of matter and spirit presents a faint shadow of their unity. They maintain that each person by himself is God, because each possesses fully every attribute of the Divine nature; but these persons are all included in the very idea of the one only God!

All the sects of the Unitarians constantly quote those passages of Scripture which speak of our Lord as a *man;* which speak of the human attributes ascribed to him, as if these passages at all perplex the Trinitarian *theory.* The Trinitarian

cheerfully admits their full force. It is essential to the *doctrines* that depend on the *fact* of his *Divine nature*, that he should have possessed *human nature* also. He holds Jesus of Nazareth, the son of Mary, to be as truly man as he is truly God. The doctrine of the vicarious, atoning mediation of our *Redeemer*, depends on the *human nature* of Jesus Christ: "There is one mediator between God and man, the *man* Christ Jesus." The twofold nature of the person Jesus Christ is expressly and fully revealed. The Trinitarian accepts the revelation, and rejoices with a joy "unspeakable" in its consolations and hopes; consolations and hopes which a Unitarian can never enjoy on his theory. He rejects, upon *his grounds of reason*, the possibility of a union of Deity with the human nature. His reasonings are met here as unanswerably as they can be met on the subject of the *tripersonality* of the Godhead. When he can show that he comprehends fully the nature, modes of existence, and modes of operation of *God*, then will he be prepared to show the absurdity of the proposition, "The *Divine nature* is united with the *human nature* of our Lord Jesus Christ." Here, let me say, is the superiority of the Trinitarian scheme over that of every shade of Unitarianism, *that all the express declarations of the Scriptures* are accepted with a humility becoming the weakness of the human intellect, which can not explain the union of the human soul with matter in any one of its obvious, undeniable modes of actual operation. The Trinitarian knows the difference between a paradox and a contradiction, between a *fact* and an *absurdity*. *Both* parts of a *paradox* may be *true*, and capable of proof; but both parts of a contradiction *can not* be true—one *must* be *false*. The twofold character and nature of Christ is expressly declared in the Scriptures. In Isaiah, chap. 9, it is said, "Unto us a *child* is *born*, unto us a *son* is given; and his name shall be called Wonderful, the *Mighty God*." In 1 Tim. 3 : 16, it is said, "Great is the *mystery of godliness*, *God was manifest in the flesh*." These passages will be adduced again in another part of this argument.

Having now finished what was intended to be preliminary to the direct argument from Scripture for the Deity of Christ, we proceed to inquire whether or not the Jews, who gloried in

the belief of the *unity* of Jehovah, could have derived their belief in a trinity of persons from their Scriptures. It is altogether undeniable, they *did* believe this; that their familiar mode of expressing this belief symbolically was a circle, within which were *three dots* in a straight line with the first letter of the word Jehovah (יהוה); the letter Yothe, the first letter in the word Jehovah, being placed under the middle dot. Here is *Trinity* in an *eternal coëqual union and equality.* We say, they saw enough to suggest and teach this idea, undiscoverable by human reason, and yet not contrary to it when revealed.

We desire especial attention to the fact, that, in all the passages I will quote, where the words in our translation are "The angel of the Lord," the exact translation of the Hebrew words (מלאך יהוה) is "the Angel Jehovah;" that is, the words Angel and Jehovah are nominatives in apposition with each other. How can the word "Angel"—"the sent"—apply to Jehovah, but in the person of Christ? The word "Jehovah," it is known, is the word by which the Jews emphatically expressed the idea of the *Unity of God.* The root from which it is derived expresses the ideas of the "self-existence, independence, and eternity" of God. They considered this word so sacred that they never used it in speaking. It was called the "unutterable word"—it was the sacred Tetragrammaton. Had they used no equivalent for this word, the Unitarian might argue, with force, that the Jews held the *unity* of God without any idea of a plurality of persons in the Godhead. But what is the fact? They have the words "Elohim," "Adonai," "Shaddai," all *plural* nominatives, which they used as equivalent to the word "*Jehovah.*" Whenever their priests read the Scriptures aloud in worship, or in any other case, they substituted the words above mentioned. Remember, now, as we proceed, that the phrase "Angel *of the Lord*" is in the Hebrew "Angel Jehovah;" that is, the "*sent* Jehovah." We will now see the exact force of the passages we shall allege; and let it be also remembered, that it was the constant belief of the Jews that no man could see Jehovah, the Father, and live. Hence the inference and belief, that, in every instance where it is said "the Angel Jehovah" *appeared* and *spoke* to Moses and their fathers, and the prophets, it was the *second*

person of the Godhead, whom they called "Messiah," the "Son of God," "the Son of Man." Let us now inquire whether or not the Jews could have gathered from their Scriptures such ideas of the divinity and equality of the second person of the Godhead, whom they always denominated "the Son of God" and the "Messiah." We begin with the first book of the Old Testament.

GENESIS.

In the sixteenth chapter of this book, we have this in the *tenth* verse: "And the *Angel Jehovah* said unto her, (Hagar,) I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Who could say this but Jehovah? In the thirteenth verse it is added, "And she called the name of the Lord (the Jehovah, for thus it is in the Hebrew) that spake unto her, *Thou God seest me.*" In 30 : 24, "And Jacob was left alone, and *a man* wrestled with him until the breaking of the day." In the thirtieth verse, it is said, "And Jacob called the place Peniel; *for I have seen God face to face, and my life is preserved.*" In 48 : 15, Jacob is referred to thus: He blessed Joseph and said, "*The God*, before whom my father Abraham and Isaac did walk, *the God*, which fed me all my life long until this day, the *Angel* which redeemed me from all evil, bless the lad." Who can mistake or dispute the fact, that Jacob calls the *Angel* GOD?

EXODUS.

In the 3d chapter of this book and the 2d verse it is said, "And the Angel Jehovah appeared unto him (Moses) in a flame of fire out of the midst of the bush," etc. In the 3d verse it is said, "And when the Lord (Hebrew, Jehovah) saw him (Moses) turn aside to see, God called to him out of the midst of the bush," etc. Here are the words *Angel*, *Jehovah*, applied to one and the same person. In the 23d chapter and 20th verse it is said, "Behold I, *the Lord thy God*, will send an angel before thee to keep thee in thy way, and bring thee into the place which I have prepared. Beware of him, and obey his voice, forsake him not, *for he will not pardon thy transgressions, for my name is in Him.*" Let the reader

remember God repeatedly declares "I will not give my name to another." (See Isaiah, 48 : 11, etc.) Let him observe, it is not said, My name is *with* him, as a delegated person, as having the name with the authority of a commission, but it is *in Him*, it is his *essentially*. Let him reflect, that God alone can pardon transgression. This he everywhere asserts as His prerogative—His alone. Neither prophets in the old dispensation, nor apostles in the new, ever assert a right to forgive sins *in their own name;* indeed the apostles never pretended such a power. They wrought miracles in the "name of Jesus of Nazareth." So the prophets expressly referred their gifts of prophecy and working miracles to the Lord God. But Jesus of Nazareth forgave sins, and worked miracles, even raising the dead *in his own name and authority*, as will be seen when we examine the New Testament.

JOSHUA.

In the 5th chapter and 13th verse it is thus: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood over against him *a man* with his sword drawn in his hand; and Joshua went unto him and said unto him, Art thou for us or for our adversaries?" Verse 14, "And he said, Nay, but as Captain of the Lord's hosts am I come. And Joshua *fell on his face* to the earth *and did worship*, and said unto him, What saith my Lord unto his servant?" Verse 25th, "And the Captain of the Lord's hosts said unto Joshua, Loose thy shoe from off thy feet, *for the place whereon thou standest is holy.*" Let the reader now turn back to the 3d chapter of Exodus, and the 5th verse, and he will find God says to Moses, "Draw not nigh: put off thy shoes from off thy feet, *for the place whereon thou standest is holy ground.*" Here God uses the precise words to Moses that the *man*, the Captain of the Lord's hosts, makes use of to Joshua. Let it be observed, too, that Joshua had worshipped the *man* without rebuke; Joshua, who knew that idolatry was denounced and awfully punished by God.

JUDGES.

In the 6th chapter of Judges an account is given of Gideon, one of the heroic deliverers of Israel. In the 12th verse it is said: "An angel of the Lord appeared unto him and said, The Lord is with thee." Here again the exact translation of the Hebrew is "*the Angel Jehovah.*" Gideon offered him a present of a kid and unleavened cakes. Verse 22 it is said: "Then the *Angel Jehovah* put forth the end of his staff and touched the flesh and unleavened cakes, and there arose a fire and consumed the flesh and unleavened cakes. Then the Angel Jehovah departed out of his sight." Verse 22d, "And when Gideon perceived that he was the Angel Jehovah, Gideon said alas, *O Lord Jehovah*, for I have seen the Angel Jehovah face to face." And in the 23d verse, "And the Jehovah said unto him, Peace be unto thee; fear not; thou shalt not die." It is added that Gideon built there an altar to the Lord, and called it *Jehovah*-shalom. Here again the force of the passage cannot be evaded. In the 13th chapter of the same book there is an account given of Manoah, and a prophecy of the birth of Samson. In our translation it is said, from the 3d to the 22d verse, that "an angel of the Lord" appeared and talked with those two persons. This is again, unfortunately, an inaccurate translation, and hence one point does not strike the mind of the English reader, which would be certain to arrest the attention of the Jew reading the Hebrew. The exact literal translation of the words in Hebrew is, as before, the *Angel Jehovah*, that is, the *Jehovah-sent.* In verse 17, Manoah inquires for the Angel Jehovah's name. The Angel Jehovah answers in verse 18, "Why asketh thou thus after my name, *seeing it is secret?*" that is, not to be pronounced by Manoah. In the 20th verse it is said, "that the Angel Jehovah ascended in the flame of the altar," on which Manoah had offered the Angel Jehovah's sacrifice. It is added, "And Manoah said unto his wife, *we shall surely die, because we have seen God.*" As we have said above, it was the common belief among the Jews, that man could not see God and live. In this remarkable passage, the Jews could not fail—and we know they *did not* fail—to see shadowed forth the doctrine of

the occasional incarnation of the second person of the Godhead. It was the constant belief of the Jewish Rabbis, that the second person of the Godhead was the agent or person who is meant, whenever in their Scriptures it is said God conversed or acted in any visible manner with Moses, Joshua, and other worthies of their nation. This is one of the passages they appeal to. Let the Unitarian reject this passage if he please—*he can not evade its force.*

PSALMS.

I will here quote but one passage from this book, reserving some most remarkable passages until we come to the New Testament, in which we shall find them quoted by Paul and other apostles, and by them unequivocally applied to Christ. The 110th Psalm thus opens: "Jehovah said unto *my Jehovah*, Sit thou at my right hand until I make thine enemies thy footstool." And in verse 40, "Jehovah hath sworn and will not repent. Thou art a Priest forever after the order of Melchisidec." St. Paul expressly applies this passage to Christ; that person whom Jehovah addresses as *Jehovah* at his right hand, (that is, as his equal,) *is Christ, as St. Paul* asserts.

ISAIAH.

In Isaiah 9 : 6, it is said "Unto us a *child is born;* unto us a *son* is given; and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, *the Mighty God*, the Everlasting Father, the Prince of Peace." Who could doubt as to the application of this language? The Jews universally applied it to the Messiah. To whom, in the whole history of our race, can it apply? "The *child born*, the *son given*," is called by the inspired prophet, the "Mighty God;" and another inspired prophet applies the same title to the God of Israel. These were prophets of a people who held in sacred reverence the Unity of God. Isaiah 49 : 7: "Thus saith the Lord, Jehovah, the Redeemer of Israel; and *His Holy One*," etc. The Lord (Jehovah) is called the "Holy One of Israel" throughout the Old Testament. The verse continues, "To him whom man despiseth, kings shall arise,

princes also shall *worship*." Here Jehovah speaks of His Holy One, and it is added, that kings shall come to his rising, and princes shall worship. How strikingly is this prophecy fulfilled in Jesus of Nazareth! He was despised and rejected of men, yet it is here expressly declared, that kings should come to His light, and princes should worship him. And so it has been, is now, and ever shall be, world without end!

ZECHARIAH.

In this book we have the following remarkable passage, 13 : 7, "Awake, O sword, against my Shepherd, and against the *man that is my fellow*, saith the Lord—Jehovah, in the Hebrew—of Hosts," etc. Who is Jehovah's equal but Christ, of whom the inspired Apostle hath said, "He thought it not robbery to be equal with God"?

MICAH.

In 5 : 2 it is thus written, "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel, *whose goings forth have been from of old, from everlasting*." Jesus Christ was born in Bethlehem. Of the ruler, who in the prophecy is predicted to come out of Bethlehem, is said, "his goings forth have been from of old, *from everlasting*." Here eternity is predicated of this ruler. Who is eternal but God?

We have before alluded to the well-known *fact*, that the Jewish name for the one only true God, the Lord God of Israel, is "Jehovah," a word in the singular. But it is equally well known, that they had equivalent words of the plural number when they spoke of Jehovah. Thus, when in the Old Testament it is said so often, "the Lord God of Israel," the word Lord, in almost every instance, is Jehovah, and the word God is either Elohim, Shaddai, or Adonai, all plural nouns: the first of these words, referring the mind to God's *omnipotence;* the second, to his *all-sufficiency;* and the third to his *supreme dominion and authority*. We will give one or

two more instances of their use of plural nouns in speaking of Jehovah the One God. Isaiah 54 : 5, "For thy *Makers* (עשׂיך) is thy Husbands (וּבעליך); the Lord Jehovah of Hosts is his name; and thy Redeemer the *Holy One of Israel.*"

We will now give an example or two of passages from the Old Testament, in which a *trinity* of persons is obviously presented to the mind. In Isaiah 6 : 1, we read, "In the year that King Uzziah died, I saw the Lord (Jehovah) sitting upon a throne high and lifted up, and his train filled the temple." "And one (of the seraphim) cried saying, Holy, holy, holy is the Jehovah of Hosts." Daniel (9th chapter) sums up his prayer thus, "O Lord, hear; O Lord, forgive; O Lord, hearken and do." It is well known that the benediction with which the Jewish priests concluded the public worship, was expressed in a three-fold form. In connection with the above passages, read the commission of our Lord to the Apostles: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We contend that the above passages from the Old Testament could not fail to suggest to the Jew the idea, first, of a plurality of persons in the Godhead; secondly, of a trinity of persons; and thirdly, of the divine nature of the Messiah, as one of these in whom and by whom the God of Israel spoke and acted with their fathers and the prophets. Finally, as a fact, a divine trinity was held by Jews, who also held the absolute unity of God, and abhorred idolatry.

(*To be continued.*)

ARTICLE VIII.

Memoir of the Rev. W. Croswell, D.D. By His Father. New-York: D. Appleton & Co. 1853.

The largest class of Biographies is that of men who have not been distinguished above their cotemporaries for eminence in intellect, or learning, or piety, but whose lives have been written by those who naturally look upon them in a partial light, and suppose that the world will be as much interested in the details of their lives as they are. The life of any man, however uneventful and destitute of incident, may be written if all his letters are published, and all his journies, "with memorandum-book for every town, and every post, and where the chaise broke down," particularly noted. It would, no doubt, have been better for many men if their lives had never been written. Their friends have often done them much harm by publishing all their correspondence. It would have been better for Jefferson's character as a politician and a man, if his correspondence had not been fully given; and it would have been better for Doddridge and John Newton if their love-letters had not been published, and thus exposed to the world their weakness.

In the volume before us we have many things recorded which it would have been well to omit. All the little difficulties with his brethren of the clergy, and his controversy with his Bishop, are most needlessly detailed, as though they were to be given in evidence in a court of law: for instance,

III.

"Reverend and Dear Sir: A note addressed to you by myself, was, by mistake, dropped into the *Post-office* this morning, instead of another letter. I mention this as an apology for any delay which may occur in your receiving it, and also by way of explanation of my communication coming through that conveyance. Very truly yours,

"Manton Eastburn."

Now, we ask, of what earthly use is it to inflict such a trial upon the patience of the reader, as to publish everything of

this sort; and all his poetic effusions, however puerile, even those which the author, with better taste than his biographer, called "silly;" and all the obituaries of Dr. Croswell in the papers far and near; and all the flatteries ever offered by friends, "more than brothers," and whose praise, because so indiscriminate and fulsome, is like worthless paper in the money-market? We contend that such things as these are unworthy of the dignity of a biography, and expose the subject of it to too severe a trial. We have no doubt that Dr. Croswell may have been an amiable man, but his biographer would lead us to doubt it, by publishing some ungenerous comparisons of his success with that of his brethren, and sneers against "those pious men" of the Convocation, and severe remarks upon a clergyman who joined some voluntary association, and of whom Dr. C. says: "The force of radicalism could go no further, and never did it appear more disgusting;" and such passages from his letters as this: "The Rev. —— has bestowed a full share of his tediousness upon us, and officiated last Sunday."

The Memoir betrays throughout a strong partisan character, and that not of the meekest sort. The needless detail of the controversy with his Bishop occupies some fifty pages. How is it, that those who are highest in their theory as to the Episcopal prerogative, and who would "do nothing without the Bishop," are in practice so often insubordinate, and refuse to yield to that authority when it touches them? We find the Biographer speaking of the "associated bigotry" of a Fourth of July celebration, a phrase we are not certain that we quite understand, but we suppose it refers to a Temperance Society.

He speaks again of "the extreme, but laudable sensitiveness of Dr. Croswell on the subject of the order and discipline of the Church." We have a commentary upon this sensitiveness in a note, declining to attend the anniversary of a Bible Society, from which we make an extract:

"It was an early lesson of my childhood, which has strengthened into conviction with my strength, that the indiscriminate and promiscuous union for religious purposes of the maintainers of every opposite sentiment, only serves to encourage and perpetuate error."

His biographer remarks upon this, "It expresses in brief, but plain and decided terms, the sentiments generally held by the Church on the subject of associations like the Bible Society." The latter again speaks (p. 135) of "the *folly and absurdity*, to use no harsher terms, of the erratic course," pursued by these clergymen who unite with such societies. Now, we should think that the terms "*folly and absurdity*" were harsh enough to denounce those who conscientiously unite with other churches in circulating the Bible. It is from this "extreme sensitiveness," that the progress of our Church has been so slow in New-England. Where our clergy refuse to meet on common ground with other Christians in circulating the Bible, it leads to the suspicion that the spread of the Bible would be fatal to the interests of our Church. If the sons of our Church are taught "as the earliest lessons of their childhood," as Hannibal was taught to swear hostility to Rome, to be hostile to such societies, we must reap the consequences of our bigotry in the suspicions of the community, from which the materials of our churches and congregations are to be gathered, and thus the progress of our Church will be retarded. Facts have shown that where there is *union without compromise of principle*, our Church has flourished best; that where churchmen and others, laying aside all distinctions, meet on common ground in circulating the Bible, the growth of the Church has been promoted. Nor is this a time when we can safely rest our claims as a church upon our apostolica succession and the exclusive validity of our ministry and sacraments, but upon our being foremost in every good word and work. We may have zeal, but it may be without love; we may have bigotry greater than the "associated bigotry" of Bible Societies, but it may be the bigotry and uncharitableness of the Church of Rome, who threatens all that differ from her with damnation, which, says Jeremy Taylor, "is the greatest and unworthiest uncharitableness, but of *great use;* for it is the arm and grapple of iron by which the Church of Rome *takes* and keeps her timorous or conscientious proselytes." Is it not rather to be considered "folly and absurdity" to regard ourselves as the only channels of blessing, and to sever ourselves from all intercourse with

those who call upon the same Lord from our "sister churches of the Reformation," as Bishop Hall calls them?

Another thing which strikes us in this memoir, is the cordial hatred of Puritanism we everywhere find. Dr. Johnson, who said that he loved a "good hater," would be satisfied. Those of us who live south of Mason and Dixon's line, are at a loss to account for the Puritanophobia so rife in New-England, among those who can trace their legitimate descent to some old Puritan, with a text of Scripture for his Christian name. We should have expected that they would have honored the memory of their fathers, and that they would have garnished their sepulchres, and have concealed their infirmities, rather than have exposed them to the world; and that the fear of the reproach of filial ingratitude, "sharper than a serpent's tooth," would have deterred them from such attacks. Is it not the case, that just in proportion to the amount of departure from the doctrinal system of the Puritans, this hatred increases in virulence? We distinguish here between the *doctrines* of the Puritans and *their discipline and worship*. This is an important distinction. All who are acquainted with the early history of Puritanism know perfectly well that there was no difference between the Church of England and the Puritans in this respect. There was no dispute between them on points of doctrine till the time of Laud*. This seems to be overlooked by some, especially by those who have gone out from early Puritan training, who freely apply the term Puritanism to those who differ from them, and thus stigmatize those who by birth and training are Episcopalians, and who only adhere closely to the Articles. By this abuse they would perform quarantine for their former connection with "dissenters," as Hallam says, and as poor Bishop Ives' case has proved, who has been driven into writing a book, "A silent neutrality is never indulged in a suspicious proselyte."

* It is a striking fact, that Hooker treats the controversy between the Puritans and the Church of England as one about rites and ceremonies, and external order. "The substance of these controversies is rather of *outward things* appertaining to the Church of Christ, than of anything wherein the *nature* and *being* of the Church consisteth." The Puritans themselves admitted that there was no difference of doctrine, even at the Savoy Conference.

Let us hear no more of Puritanism and Calvinism from such quarters, when Bishop Horsely has said, that "the discipline of the Church of England has been in former times most ably and zealously defended by the highest Supralapsarian Calvinists. Such was the great Usher; such was Whitgift. The highest Calvinist is as good a Churchman as an Arminian."*

But to give some proofs of this Puritanophobia. "This loathing of Christmas greenery is worthy of that gang of canting rogues, who broke down the carved work of the sanctuary, and who seemed to aim to make religion as uncomfortable and nauseating as possible, and to deprive it of every thing which is calculated to enlist the senses, the taste, and the imagination." (p. 102.)

Again, (p. 103,) he speaks of the "narrow-minded prejudices of the founders of the Bay State." Again, speaking of the celebration of the two hundredth anniversary of the landing of the Pilgrims, he says, "The incense, in its usual quantity, was burnt at the shrine of the pilgrim-saints. How many more centuries may be expected to elapse before their strong marks upon our character shall be obliterated?" We may ask the same question. The Puritans left *strong marks* on the character of their descendants, who owe to them much that is most valuable in their character, and inherit from them those qualities which have given this land such unexampled prosperity. Wherever their sons are found, whether in the farthest West, where it stretches out a friendly hand to the ancient East, or planting the cross among heathen nations, they bear strong marks of their origin.

The remark, that the Puritans deprived religion of every thing which could enlist the senses, the taste, and imagination in the service of religion, casts light upon Dr. C.'s views as to

* No person competently acquainted with the History of the Reformation, and the works of the English and Continental Reformers, will deny that the English Reformers, Cranmer, Ridley, and Latimer, held the doctrines now called Puritan. The change in the reign of Charles II. to opposite doctrines was resisted by Bishops *Davenant*, *Sanderson*, *Hall*, *Usher*, and *Leighton*. In the Life of Bishop Hackett, his biographer remarks, "that Bishop Hackett held it was the foolishest thing in the world to say that the Calvinists were Puritans or Presbyterians, when *Ward* and *Davenant*, and *Prideaux* and *Brownrig*, those stout champions for Episcopacy, were decided Calvinists."

the manner in which the Church should be built up. It was by appealing to the senses, by architecture, music, and painting, by robing the "altar" in black on Good Friday, and by filling the font at Easter with flowers. (pp. 342, 434.) To quote his own language in a poem,

> "And be the power of Architecture shown,
> To lift the Athanasian creed in stone."

Now, while we would not censure or exclude from religion all that is pure and lovely in taste, and simple and chaste in architecture, we think there is great danger in the principle of "enlisting the imagination and senses" in the worship of God. This has been the pleasing sorcery in the cup of the Church of Rome, wherewith she has intoxicated so many. "*Nosti frocula circes.*" The Church of Rome has carried out this principle to the utmost length, and all Protestant attempts appear by her side as beggarly imitations. We confess that such a system will always meet with favor from the poet, and the painter, and the sentimental, especially of the gentler sex. It relies for its effects upon appeals to the senses, rather than commends itself to every man's conscience in the sight of God. It substitutes mere natural emotions of reverence, and beauty, and sublimity, for holy affections, so that in Romish countries the debauchee may be a very devout man; for his imagination is affected by some tragic representation of a dying Christ, and emotions of tenderness are awakened in his bosom by the strains of the *Miserere.*

The heart of man craves a religion of symbols. He would frame to himself a system of his own devising, to produce immediate and striking effects, and to assist his devotions. He longs to see, to walk by sight, instead of looking at the things unseen, and walking by faith. He soon becomes wearied with the worship of the invisible God, and says with Thomas, *Show us the Father;* or, with the children of Israel, *Make us Gods to go before us.* He will thus make a God out of the symbols of broken body and blood of a dying Saviour, and a mediator between God and man out of the visible priest. We would by no means say that the system here acted upon would go as far as this. It stops short of this. But, if we were to

adopt such principles, we should ask for consistent Romanism, instead of what Father Latimer calls a "mingle-mangle." Give us a system which "enlists the imagination and the senses" to the utmost extent. If we must rely on such means, let us have a temple which entrances the world, towering upward like a mountain towards heaven; let us have all the pomp and circumstance of a splendid ritual; to quote again Dr. C.'s poetry,

> "There let the surpliced priests in order stand,
> And why not white-robed choirs on every hand?"

Let us have the cadences of the *Miserere*, touching the very soul; let us have paintings, the highest triumphs of art, of the Cross and Passion, the Transfiguration, and the Last Judgment.

Another way in which Dr. C. maintained that the Church should be built up was by daily public prayer. To this he attached extreme importance, and kept it up regularly in the Church of the Advent. While there can be no objection in itself to daily prayer in the congregation—for we can not have too much prayer, so it be a movement of the heart toward God—we do not consider daily prayer as expedient in the present state of society. We know that the practical working of it has been to supersede family worship, even in the families of the officiating clergy. Whether the laying so much stress upon it does not give the impression that religion is a service, a series of acts of devotion, rather than a spirit and life pervading the whole daily walk, sanctifying and giving dignity to the common actions of life, by their being performed to the glory of God, is a serious question. The experiments in this country, if we are correctly informed, have often been failures. The only time we ever attended daily prayer at the Church of the Advent, we could count but fifteen persons, four of whom were clergymen.

The impression is given by the biographer, and by all that is published from other quarters, that Dr. C. was a sort of martyr and confessor, a most persecuted man by his bishop, for his adherence to certain attitudes and symbols. Now, without entering into the discussion of the points at issue, we would only

say, that, if Dr. C. had acted upon his own principles of the Episcopal power, and the "sound views of Church policy" he possessed, he would have yielded in such points to his bishop. But he refused to yield a single iota, encouraged to hold his position by exhortations and plaudits from various quarters, and thus brought upon himself all the discomfort he experienced.

The memoir winds up with the services of the commemoration of the anniversary of his death under the direction of Bishop Southgate. This is introducing a new precedent among us. We would not be unnecessarily suspicious; but it reminds us of the commemoration of saints in the Nicene period, and subsequently, and the abuses which grew out of this custom, however innocent at first. We hope that none of these extraordinary observances, which have brought death upon the Oriental Church, are to be revived among us in this day.

We have some cause for suspicion, when it has been asserted and not yet denied, that the doctrine of the Real Presence has been declared to the Oriental Church to be the doctrine of our Church, by one who bears the title of a bishop, and who was prominent in the commemoration.

CHURCH EVENTS IN THE UNITED STATES.

DEATHS.

The Rev. W. W. Niles died at La Porte, La., on the 3d of June, 1854, in the 58th year of his age.

The Rev. Mark Richard Jukes died of cholera at Maumee City, Ohio, on the 2d of August, 1854.

The following extract from a letter of Bishop McIlvaine, announcing his death, is a beautiful tribute to the character and fidelity of Mr. Jukes:

"Cincinnati, August 8, 1854.

"I have the painful duty of communicating to our brethren in the ministry of the Diocese the afflicting intelligence of the death, by cholera, at Maumee City, of our excellent brother, the Rev. Mark Richard Jukes. He died on Tuesday the 2d, and on the Thursday afterward, his wife followed him, under the same disease, leaving, I believe, as many as six orphan children. 'His parishioners say (the Rev. Mr. Wallbridge writes me) that he was the victim of a too unselfish devotion to the duties of his office, visiting the sick, burying the dead, and preaching when he was too ill to do so without imminent peril. But he felt that it was his duty, and was of that zealous, God-trusting nature, that made him think too little of his own safety, so that he might finish his course with joy.' The poor orphans have been taken by their uncle, Dr. Jukes, of Canada West, to live with their grandmother. Our deceased brother was a native of England, but had resided for some years in Canada West, bearing the character of a faithful, earnest, intelligent Christian layman. In 1852 and 1853, he was ordained Deacon and Presbyter in this Diocese. All of his brief ministry was spent as one of our Diocesan Missionaries, in the parish of St. Paul's, Maumee City, where the beautiful simplicity, and pure devotedness, and zealous, self-forgetting spirit of his mind, united with his faithful teaching of the pure Gospel, will long be remembered. Mr. Jukes was remarkable for his rich possession, in mind and heart, of the word and unction of the Scriptures."

The Rev. James Rawson, D.D., Rector of Hungar's Parish, Northampton County, Va., died at the Rectory, on Sunday, August 20th, in the 42d year of his age.

The Rev. Charles Cox died of cholera in the city of Detroit, August, 1854.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
J. H. Hoqart Brown,	Wainwright,	July 2, 1854,	Trinity Church, N. Y.
Edm. Cooper,	"	"	"
Wm. B. Edson,	"	"	"
J. S. B. Hodges,	"	"	"
J. R. Livingston, Jr.,	"	"	"
N. F. Ludlam,	"	"	"
Stevens Parker,	"	"	"
Wm. E. Phillips,	"	"	"

Name.	*Bishop.*	*Time.*	*Place.*
Wm. P. Ray,	Wainwright,	July 2, 1854,	Trinity Church, N.Y.
Thomas Richey,	"	"	"
J. E. C. Smedes,	"	"	"
C. F. Knight,	"	"	"
W. A. Stirling,	"	"	"
J. H. Waterbury,	"	"	"
M. H. Wellman,	"	"	"
Treadwell Walden,	"	"	"
James S. Clark,	"	"	"
James Morton, Jr.,	"	"	"
Peter Neff, Jr.,	McIlvaine,	July 30, 1854,	Rosse Chapel, Gambier, O.
G. K. Warner,	Whittingham,	Aug. 13, 1854,	St. Peter's, Baltimore, Md.
W. S. Chadwell,	Burgess,	July 16, 1854,	Christ Church, Gardiner, Me.
T. A. Hopkins,	Hopkins,	"	St. Paul's, Burlington, Vt.
E. A. Colburn,	Whittingham,	June 11, 1854.	St. James's Chapel, Col. of St. James, [Md.
J. H. Cott,	"	"	" "
S. R. Wright,	Cobbs,	June 9, 1854,	Holy Cross, Uniontown, Ala.
C. F. Hoffman,	Doane,	July 14, 1854,	Elizabethtown, N.J.
J. C. Eccleston,	Potter,	Aug. 28, 1854,	St. John's, York, Pa.
W. C. Brown,	Meade,	July 14, 1854,	Christ Church, Alexandria, Va.
T. G. Dashiell,	"	"	"
C. E. Howard,	"	"	"
J. F. Hutcheson,	"	"	"
L. C. Newman,	"	"	"
J. D. Powell,	"	"	"
E. M. Rodman,	"	"	"
J. J. Sams,	"	"	"
G. E. Thrall,	"	"	"
B. M. Chase,	Eastburn,	June 13, 1854,	Grace, Boston, Mass.
A. T. Porter,	Davis,	May 16, 1854,	St. Michael's, Charleston, S. C.
J. W. Robbins,	Potter,	June 11, 1854,	St. Andrews, Philadelphia, Pa.
C. H. Albert,	"	June 9, 1854,	St. Mark's, Mauch Chunk, Pa.
C. H. Wheeler	Burgess,	June 4, 1854,	Christ, Gardiner, Me.
Hannibal Pratt,	Freeman,	May 25, 1854,	Anderson, Texas.
George Rottenstein,	"	"	"

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. A. V. Clarkson,	Wainwright,	July 2, 1854,	Trinity Church, N. Y.
Rev. E. M. Peck,	"	"	"
Rev. Wm. A. Carter,	"	"	"
Rev. James Philson,	Greene,	July 30, 1854,	St. Andrew's Church, Jackson, Miss.
Rev. W. K. Douglass,	Williams,	July 23, 1854,	St. John's, Warehouse Point, Conn.
Rev. J. M. Dashiell,	Whittingham,	June 11, 1854,	St. James's Ch., Col. of St. James, Md.
Rev. F. L. F. Knight,	"	June 21, 1854,	St. Stephen's, Cecil Co., Md.
Rev. R. D. Nevius,	Cobbs,	June 14, 1854,	Holy Cross, Uniontown, Ala.
Rev. S. U. Smith,	"	"	"
Rev. H. A. Neeley,	De Lancey,	June 18, 1854,	Trinity, Utica, W. N. Y.
Rev. A. Christman,	Potter,	June 4, 1854,	Christ, Pottstown, Pa.
Rev. R. Lowry,	Wainwright,		St. Paul's, Troy, N. Y.
Rev. N. J. Seeley,	"		"
Rev. J. W. Dunn,	Freeman,	May 25, 1854,	Anderson, Texas.

CONSECRATION OF CHURCHES.

Name.	*Bishop.*	*Time.*	*Place.*
St. Mary's,	Doane,	Aug. 10, 1854,	Burlington, N. J.
Grace,	Potter,	Aug. 2, 1854,	Honesdale, Pa.

Zion,	Wainwright,	July 24, 1854,	Greensburgh, N. Y.
St. James's,	Polk,	June 13, 1854,	Alexandria, La.
St. Andrew's,	Potter,	June 28, 1854,	Mantua, (now Phila.,) Pa.
St. Peter's,	Whittingham,	June 6, 1854,	Ellicott's Mills, Md.
St. Luke's,	Cobbs,	June 16, 1854,	Cahawba, Ala.
Zion,	Wainwright,	June 28, 1854,	New-York, N. Y.
St. Luke's,	Whittingham,	July 20, 1854,	Wye, Queen Anne Co., Md.
St. Peter's,	Burgess,	June 8, 1854,	Rockland, Me.
Grace,	De Lancey,	June 15, 1854,	Waterville, W. N. Y.
Christ,	Potter,	June 8, 1854,	Greensburgh, Pa.

ELECTION OF BISHOPS.

IOWA.

At the Diocesan Convention of Iowa, assembled in Trinity Church, Davenport, May 31st, the Rev. Henry W. Lee, D.D., Rector of St. Luke's Church, Rochester, was elected Bishop of the Diocese.

As the consecration of Dr. Lee has been opposed on the ground of canonical inability on the part of the Diocese to elect a Bishop, we deem it important to present the requirements of the Canon of 1844, which is the law of the Church on the subject, and also such action as may have been had calculated to throw light upon the meaning of the Canon.

The Canon requires, *First*, That there shall be at least six officiating Presbyters therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop. *Second*, That there shall be six or more Parishes represented in the Convention electing.

The Iowa certificate of election avers, that, "at this time" (that of the election) "there are six officiating presbyters regularly settled in parishes, and that, notwithstanding removals and changes from one parish to another, there has never been, at any period during the past year, less than six such presbyters, there being more than six such parishes represented in the Convention." This is positive testimony, and of an official character. But it is contended, that, as the clergymen in the Convention had not all of them been in the Diocese for twelve months, the terms of the Canon had not been met, and consequently, the Convention could not proceed to an election. To this it is replied, that the Canon does not require that the *same* clergymen should have been in the Diocese during the year, but that at no time should there have been less than six presbyters in charge of churches. In support of this construction, the Florida case is cited as directly in point. On that occasion, it was found that one clergyman lost his seat in Convention in July, and that another acquired his in June. The question arose whether the two together could be counted as one of the six Presbyters necessary for an election. This question was decided in the affirmative, and the action of the several Standing Committees sanctioned the decision. At the last General Convention this subject was brought before that body, when the following action was had:

"On motion of the Rev. Mr. Trapier, *Resolved*, That it be referred to the Committee on Canons to consider and report on the expediency of so altering Canon II. of 1844, in its first sentence, as that it shall read, 'There must be therein, at the time of such choice, at least six officiating Presbyters, each of whom shall have been throughout the year previous regularly settled in a Parish or Church,' etc."—[See pp. 48, 53–4. Journal, p. 28.]

"Mr. Chambers, on behalf of the Committee on Canons, made the following report, upon a proposed amendment of Canon II. of 1844.—[See pp. 53, 54.]

"The Committee to whom was referred the resolution to consider the expediency of altering Canon II. of 1844, in its first sentence, as that it shall read, 'There must be therein at the time of such choice at least six officiating Presbyters, each of whom shall have been throughout the year previous regularly settled in a Parish or Church,' etc., beg leave to report that they are of opinion that both the spirit and language of the existing Canon are opposed to the provision suggested by the resolution.

"The object of the Canon was to prevent the election of a Bishop in a new Diocese by Presbyters, who might adopt a temporary and formal residence within such Diocese for the purpose of entitling themselves to a vote in such election, without any purpose permanently to reside therein, and where there are no such established parishes or congregations as would reasonably justify the expectation of a permanent continuance of the required number of officiating Presbyters.

"This object, the Committee believe, is sufficiently attained by the present Canon, which requires that during the whole period of the preceding year, and every portion of it, there shall have been at least six Presbyters, such as are described in the Canon, although they may not be the identical persons who have so had a full year's residence. The Committee, deeming it inexpedient to make the Canon more stringent, recommend that the proposed change be not adopted.

"By order of the Committee,

"New-York, October 11, 1853." "WM. COOPER MEAD, Chairman.

—[Journal, p. 48.]

"The report of the Committee on Canons, in relation to a proposed amendment of Canon II. of 1844, was, on motion of Rev. Dr. Mead, considered.—[See pp. 28, 48, 54.]

"The Rev. Mr. Trapier moved to re-commit, with instructions, that the Committee report favorably upon the proposed amendment.

"The Chair put the question upon this motion, and it was lost.

"The proposition contained in the report was, on motion of Rev. Dr. Mead, adopted."—[Journal, p. 53.]

It would seem from the foregoing statement, that the Diocese of Iowa had the canonical ability to elect a Bishop, and that the election of Dr. Lee was regular and lawful.

WISCONSIN.

At the Convention of the Diocese of Wisconsin, assembled in St. Paul's Church, Milwaukee, June 14th, 1854, the Rt. Rev. Jackson Kemper, D.D., was unanimously elected as Bishop of the Diocese.

DIOCESAN COVENTIONS.

DELAWARE.

THE sixty-fourth Annual Convention of this Diocese met in Trinity Chapel, Wilmington, May 31st. From the Journal we gather the following statistics:

Clergymen canonically resident in the Diocese,	17
Number of Parishes in union with the Convention,	23
Number of Parishes without a Clergyman,	2
Number of Clergymen having more than one parochial charge,	5
Candidates for Holy orders, present number,	1
Baptisms—Adults, 26; Infants, 150; total,	176
Confirmed,	114
Communicants—Added, 129; lost by removal, 29; lost by death, 20; present number,	740
Marriages,	60
Funerals,	117
Sunday-School Teachers,	128
" Scholars,	1075

Collections.

To the Episcopal Fund, from 7 Churches,	$435 00
To the Convention Fund, from 13 Churches,	95 00
To the Missionary and Education Committee, from 13 Churches,	555 20
To the Aged and Infirm Clergy, from 6 Churches,	123 75
Besides the above contributions, there have been contributed, according to 9 Parochial Reports:	
For other objects,	4,826 89
Total amount of Contributions from 14 Reports,	6,235 54

LOUISIANA.

The Sixteenth Diocesan Convention of Louisiana met in the Church of the Annunciation on the 12th of May. We give the following statistics. The number of Churches in the diocese is 32. Of this number 8 are in the City of New-Orleans, showing that our Church has made very successful progress in that city. The whole number of Clergy is 22.

Summary for the Conventional Year.

Baptism—Adults, 141; Infants, 631;	812
Confirmations,	154
Communicants,	1,421
Marriages,	278
Funerals,	660
Ordinations—Priests, 2; Deacon, 1;	3
Churches consecrated	1
Sunday-school Scholars,	726
" Teachers,	65
Collections for Church objects,	$17,844 35

CONNECTICUT.

The Seventieth Annual Convention of this Diocese was held in Christ Church, Hartford, on the 13th of June. The Journal gives the following information:

Confirmed, 659; Deacons ordained, 8; Priests, 3; Letters dismissory given to 14 clergymen, and received by same, 12; Clergy deceased, 2; Church consecrated, 1; Candidates for Orders, 22; Families 8,520; Baptism—Infants, 931; Adults, 216. Communicants—added by removal, 321;

new, 575; lost by removal, 405; death, 163; present number, 10,389. Marriages, 433. Burials, 942. Sunday-school Teachers, 980; Scholars, 5,774. Contributions, $24,780 16.

VIRGINIA.

The Diocesan Convention commenced its Annual Session in St. Paul's Church, Lynchburgh, on the 17th of May. The following presents the most important action of the Convention:

The Board of Trustees of the Theological Seminary and High School presented resolutions, which were unanimously adopted, accepting the charter lately granted by the Legislature of Virginia.

All the difficulties in securing donations and legacies to the Institution, which formerly existed, are obviated by this charter, which makes the Board of Trustees a corporate body.

The Convention also agreed to adopt measures which will doubtless secure to the Church in Virginia, as a permanent Church Institution, the important and prosperous "Young Ladies' Academy," in Staunton.

To do this, partial liquidation of the debt hanging over the School was indispensable. Each of the Bishops volunteered the liberal donation of $100, in aid of the discharge of this debt.

Rev. Mr. Gibson presented the Report of the Committee on Parochial Reports. The following is a synopsis:

Communicants added,				916
Died,				129
Suspended,				
Removed and withdrawn,				342
Nett gain,				485
Whole number of Communicants as far as reported,				2536
Baptisms: White adults,	170			
Colored "	29—197			
White infants,	574			
Colored, "	100—698	Total,		875
Confirmations,				519
Marriages: White,	248			
Colored,	82			330
Funerals: White,	474			
Colored,	76			550
Families				2416
Contributions to the cause of religion and the Church,				$34,251 07

TEXAS.

The Annual Convention of the Diocese met at Anderson, on the 25th May.

MARYLAND.

The Annual Meeting of the Convention took place in St. Peter's Church, Baltimore, on the 31st of May. The most important topic which came under discussion was the subject of City and Diocesan Missions.

CALIFORNIA.

The first Convention of this Diocese since having a Bishop at its head, met in Trinity Church, San Francisco, on the 3d of May. Every thing was

characterized by the highest unanimity, speaking well for the future prosperity of the Diocese. A new constitution was unanimously adopted by both clergy and laity, remedying all the defects in the former one, which prevented its admission into union with the last General Convention. As Bishop Kip remarks in his excellent address, "A nobler field exists not in the world. We only need reapers to go forth into this harvest, and they will gather in a rich reward for all their labors." In every part of the State an earnest desire is expressed for the services of the Church; but the Bishop is compelled, sorrowfully, to answer, "Where can we obtain the *men?*"

NEW-JERSEY.

The Convention of this Diocese met in Grace Church, Newark, on the 31st of May.

The abstract of the Parochial Reports in the Journal gives the following summary:

Baptisms: infants, 655; adults, 95; total, 750. Confirmed, 329; Communicants added, 305; present number, 3117. Total of Offerings reported—Parochial, Diocesan, General, Episcopal Fund and other purposes, $19,753 86.

NEW-HAMPSHIRE.

The Annual Convention of the Diocese assembled in St. Michael's Church, Manchester, on the 31st of May. The most important action of the Convention was the adoption of a new constitution.

RHODE ISLAND.

The Convention of the Diocese assembled in Grace Church, Providence, on the 13th of June. Another attempt was made to elect a Bishop, but without success. The Convention requested Bishop Williams to perform Episcopal functions in the Diocese during the ensuing conventional year.

MISSISSIPPI.

The Convention of the Diocese met at Jackson on the 31st of May. The Committee on the state of the Church reported, that though but 23 out of the 32 parishes in the Diocese had made their parochial returns, still the aggregate showed an unparalleled increase in every branch of the service. Within the year, so far as reported, the number of families had grown from 431 to 576; of baptisms, from 289 to 469; of confirmations, from 51 to 170; of communicants, from 572 to 733; of Sunday-Scholars, from 431 to 559; the amount of contributions for other purposes than rector's salaries, from $10,708 to $12,342.

MISSOURI.

The Fourteenth Annual Convention of the Diocese met in St. John's Church, St. Louis, on the 28th of May.

MAINE.

The Thirty-fifth Annual Convention of this Diocese was held in St. John's Church, Bangor, on the 12th and 13th of July. From the Journal we take the following summary:

Baptized: Adults,	42	
Infants,	101	
Total,	—	143
Confirmed,		77
Communicants: Added,		115
Died,	14	
Removed,	48	
Present number in ten Parishes reported,		848
Funerals in eleven " "		99
Marriages in eight " "		51
Ordained: Deacon,		1
Candidates for Orders,		4
Number of Parishes,		12
" Clergy,		15
Clergymen: Removed from Diocese,		2
" Received into Diocese,		4
Churches Consecrated,		2
Communion Alms reported,		$372,09
Collections Diocesan Missions reported,		976,50
" Domestic " "		57,00
" Foreign " "		151,94
" Local and Diocesan purposes,		1164,29
" General Missions,		415,06

THE GENERAL THEOLOGICAL SEMINARY.

On the 28th of June last the Trustees of this Institution met in St. John's Chapel, New-York. The only points of special interest discussed were two: one a proposition virtually to abolish the Professorship of the Nature, Ministry, and Polity of the Church. This Professorship, it is well known, is filled by Bishop Onderdonk, of New-York, who, several years since, was suspended by the House of Bishops for immoral conduct. It has been very generally thought that there was something glaringly inconsistent in allowing a person so situated to hold a Professorship in one of our Theological Seminaries. To get rid of the difficulty without touching the individual it was proposed to abolish the Professorship. The proposition, after debate, was laid on the table.

The other proposition was so to amend the Statutes as to increase and define the powers of the Examining Committees at the Annual Examinations. It was thought, that as the Seminary belongs to the Church generally, and not to any particular diocese, the Examining Committees should feel at liberty to take charge of the examinations, not of course to the exclusion of the Professors, but such a charge as would afford a fair opportunity of ascertaining the character of the instructions given and the doctrines taught.

The commencement of the Seminary was held on the 29th of June, in St. Peter's Church. The Bishops of Vermont, New-Jersey, Tennessee, Indiana, Maine, and New-York, were present. The address to the graduating class was delivered by the Bishop of Tennessee.

THE VIRGINIA THEOLOGICAL SEMINARY.

The annual examination of the classes in this Institution commenced on Tuesday, July 11th; and the closing exercises took place in Christ's Church, Alexandria, on Friday, July 14th. The two Bishops of Virginia and a large number of the clergy and laity were present. *Eight* young men having finished the course of studies, received diplomas; and *nine* were admitted to Deacon's Orders—one of them being a converted Jew. We think we shall be doing a good service to our readers and to the Church by giving in full the admirable address of Bishop Meade to the graduating class. It is replete with wise counsel, and breathes the spirit of the Saviour's Gospel.

ADDRESS.

"My Dear Friends: I close the services on this occasion by a very brief and a comparatively unimportant act. According to the regulations, it is determined that there shall be given to those who have gone through the regular studies of this institution, a diploma, which sets forth their having devoted a certain portion of their time to the study of the sacred themes which occupy their attention here; that they have become, by means of study, acquainted with the theory of religion, at least, and with the meaning of those sacred words and sentences in which God has revealed himself to man; and I trust that our young brethren in Christ, soon to be brethren in the ministry, will be standing proofs and arguments in favor of that which has been asserted this afternoon by one of the Professors; that is, the importance of such institutions as this, and of the training here received; and this in an age when not a few have sought to undervalue and decry them. The history of the age testifies, that there are those who are afraid of knowledge—afraid that the ministers of God shall be too well instructed, even in the word of God itself, by the most thorough examination; and who would prefer a course of private instruction, in a few of those summaries of our religion which are found in favorite books.

"I trust that those who shall go forth from this place will show by their preaching, their arguments with infidels, and all their intercourse with the world, that such institutions are important, and that they themselves are scribes well instructed. I trust that they will never intermit study, but that in accordance with the solemn vows the Church requires at the time of ordination, they will give themselves wholly to the study of those things which help to the knowledge of the Scriptures—will draw all their studies that way—laying aside the studies of the world and the flesh. I trust that such will be the case with those now about to issue from these walls, as it has been the case with a goodly number who in times past have gone forth and have shone as lights in their generation.

"But I know that all knowledge—even of the Holy Scriptures—is of little value without charity—without love—burning love to God and to man. There are those who have studied the sacred Scriptures, who have been wise to interpret the same—able defenders of religion, who have even preached to others with some success, who have been lost themselves; they wanted that without which all other things are of no use. I trust that our dear young friends will go forth, not merely with the knowledge here acquired, but with the wisdom that is from on high—with the unction that is from heaven—the love and the zeal which the Spirit of love alone can infuse. If they have this they will be prepared for accomplishing an object which ought to be near and dear to every minister's heart, and which I am sure God intended should form a large part of the end and aim of the ministry; and that is, to promote a true apostolic succession of faithful ministers of the Gospel. Let their object be not merely to win souls—not merely to turn many to righteousness, not merely that they themselves may shine as stars in the firmament

of heaven, but so to live and preach the Gospel that they may make ministers as well as Christians, and lead all young men who are turned to righteousness to inquire whether it be God's will that they shall be ministers of the Gospel. I trust that our young friends will feel that their vows require that they should preach the Gospel as Christ and His Apostles preached it, that it may so affect the souls of men that they shall leave all and follow Him, and be ready themselves to preach the Gospel.

"And in order to this, my dear friends, it will be necessary for you not only to preach the Gospel faithfully, but also to love the ministry. Never make invidious comparisons between the ministry and other professions; but ever show that you consider it the highest honor and greatest privilege to preach the Gospel. Learn as did the Apostle, in whatsoever state you are therewith to be content. Are there any ministers of the Gospel who have not cause to rejoice that they are allowed to preach the Gospel? Even though they preach to small congregations and under great discouragements, do they not still feel that it is a privilege to preach the everlasting Gospel? We can boldly say to young men, 'Compare the profession of the ministry with all other professions; we have no fear of the comparison.'

"Which of God's ministers are suffered to perish from want? Which of their children are seen begging their bread? What profession is less frequently abandoned? Although it be true that the ministry is poor, and that there are many hardships, privations, and discouragements connected with it, still you may tell the young men of the land that it is the happiest and most honorable of all professions. How few ever repent of entering the ministry! And though the great adversary of the Church has been at work, yet the Spirit of the Lord has been raising up a standard against him, and the prophecy is fulfilled, that the gates of hell shall not prevail against it. I can truly say that there never has been a time during the whole course of my ministry when there have been so many promising young Virginians who have resolved to enter the ministry, and they confess that they have never been so happy as since they gave up every thing for this. And whether they intend to stay here or to go to foreign lands, they are happy in feeling that they have given themselves to the Lord. And may the Lord by His Spirit bring great numbers to this place, here to be trained effectually and faithfully; to have their minds disciplined and filled with holy truths! And my dear young friends, while I regard it as a great recommendation of our Seminary, that the mind is so well disciplined here, I consider it as a characteristic infinitely superior that there is so much Christian fellowship and love. With some few exceptions, with what pleasure do those who have left us look back—no matter from what part of the world—though they have to look over oceans and mountains—yet with what pleasure do they look back to this place!

"Is there a foreign missionary who arrives in this land without a visit to this his *alma mater*? I verily believe there is not that spot or that institution in our land which has greater attractions—I would say such attractions—for the hearts of those who have been educated at them, as this beloved place. Much prayer has been offered up to heaven in its behalf: it is a sacred place. Hither may greater numbers come, hence may greater numbers go forth as streams fertilizing their own land, as oceans rolling their waves to other countries! God grant it for Christ's sake!"

While such a spirit prevails at the Virginia Seminary, it can occasion no surprise that it should be so enshrined in the hearts of God's praying people. Though limited in its endowments, and regarded as a diocesan school, yet we believe it has reached a position of influence and power superior to that of any other instrumentality in our Church. More than this we might say but less we could not.

FOREIGN INTELLIGENCE.

The war in Europe continues to occupy the public mind, though no decisive events have as yet taken place. Thus far, the Russians seem to have have been the losers in nearly every combat.

The Crimea is the point to which the councils of war are directed; for while the fortifications of Sebastopol and the Russian fleet remain secure, little or no progress can be made by the allied powers in the East.

Austria and Prussia continue to pursue an equivocal policy. They no doubt sympathize secretly with Nicholas, but an open avowal of it would be the signal of a general uprising of the people, and there can be but little question that the governments of both would be overthrown. It is difficult to form any opinion as to the final issue of the conflict now going on.

In Spain there has been apparently a successful revolution. A dissolute Queen and a corrupt government gave sufficient occasion for the people to attempt to restore the "constitution" which had been so dearly purchased, and so wantonly trampled under foot.

At present, the government is in the hands of Espartero, and there is reason to suppose that something like a representative government will be established, with the present Queen at its head, but intrusted with but little power. Queen Isabella has had a most disgraceful career, and happy will she be if she escapes an ignominious end.

ENGLISH SCHOOLS.

The London *Evening Journal* gives the following summary of Mr. Mann's Volume of Educational Statistics. There are about a *million* of children in England who have no education worthy of the name.

"The actual number of schools in England and Wales is 44,836. The grand total of scholars returned is 2,108,502; 1,139,324 males and 969,268 females. On the census-day, 1,754,812 were in actual attendance. Of the schools, 15,411 are classed as public—29,425 as private schools. The public scholars are classified as 1,418,170—the private pupils as 695,422. But these schools are further classed as follows: I. 610 supported by taxation, with 48,826 attendants. II. 3125, with 206,279 scholars, supported by endowments. III. 10,595 supported by religious bodies, with 1,048,851 pupils; and IV. 1081 other public schools, with 109,214 attendants. Class I. consists of military and naval, corporation, work-house, and prison schools. Class II., of collegiate and grammar schools, explains itself. In Class III.,

of the 10,595 denominational schools, the Church of England possesses 8571; and of the 1,048,851 pupils, it numbers 801,508, leaving to other denominations 2028 schools, with 247,344 scholars. We may here state, that the National Society's returns give a larger number both of Church schools and scholars; but the principle of classification adopted in the census abates both from Church and Dissenting schools.

"The present return gives the Church of England 81 per cent of schools, and 76 per cent of scholars. Many schools, however, are of a mixed character—being partly supported by endowments and partly by subscriptions—which are nevertheless denominational; and on this estimate the Church professes to include 83 per cent of all the schools, and 78 per cent of the scholars. But before the Church can felicitate itself upon its educational efforts, we must bear in mind Mr. Mann's returns on the religious statistics of the country, and we must admit the force of his caution:

"'At first sight it appears inevitable that, in course of time, the mass of the population, educated of necessity in Church-of-England schools, must gradually return to that community; but, in opposition to this natural anticipation, is the curious fact, that—while for many years at least *four fifths* of all the children who have passed through public schools must have been instructed in the schools of the Church of England—concurrently with this, a very considerable augmentation has (according to the tables of religious worship) been proceeding in the number of Dissenters; so that now they number very nearly half of the total population. This appears to prove, that either the education given by the Church has been administered on very tolerant and liberal principles, or else the sectarian and doctrinal instruction of the day-school is extremely ineffective in comparison with those religious influences which the scholar meets elsewhere.'"

"Of the various religious bodies, the Congregationalists stand next to the Church of England; then follow in succession the Wesleyans, the Roman Catholics, and the Baptists. As illustrative of the activity of the various religious bodies, the following particulars are instructive:

I. Church schools established—

Before 1801,	809
1801–1811,	350
1811–1821,	756
1821–1831,	896
1831–1841,	2002
1841–1851,	3448
Not stated,	409
Total,	8571

II. Congregational schools established—

Date.	No. of existing Schools established.
Before 1801,	8
1801 to 1811,	9
1811 to 1821,	12
1821 to 1831,	21
1831 to 1841,	95
1841 to 1851,	269
Not stated,	17
Total,	431

III. Wesleyan Methodist schools established—

Date.	No. of Schools.
Before 1801,	7
1801 to 1811,	4
1811 to 1821,	17
1821 to 1831,	17
1831 to 1841,	62
1841 to 1851,	239
Not stated,	17
Total,	311

IV. Roman Catholic schools established—

Before 1801,	10
1801 to 1811,	10
1811 to 1821,	14
1821 to 1831,	28
1831 to 1841,	69
1841 to 1851,	168
Not stated,	14
Total,	311

RAGGED-SCHOOL STATISTICS.

The Report at the Annual Meeting of the London Ragged-School Union, gives the following:

"There are now in connection with the Union 129 Ragged Schools, being an increase of 13 on the year, attended by 18,100 children on Sundays, by 900 on week-days, and by 630 in the evenings, all of whom are instructed by 280 paid teachers, aided by a large number of voluntary assistants. There are employed as shoe-blacks, under the auspices of the Union, 87 boys, who last year cleaned 215,966 pairs of boots, and earned the sum of £899, being an increase of £139 on last year. Of the sum so earned, £491 was paid to themselves for food, £205 placed to their credit in the Savings Banks, and £203 devoted to the expenses of the Society. The Refuges, in which the destitute obtain food, lodging, and in the majority of instances clothing, now number 15, in which are protected from vice and crime as many as 350 young persons of both sexes; 300 more are seeking admission. In the course of last year the Committee obtained situations for 1020 Ragged-School pupils, and conferred prizes of 10s. each on 144 former pupils, who had retained and conducted themselves well for twelve months in the situations which the Committee had procured for them. In the same period they sent out 20 emigrants to Canada, nine of whom were drowned at sea in the wreck of the *Anna Jane*, from which two of their comrades escaped. The legacies bequeathed to the Union, including one of £4552 from the late Mr. Durrant, and amounting in the aggregate to £6634, enabled the Committee to pay off one half the liabilities of the existing schools, and in a great measure compensated for a falling off in the annual subscriptions. The total income for the past year, including a balance of £401 from the previous year, was £9858; and the expenditure, including £1821 invested in Consols, was £9033, so that there remains in hand a balance of £825."

CONSECRATION.

The Archbishop of York, assisted by prelates of the northern province, consecrated the Hon. and Rev. Dr. Horatio Powys, late Rector of Warrington, who has been presented by the Crown to the Bishopric of Sodor and Man, in the room of the Hon. and Rev. Lord Auckland, translated to the Bishopric of Bath and Wells. The Diocese over which Dr. Powys will have jurisdiction consists of the Isle of Man, the population of which at the last census was 52,827, the number of benefices being only twenty-seven. The Bishopric of Sodor and Man does not entitle its possessor to a seat in the House of Lords.

DEATHS.

Death of the Bishop of Bath and Wells.—We have to announce the demise of this Right Rev. Prelate, who expired on Sunday, at Brighton, after a long illness. The deceased, who was in his seventy-second year, was educated at Rugby, whence he proceeded to Christ Church in 1800. On the death of the Rev. Dr. Legge, in 1829, he succeeded to the Bishopric of Oxford; and on the death of the Rev. Dr. Law, Bishop of Bath and Wells, in 1845, he was translated to that see. The Bishop of Bath and Wells is always visitor of Wadham College, and is patron of eighty livings, the Diocese including the whole of Somerset, with the exception of the parish of Bedminster.

Dr. Leslie, Lord Bishop of Kilmore, died at Cavan, on July 22, in his eighty-second year. The income of his successor will be on a reduced scale, and a large sum will fall to the Ecclesiastical Fund.

Death of Dr. Newton.—Dr. Newton, the contemporary of Dr. Bunting, and one of the greatest preachers ever connected with the Wesleyan Methodists, died on Sunday afternoon, at Easingwold, in Yorkshire. He entered the ministry in 1799, being then about eighteen years of age, and was three times elected President of the Conference.

FOREIGN MISSIONS.

The whole number of Protestant Foreign Missionaries now engaged is 1369; of assistants, (that is, not ordained, as teachers, physicians, females, etc.,) 934; of native helpers, 2737; of communicants in Mission Churches, 180,653; of scholars in their schools, 181,792. Of these 1369 missionaries, 365 are Presbyterians, 366 are Congregationalists, 294 Episcopal, 159 Methodist, and 158 Moravian. The largest portion of those in connection with the American Board are reckoned among the Congregationalists. So also of those in connection with the American Baptist Boards.

The number put down as belonging to the American Board is 150; to the American Baptist Boards, (North 57, South 30, Free-Will 3, General Baptist 7,) 96; to the American Episcopal, 19; to the American Methodists, (North 32, South 20,) 52; to Old-School Presbyterian Board, 56. The New-School Presbyterians work almost entirely through the American Board.

OUR MISSIONS IN AFRICA.

ORDINATIONS AND CONFIRMATIONS.

Mr. Garretson W. Gibson, a Colonist, was admitted by Bishop Payne to the Order of Deacons, at St. Mark's Church, Cape Palmas, on Sunday, 15th January.

Mr. Alfred Francis Russell, of Monrovia, likewise a Colonist, was admitted to the Order of Deacons in the Church of the Epiphany, Cavalla, by Bishop Payne, and subsequently, on the 15th February, to the Order of Priests, the Rev. Alex. Crummell, of Monrovia, preaching the sermon.

Mr. Clement Frederic Jones and Mr. John Musu Minor, native youths, educated by the Missionaries, were admitted by Bishop Payne to the Order of Deacons, on Easter-Day, April 16th, at Cavalla.

BAPTISMS IN THE MISSION.

On the mornings of January 29, February 12, and February 26, Bishop Payne administered baptism at Cavalla, the whole number being seventeen; twelve infants, and five youths who had been converted to Christ through the ministrations of the Missionaries.

Bishop Payne confirmed in April fourteen persons, all natives; eight or nine of whom were under eighteen years of age, and four or five under fifteen.

A GOOD MOVE.

The Bishop of Exeter having circulated through the rural deans a paper, stating that he was willing that any questions not doctrinal should be discussed by the clergy at his coming Visitation, and that these questions should be previously forwarded to him through the rural deans for his acceptance or otherwise, on Wednesday, 17th ult., the Rural Dean of Totness, and other rural deans, invited the clergy under their jurisdiction to meet and consider if any and what questions should be discussed at the coming Visitation. The following subjects were proposed in resolutions, and carried unanimously: The division of the services on Sundays; the occasional celebration of the holy communion in the evening; home missions; education of the middle classes in national schools; the improvement of the institution for the training of school-mistresses at Truro; the establishment of a college for the education of the clergy; thanks to the Bishop and Rural Dean; proposition for the oftener and stated meeting of the *ruri-decanal* chapter; an authorized Hymnal desired; and other questions were submitted. The clergy assembled were twenty-one in number.—*Guardian.*

THE TRACTARIANS IN ALARM.

We can not shut our eyes to the fact that we are threatened with painful agitations and controversies growing out of the excessive ritualism which prevails in some of our churches, especially in this metropolis and its

suburbs. It would not be difficult to specify at least some half-dozen churches in which it is simply impossible for any sound, reverential Anglican to worship, without seeing and hearing much to distress and annoy him. Granted that he may not be able to point out many or any distinct violations of the rubric, nevertheless he is painfully conscious that the tone, character, and atmosphere of the Church are un-English, and as positively Romanising as they can well be made. The look, posture, and movement of the clergy, and of their more especial disciples among the laity, are what no genuine English Churchman can regard with any pleasure, or wish to see more general in our churches. They are evidently, visibly, palpably, Romanising. There is absolutely no room for doubt on this subject; and we are convinced that the time is coming, when, by some means or other, friendly or unfriendly, this Romanising will be done away. It has been tried and found wanting. It is no security for earnestness or reverence; still less can it be said to promote attachment to the Church; for it is very generally found that "increase of appetite grows by what it feeds upon," until Romanising glides into Romanism.—*Tractarian Paper.*

THE PROTEST OF THE HULL CLERGY.

A number of ministers and missionaries connected with the Society for Irish Church Missions have forwarded an address to the Hull clergy expressing a grateful sense of the benefit conferred "upon the whole body of the Church and upon themselves in particular," by their recent protest against Archdeacon Wilberforce's exposition of the doctrine of the Lord's Supper. They consider the Archdeacon's statements "to be a delusive, if not a dishonest endeavor, by a quibble upon words, to find a standing in our Church for opinions against which those who framed our formularies intended to protest. The signatures to the address (fifty-three in number) are headed by that of the Rev. A. R. C. Dallas.

DEATH OF MRS. SOUTHEY.

Caroline Southey, widow of Robert Southey, the Poet Laureate, died on the 20th instant, at Buckland, near Lymington. She was a daughter of the Rev. Dr. Bowles, a Canon of Salisbury Cathedral, and was highly graced with intellectual accomplishments. She was married to Dr. Southey in 1839, about a year and a half after the death of his first wife, Edith Tucker, to whom he was united on the day he left England for a six months' sojourn at Lisbon. The Rev. C. C. Southey, Vicar of Ardleigh, in his "Life and Letters" of his father, says: "When the day was fixed for the travelers (Southey and Hill) to depart, my father fixed that also for his wedding-day, and, on the 14th November, 1795, was united at Redcliffe Church, Bristol, to Edith Tucker. Immediately after the ceremony they parted. My mother wore her wedding-ring round her neck, and preserved her maiden-name until the report of the marriage had spread abroad."

NOTICES OF NEW BOOKS.

I.—Bohn's Libraries.

About eight years ago, (1846,) Henry G. Bohn, a London publisher, in the face of the gloomiest predictions of failure from his brethren of "the trade," commenced the issue, at regular intervals, of a series of standard works, which now amounts to upwards of three hundred volumes, and which is increasing at the rate of from five to six volumes a month. The monthly sales amount, we are informed, to 40,000 volumes. The secret of this unprecedented success is to be found in the intrinsic value of the works comprising the series, and in the astonishingly low price (varying from 3s. 6d. to 5s. a volume) at which they are offered to the public. The volumes are uniform in size, (post 8vo,) and with respect to beauty of typography and fineness of paper leave nothing to be desired. To use a hackneyed phrase, they are fit ornaments for the shelves of any library.

The volumes comprising this series are divided into various libraries, of the character of which our readers can form their own opinion from the following lists, selected almost at random:

In Bohn's Standard Library are found translations of the works of Schlegel, Schiller, Goethe, Lamartine, Sismondi; Coxe's Life of Marlborough, Coxe's History of the House of Austria, Neander's Church History, Roscoe's Works, Milton's Prose Works, Wheatley on the Common Prayer, Butler's Analogy, Ranke's History of the Popes, Lanzi's History of Painting, Vasari's Lives of Painters, Architects, etc.

In Bohn's Classical Library we have literal prose translations of the entire works of Plato, Cicero, Livy, Herodotus, Thucydides, Homer, the Greek Tragedians, etc., etc. This Library consists of sixty volumes, and we regret to say that Mr. Bohn has seen proper to include in it translations of the most licentious of the Greek and Roman writers.

In Bohn's Illustrated Library are found Lodge's Portraits of Illustrious Personages of Great Britain, Didron's Christian Iconography, Pickering's Races of Men, etc., etc.

In Bohn's Antiquarian Library, Bede's Ecclesiastical History, the Chronicles of Ingulphus, of Matthew of Westminster, of Roger de Hoveden, of Ordericus Vitalis, etc.

Mr. Bohn has recently commenced the publication of another Library, which he calls "Bohn's British Classics." Of this we have seen

Gibbon's Rome, with Variorum Notes, Vols. I. II. III. and IV,, to be completed in six vols. This edition has been reviewed in a captious manner by a critic in the London Athæneum. The errors pointed out are almost exclusively typographical. Mr. Bohn's defence will be found inserted in the fly-eaves of the 8d volume.

Addison's Works, Vols. I. and II., to be completed in four vols. A reprint of Bishop Hurd's celebrated edition.

De Foe's Works, Vols. I. and II., with Prefaces and Notes, including those attributed to Sir Walter Scott.

II.—Greenwood: a Directory for Visitors. By N. Cleaveland. New-York, 1852.

Hints Concerning Greenwood; its Monuments and Improvements. By N. Cleaveland. New-York, 1853.

The first of these works is properly a guide-book, giving a full description of the Cemetery grounds, many of the monuments, and closing with several biographical sketches. To strangers, as well as to those having friends buried there, this book is particularly valuable, as it gives every information which may be desired.

The second takes up the whole subject of the proper arrangement of the grounds: the Inclosures, Trees, Shrubbery, Flowers, Monuments, Memorials, and Symbolic Devices. We are glad that the Corporation of Greenwood have given their attention to this subject, and that they have secured the services of Mr. Cleaveland's graceful pen. It is comparatively a new field of art, and affords the opportunity for the cultivation of the most refined and elevated taste. In no place can a good and correct taste be better displayed than in a burying-ground, and in no place can a bad taste be more offensively exhibited. And as there is a general disposition to mark the last resting-place of the departed by some permanent memorial, it is highly important that correct views should prevail as to the true meaning and object of such mementos.

We make a few extracts from Mr. Cleaveland's second book, showing his views upon one or two points. Speaking of the general decorum and propriety which should be observed in laying out and adorning the grounds, he says:

"While there are some, whose own good sense and taste are a sufficient guide in matters of this sort, it is certain that far the greater number rely mainly on opinions (not always judicious) derived from others. Many are content with blindly copying some fanciful or quaint conceit, which has caught their eye, tolerable, perhaps, while it stood alone, but odious when oft repeated. Others visit the stone-cutter's yard, look at his ready-made specimens, and listen to advice which not even charity herself can suppose to be *always* disinterested. Or anxious, perhaps, to have something very expressive and original, they concoct, with his aid, some *outré* design, and then perpetrate in marble the long-enduring folly."

Upon the subject of Tombs, he remarks:

"We have no partiality for the *charnel-house*, whether below or above ground. The *grave* seems decidedly preferable. Let the dead be *interred*. Let earth conceal them from our sight, and kindly, gradually, resolve them to herself. Against future desecration all would secure

'The mould
Once hallowed by the Almighty's breath.'

In what other way can we do this so effectually? The vault may, indeed, be fast, and strong, and durable; but what will protect its contents, when, in the inevitable course of events, it shall pass into the possession of those who will care nothing for the builder or his kindred?"

We make one more extract, and call attention to it, as embodying many valuable hints, and great practicable wisdom. Speaking of Symbolic Devices our author remarks:

"Symbols, in monumental sculpture, if happily conceived and well executed, are always gratifying. The rareness of success shows the difficulty of the undertaking. On the other hand, in no department of art, perhaps, is failure so glaring or so shocking. It is painful to be forced to smile at objects which are designed, and which ought to compose and to elevate our thoughts. Let the man who contemplates such a work remember that he is about to invite scrutiny, and to challenge criticism. Let it be well considered, lest, peradventure, he record some expensive folly, in a material whose durability would then be its greatest objection. Such a work should call into requisition the choicest talent and the highest skill. Genius and piety should furnish the design; judgment and taste should superintend the task. On a point of this nature, our suggestions must, of necessity, be general. Not a few derive their symbolism from the ancients. The lachrymatory, the mutilated column, the inverted torch, are very frequent. To be classic is the highest ambition of some. With them appropriateness and consistency are matters of small importance. Were there no other objection to the class of objects in question, it would, in my mind, be sufficient, that imitation and repetition are fatal to sentiment, and nullify, if they do not reverse, the intended effect. Let it also be considered that these symbols are pagan not only in origin, but in purport. They are the mute language of a grief to which consolation was unknown, the sad hieroglyphics of despair. They say nothing of faith, or hope, or immortality, or heaven. What have Christians to do with such emblems?"

III.—History of the Dominion of the Arabs in Spain. Translated from the Spanish of Dr. J. A. Condé. By Mrs. Jonathan Foster; in 3 vols. Vol. I. London, 1854. Henry G. Bohn. New-York: Bangs, Brother & Co., Park Row.

Condé, the author of this history, was well fitted for his task. He was patient in investigation, and impartial in his judgments. He was well versed in the language and literature of the Arabs, and every facility for the prosecution of his researches was afforded him by the Spanish government.

The spirit in which the work is executed is fully declared by the author, in the preface to his first volume. The relation of historical events, he says, by a sort of fatality, descends to posterity only through the justly suspected channels of narrations by the conquering parties. But a sound and just discrimination forbids us to content ourselves with the testimony of one side only. The relations of both sides must be compared with careful impartiality. Condé lays claim to having done this, and asserts that his history is, in fact, compiled from a selection of Arabic documents and books, and that in almost every case he faithfully translates their very words. Thus the reader, while acquiring a knowledge of the deeds of the Spanish Arabians, will at the same time be enabled to judge of their genius, and will remark the style in which they narrate their actions.

"It is this fidelity," says Prescott, (Ferdinand and Isabella, vol. i., page 315,) "that constitutes the peculiar value of Condé's narrative."

The first volume of the original work was published at Madrid in the year 1820. Condé died before the remaining volumes were ready for the press. They were printed from his MSS., but suffer from the want of the author's revision.

IV.—India; Pictorial, Descriptive, and Historical, from the Earliest Times to the Present, with nearly One Hundred Illustrations. London, 1854: H. G. Bohn. New-York: Bangs, Brother & Co.

After a rapid sketch of the early history of India, and a description of the manners, customs, and religion of the Hindoos, this work proceeds to give more in detail a narrative of the invasion by the Moguls, and of the splendid reigns of Akbar, Jehanghir, Shah Jehan, Aurungzebe, etc. A very interesting account is then given of the rise and progress of the British empire in India, and the administrations of the later Governors-General, including the events of the Affghan and Sikh wars. The book is elegantly printed, and profusely illustrated.

V.—Logic; or the Science of Inference. A Systematic View of the Principles of Evidence, and the Methods of Inference in the various Departments of Human Knowledge. By Joseph Devey. London, 1854: H. G. Bohn. New-York: Bangs, Brother & Co.

An attempt to systematize the various forms of inference engaged either in the construction of science or in the generation of opinion and belief. Mr. Devey finds "nothing in the body of Aristotle's speculative views to hinder them from being engrafted on the practical doctrines of Bacon; nor any thing in the *à priori* methods of Descartes essentially antagonist even to the inductive methods propounded by Comte and Helvetius. All have their distinct functions in the generation of scientific belief, and by the diversity of view which they bring to bear on any object tend to strengthen and verify the accuracy of each other's processes." The writer has, therefore, "avoided the fragmentary treatment of Logic pursued by his predecessors, and attempted to place the science upon its right basis, by grouping around the central idea of Inference the various methods and systems which are connected with its functions in the leading divisions of knowledge."

VI.—The Poetry of Science; or, Studies of the Physical Phenomena of Nature. By Robert Hunt. Third edition, revised and enlarged. London, 1854: H. G. Bohn. New-York: Bangs, Brother & Co.

Few will rise from a perusal of this volume without approving of the verdict of the public in its favor, as evidenced in a call for a third edition.

What Mr. Hunt means by the "Poetry of Science" may be gathered from the following extracts selected from his Preface: "Science solicits from the material word, by the persuasion of inductive research, a development of its introductory principles, and of the laws which these obey. Philosophy strives to apply the discovered facts to the great phenomena of being, to deduce large generalities from the fragmentary discoveries of severe induction, and thus to ascend from matter and its properties up to those impulses which stir the whole. Poetry seizes the facts of the one and the theories of the other; unites them by a pleasing thought, which appeals for truth to the most unthinking soul, and leads the reflective intellect to higher and higher exercises; it connects common phenomena with exalted ideas; and, applying its holiest powers, it invests the human mind with the sovereign strength of the True. To be for ever true is the Science of Poetry—the revelation of truth is the Poetry of Science.

"The task of wielding the wand of science—of standing, a scientific evocator within the charmed circle of its powers, is one which leads the mind through nature up to nature's God.

"Experiment and observation instruct us in the discovery of a fact; that fact connects itself with natural phenomena,—the ultimate cause of which we learn from Divine revelation, and receive in full belief; but the proximate causes are reserved as trials of man's intelligence; and every natural truth discovered by induction enables the contemplative mind to deduce those perfect laws which are exemplifications of the fresh-springing and all-enduring POETRY OF SCIENCE."

VII.—Work; or, Plenty to Do, and How to Do it. By Margaret Maria Brewster. Second series. New-York: A. D. F. Randolph, 683 Broadway.

WE are sure that those who are suffering from *ennui*, or are trying in vain to pass away their time agreeably, can not fail to be roused to active exertion by reading this little volume or its predecessor, issued by the same publisher some months ago. They both point out, in an attractive manner, ways and means of employment to persons in every position—employment whereby they can glorify God, and benefit their fellow-creatures. No one can rise from their perusal feeling that he has no means of usefulness. Many a young Christian female, longing to labor for Christ, yet precluded by her position from engaging in any of the great projects for extending the Redeemer's kingdom, is tempted to despond, and feel that she is but a useless member of the church of Christ. To such, the lesson taught will be full of encouragement, that those who faithfully perform the duties of the station which God has assigned them, however limited, because it is the work he has given them to do, are as truly laboring for him as if great results should follow. In the volume before us, in the chapter on "Sabbath Work," the Sabbath-school teacher will find invaluable hints to aid him in his work; those who have the care of little children, young ladies, teachers, employers,

residents of the country, all may find suggestions enough to supply work for a lifetime. And then, when all our labor is over, "there remaineth a rest," which, as our author beautifully expresses it, "takes the form of active rest, or resting action, but contains no toil, no weariness, no baffled yearning for repose. Every faculty of mind and heart will know what it is to rest fully. Love, so often restless and severed in this world, will then enter into its quiet rest. Memory, so painful, so smiting, so yearning here, will be full of rest in its rejoicing and grateful thoughts of all that, dark on earth, is radiant in heaven. Thought, so weary with its perplexities, its difficulties, its vain strivings, its imperfect comprehension, will then be free and unshackled, resting in its perfect knowledge. . . . . The body, too, so worn with sickness, so faint with languor, so weary with fatigue, will have its repose, not only for a little while in the green 'sleeping-place,' beside the quiet river, or under the drooping willow, but it will rise again, to take an animated and blissful rest. United to the spirit, its old inmate and companion, to which it was formerly but a clog and hindrance, it will enjoy a blessed and reposing eternity."

VIII.—The Two Views of Episcopacy; Old and New.

We have here, in a pamphlet of some sixty pages, a fair presentation of the question, whether the Protestant Episcopal Church regards episcopacy as necessary to the *being* of a Church and the *validity* of the sacraments. Bishop White, it is well known, steadily opposed the unchurching dogma, as not only unscriptural, but utterly opposed to our own Church authorities. But it has been thought, and often said, that Bishop Seabury held the opposite opinion. The pamphlet shows this to be a mistake. Bishop Seabury unhesitatingly acknowledged the existence of other churches than those episcopally constituted—such as the Church of Scotland and the Church of Holland. There is no doubt that Bishop Seabury was a very high Churchman; that, in this respect, he stood very much alone in his day; but he never presumed, as too many of our day have done, to set forth his own peculiar views as the doctrines of the Church. He had too much respect for truth and honor to do any such thing.

We hope this pamphlet may have a wide circulation, for the information it contains ought to be in the hands of our people. The time has come when the true doctrines of the Protestant Episcopal Church should be proclaimed and firmly maintained. Too long have irresponsible individuals been allowed to set forth their own peculiar and ultra notions as the teachings of the Church, and in this way the impression has been made that the Episcopal Church is but a step removed from the Romish Church, and the consequence has been, that the *people* have kept aloof from us. A true presentation of our Church would soon correct this evil.

IX.—The Shepherd of Israel; or, Faithful is He that Calleth Thee.
Good Tidings of Great Joy.
The Wonders of Redeeming Love.
The Faithful Promiser.

THESE are four beautiful little books, issued by Thomas Nelson and Sons, London, Edinburgh, and New-York. They are of a purely practical character, and can not fail to quicken the sensibilities of the child of God. The more such works are circulated and read the better.

X.—Legends and Records, chiefly Historical. By Charles B. Tayler, M.A., author of the "Records of a Good Man's Life," "Thankfulness," "Lady Mary," "Margaret," "Angel's Song," etc., etc. New-York: Stanford and Swords, 637 Broadway.

MR. Tayler is well known as a practical and interesting writer. He seems to have the happy faculty of presenting religion in a cheerful and attractive aspect; hence his books are very valuable to the young. We can not perhaps present a better idea of the book before us than by giving the table of contents. I. Guyon of Marseilles. II. The Earl of Strafford. III. The Lady Lisle. IV. The Lady Ann Carr. V. The Lady Russell. VI. The Son and Heir. VII. The Lowly Lady. VIII. Fulgratius and Meta. IX. Anecdote of George the Third. X. The Bible in Spain. XI. Anne of Cleves. XII. A Vision of Conscience. XIII. The Story of Fiesco. These sketches are well drawn, and can not fail to interest the reader. The well-known story of Guyon—his disinterestedness—his moral heroism—the willing sacrifice of his own life that he might save others, are told in a simple and touching manner. Whoever reads this will be apt to read the whole book.

XI.—Pamphlets for the People. In Illustration of the Claims of the Church and Methodism. By a Presbyter of Mississippi. H. Hooker: Philadelphia. 1854.

IT appears that some Methodist Minister in Mississippi was stirred up by somebody or something, to write and print a book against the Episcopal Church. We suppose he did this foolish thing under the influence of some real or imaginary provocation. But in either case he certainly might have been better employed. For, had he succeeded in proving his points, he would have proved a great deal too much. Not only would he have destroyed the Episcopal Church, but his own too.

The author of the "Pamphlets" named above has, in a good spirit, and in a most conclusive manner, answered all the arguments of his antagonist. But he has gone beyond this, and avowed doctrines which we think he will

find much more difficulty in maintaining, than in overturning the arguments of his Methodist brother. We give an extract from his sixth number. It is as follows: "The conclusion is inevitable, that the Apostolic Ministry of the Church is the legitimate interpreter *to* the Church of the sense of Scripture and settler of faith, inasmuch as the Ministry Apostolic originally gave the Scriptures to the Church. But such a conclusion inevitably involves the mighty doctrine, that Christ is *with his Church* in its general œcumenical councils, to guide them into all truth in their decisions. To doubt this would be to surrender to you all I contend for. It is *because* Christ *is* in his Church, through its authoritative ministry, that the councils of its ministers *are* authoritative in their decisions. To doubt this would be to deny that Christ is within or with his Church at all. If he reigns in it, he reigns in it authoritatively upon the throne of the succession in the personal office of the ministry of the Church, which is the visible head of 'his BODY ecclesiastic.'" Where our author got these extravagant notions of the power and authority of the ministry we know not. But we do know that there is not a line in the Articles, Constitution, or Canons of the Protestant Episcopal Church to sustain for a moment any such positions. He talks as though the ministry constituted the Church, and that to them was committed all authority in the interpretation of the Scriptures. We would suppose that such a view of the ministry would lead necessarily to the doctrine of the Church's Infallibility. If such a power is given to the ministry who can interfere with it, or call in question its decisions? Can the laity? Not at all. Is there any power on earth which can? None whatever. If this be not the doctrine of virtual Infallibility we know not what it is. And yet our author, in his fifth number, utterly disclaims the doctrine of the Church's Infallibility either "*in or out of the Councils.*" We confess our inability to reconcile his two positions. But does he not know that the clergy of the *Protestant Episcopal Church* have no power whatever to act alone either as to matters of *faith* or *practice?* They can not put forth any authoritative exposition of the Scriptures. They can not ordain a single rite or ceremony without the coöperation and sanction of the laity. What then becomes of this high-flown theory of "the authoritative decisions of Councils of Ministers"?

XII.—Some of the Requisites for a Successful Ministry. A Third Charge to the Clergy of the Protestant Episcopal Church in the Diocese of Delaware. By Alfred Lee, Bishop of the Diocese of Delaware. May, 1854.

THE author of this able charge makes the following points; 1. The necessity of a deep and abiding sense of our dependence on God. 2. The cultivation of personal holiness. 3. Cherishing a true love for souls. 4. Adaptation to the age in which we live, to the land in which our lot is cast, and to the people among whom we labor. Under this last head the author introduces a topic of deep moment to our communion, and one which ought to be well considered by our clergy. There can be no question that multi-

tudes have been driven away from us by the ignorance and arrogance of some of our ministers. We say *ignorance*, because we are unwilling to believe that any persons would knowingly go so entirely against the whole spirit and authority of our Church, as is often done in the exclusive, and extravagant, and unchristian dogmas which are put forth. The case is well put in the extracts which follow:

"It is also due to the cause entrusted to us, that we should avoid exciting unnecessary prejudices against our Church, our office, and ourselves. The reproach of the cross we must not expect or desire to escape. If we are reproached for the name of Christ, happy are we. But the distinction is obvious between the offence caused by the publishing of the truth of God, and that to which our own inconsistencies, errors, and misconceptions may give rise. It is enough for us to have to contend against the world, the flesh, and the devil, as well as prejudices sometimes existing against our government and forms of worship, without awakening needless hostility. An intolerant spirit, casting out from the Church of Jesus Christ, and abandoning to uncovenanted mercies our fellow-Christians, who hold in common with us the great truths of the Gospel, is not required of us by our own principles, nor does it flow therefrom. Our Church nowhere assumes, in any of her authoritative standards, this exclusive, denunciatory tone. The venerable Bishop White, in one of the last Pastoral Letters which he penned, denied it to be any tenet or principle of the Church. I have no question that many pure and excellent men have spoken and taught in this manner from convictions of duty, and thought they were doing God service. But their honesty and sincerity do not prevent the exciting of immense and lasting prejudice against not themselves merely, but their communion. Our Church has lost a vast amount of strength and efficiency through these misrepresentations of her true spirit and character. Odium thus excited I believe to be superfluous and unnecessary—due not to the distinctive principles of our Church, but to exaggerations which she nowhere countenances.

"If others are preaching Christ around us, although they follow not with us, as we heartily wish they did, that does not justify us in assuming the attitude of antagonists. If we are of St. Paul's mind, 'therein shall we rejoice,' even though 'Christ were preached of envy and strife;' and it will be in our hearts and on our lips to say, 'Grace be with all them that love our Lord Jesus Christ in sincerity.'

"Our own cause is not to be furthered by unwarrantable claims, but by holding forth the word of life, and living up to the Christian standard. To preach the Gospel, and to adorn the Gospel, will do what nothing else can. It will eventually disarm opposition, overcome prejudice, and induce many around us to say, 'We will go with you, for we know that God is with you of a truth.'"

XIII.—Daily Bible Readings for the Lord's Household. Intended for the Family Circle or the Closet. By the Rev. James Smith, author of "The Believer's Daily Remembrancer," "Green Pastures," "Still Waters," etc. London: T. Nelson & Sons, Paternoster Row; and Edinburgh; and No. 1 St. Peter's Place, New-York. 1854.

THIS is a book we can cordially recommend to every Christian. To each day in the year there is an appropriate verse of Scripture, with comments, filling in every case a single page. It is a 16mo., printed in fair type on good paper, and neatly gotten up. It is just such a book as any one likes to have by him.

XIV.—Asleep in Jesus; or, Words of Consolation to Bereaved Parents. By the Rev. W. B. Clark, Dumfries. London: Thomas Nelson & Sons. New-York: No. 1 St. Peter's Place.

CLERGYMEN, as well as others, often wish to put into the hands of bereaved families something which may interest them, and at the same time serve to bring them to a true resignation to God's will. The above-named book is exceedingly well adapted to this purpose.

XV.—Lives of John Bunyan, Matthew Henry, and Bishop Hall. By the Rev. James Hamilton, D.D. One Vol. London: T. Nelson & Sons, Paternoster Row; New-York: No. 1 St. Peter's Place.

WE have here, in one small volume of less than two hundred pages, well arranged biographies of three most remarkable and useful men. The object of the author seems to have been to bring out distinctly the religious characters of these men; and in this he has succeeded admirably. We are glad to see such books circulated, for they serve to make great and good men the property of the Church generally.

XVI.—Memoir and Sermons of Rev. Wm. Duval, City Missionary, Richmond, Va. By Rev. C. Walker. Richmond: J. W. Randolph. 1854.

A FAITHFUL memoir of an earnest man. Duval was a ministerial "worker;" one of those bright lights which burn out quickly though the intensity of their own flame. We remember him as one of the graduating class at the Virginia Seminary, in 1845, a frail-looking and yet energetic youth, who was known to have devoted himself to the preaching of the Gospel to the poor of his native town. We have here the record of his labors—labors so intense and unremitted, that the slight frame soon yielded to the pressure, the keen sword cutting through the sheath in which it was inclosed. As we read the sad tale—so often told—of overwork and untimely death, we almost wish there could be "a professorship of discretion" in our seminaries, to teach our zealous youth the hard-learned lessons, that ministerial strength needs husbanding—that *patient* labor is essential to permanent success—and that the results of ripe experience are usually more valuable than those of self-consuming zeal. The biographer, in this case, has done his duty to the living as well as to the dead, presenting faithfully the pure character and self-sacrificing energy of our excellent young friend, yet not attempting to conceal the error he committed in multiplying his exertions much beyond his strength. He has presented a fair picture of one we would not willingly let die. We only wish that in his limning of it he had "sacrificed to the graces" a little more fully than he has.

XVII.—A Popular Account of the Ancient Egyptians, revised and abridged from his larger work. By Sir J. Gardiner Wilkinson, D.C.L., F.R.S., etc. Illustrated with 500 wood cuts. 2 Vols. New-York: Harper & Brothers. 1854.

The larger work of Sir J. G. Wilkinson has, from the time of its publication, twenty years ago, been the great standard of reference in everything relating to the antiquities of Egypt. Its great size, however, and the splendor of its illustrations, placed it beyond the reach of any but persons of large means. In the present volumes its information is happily condensed in a cheap, accessible, and interesting form. It is really wonderful what an amount of valuable instruction respecting the Kingdom of the Pharaohs is compressed into the few hundred pages of this smaller work. We seem, in reading it, to be transported back 3000 years. The old Egyptians live again, and we live with them. Their sacred institutions are before us; their domestic customs round us; and their life, civic and military, is passed within our view. It is *the* book of the year—invaluable to scholars of small means.

XVIII.—The Faithful Steward; a Sermon preached in St. Paul's Church, Milwaukee, Wednesday, June 14th, 1854, at the opening of the Eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Wisconsin. By the Rev. W. W. Arnett, D.D., Rector of St. Paul's Church.

There are some good points in this Sermon, but we are sorry to see something which appears a little like trimming, when a plain outspoken speech was demanded. The author sets out by attempting to show that the children of God in this world constitute one family; that wherever they may be, or in whatever condition placed, they are "all one in Christ Jesus." This is a noble idea, and as Christ-like as it is noble. But when our author takes up the subject of our duty to our own Church, he seems to forget the great principle with which he set out. He presents the Church as in a state of warfare with Rome on the one hand, and Christians of various names on the other. Now, is this true? Our Church is in a state of warfare with Rome, because she believes Rome to be Anti-Christ. But she is not in a state of warfare with the various Christian Churches around her. Nothing is farther from the truth; and it is time all such language were dispensed with. Individuals in our Church are always at war with other Christian bodies, and this warfare has done us an infinite mischief. But in this they are inconsistent with the Church to which they belong Our author warns against the danger of "entangling alliances with others." We are unable to see any such danger. We do not believe there is, or is likely to be, any such danger. On the contrary, we believe one of the greatest evils of these times is the indisposition of Christians to come together and work together for the salvation of the world. If we are all

brethren in Christ Jesus, we ought not to be so much afraid of each other. This *via media*, stand-aloof, exclusive policy, we believe, is hostile to all the best interests of religion, and ought to receive no countenance from the ministers of Christ.

XIX.—The Office of the Church of Christ: The Sermon preached at the Consecration of St. John's Church, Cincinnati, on Thursday, February 9th, 1854. By Charles Petit McIlvaine, D.D., D.C.L., Bishop of the Protestant Episcopal Church in Ohio.

THIS Sermon is characterized by that clearness of statement, beauty of illustration, and splendor of diction, which mark the productions of its gifted author. We have never before seen in the same space so complete a presentation of the Office of the Church of Christ. Our limits will allow only one or two extracts. Under the first head, the position and office assigned to the Church of Christ on earth, he says:

"You remember how emphatically the Saviour asserted of Himself, exactly what he here declares of his people: 'I am the light of the world.' These words indicate that Christ is the world's only light. And the similar words addressed to His people indicate that they are the world's only light. And how are these apparently contradictory declarations to be reconciled? We answer:

"To this benighted world there is but one sun as the source of spiritual light. But he hath gone from the view of men, and doth not shine directly upon the world. There are intermediate agencies, secondary lights; there are planets and satellites; there is a system of dependent and associated instruments, which keep their circuit around that great central orb, held therein only by its power, and shining only in its light. Perfectly dark in themselves, only as they receive from him are they the light of the world. Thus, the Church, in its ministry, and in all the life and works of its people, is to Christ what moon and planets are to the sun. The world receives from them as they receive from Christ. They are the light of the world, as the only visible light. He is the light of the world, as the only original light. And thus we harmonize the two declarations. Of Himself Jesus speaks as the author and giver. 'I am the light.' To His Church He speaks as his constituted instrument and medium, 'Ye are the light.'

"This is not an illustration of our own invention. It is precisely that of the Scriptures. The Prophet Isaiah, addressing Zion, says, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' John, in the opening of the Apocalypse, beheld in vision a representation of the Churches, under the emblem of 'seven golden candlesticks,' instruments of light, but not its containers. In the midst of them 'there walked one like unto the Son of Man, whose countenance was as the sun shineth in its strength.' From Him came the light which seemed to dwell on the lamps of those candlesticks. In His hand were seven stars: as the sun holds the planets before His face, that he may shine on them, and by them on the world. And these stars, John was told, represented the ministry of the Churches.

"But the most remarkable use of this method of illustration is in another part of the Revelation of St. John. He beheld, and 'there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.'

"Among interpreters of the Apocalypse there is entire agreement, that under this symbolic appearance is represented the true Church on earth, in its purity and faithfulness, doing its appropriate work in the world, and holding its proper relation to Christ. This is evident from the children of the woman being described as

those 'which keep the commandment of God, and have the testimony of Jesus Christ.' Now observe the description. The ornament of her head was a crown of stars. Under her feet was the shining moon. Thus was indicated the Church's office as a light-bearer to the world, but only a bearer of light, not its fountain; the medium, not the origin; as the moon and planets are only the reflectors by which the unseen sun casts his radiance on the earth. But whence came the light of that moon and those stars? She was 'clothed with the sun.' In that all-investing light, she was all light; her head, her feet, her raiment, all did shine as the sun. I need not tell you that the sun thus investing the Church, represents Him whose countenance John beheld 'as the sun shineth in his strength,' and whose proclamation is, 'I am the light of the world.' But that bright form was seen, where all luminous bodies, whose office it is to shine on this earth, are stationed in the firmament of heaven. The vision, therefore, whatever other instructions it was intended to give, is an impressive exhibition of the great office of the Church on earth, and of what a faithful Church must be; the bearer of the knowledge of Christ to all people—the light of the world."

The contrast between the *true* Church of Christ and "Babylon," or the Romish Church, is drawn with wonderful power, and can not fail to deeply impress every reader. The one is shown to be directly opposed to the other in all its great essential features.

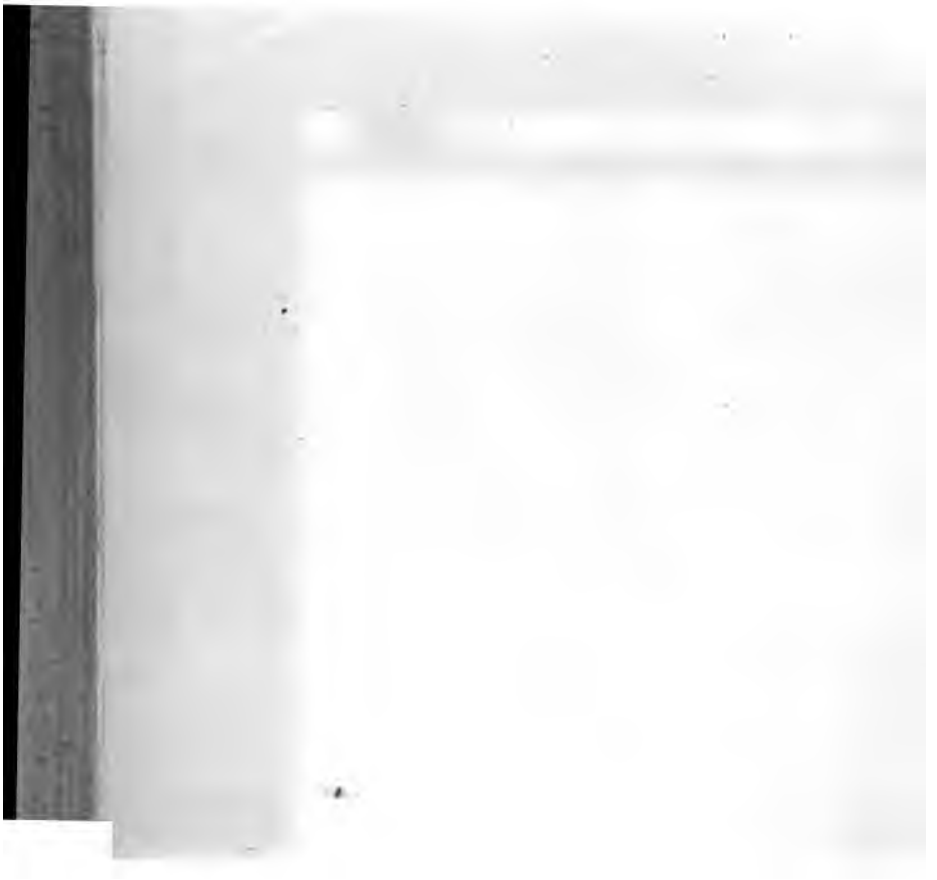
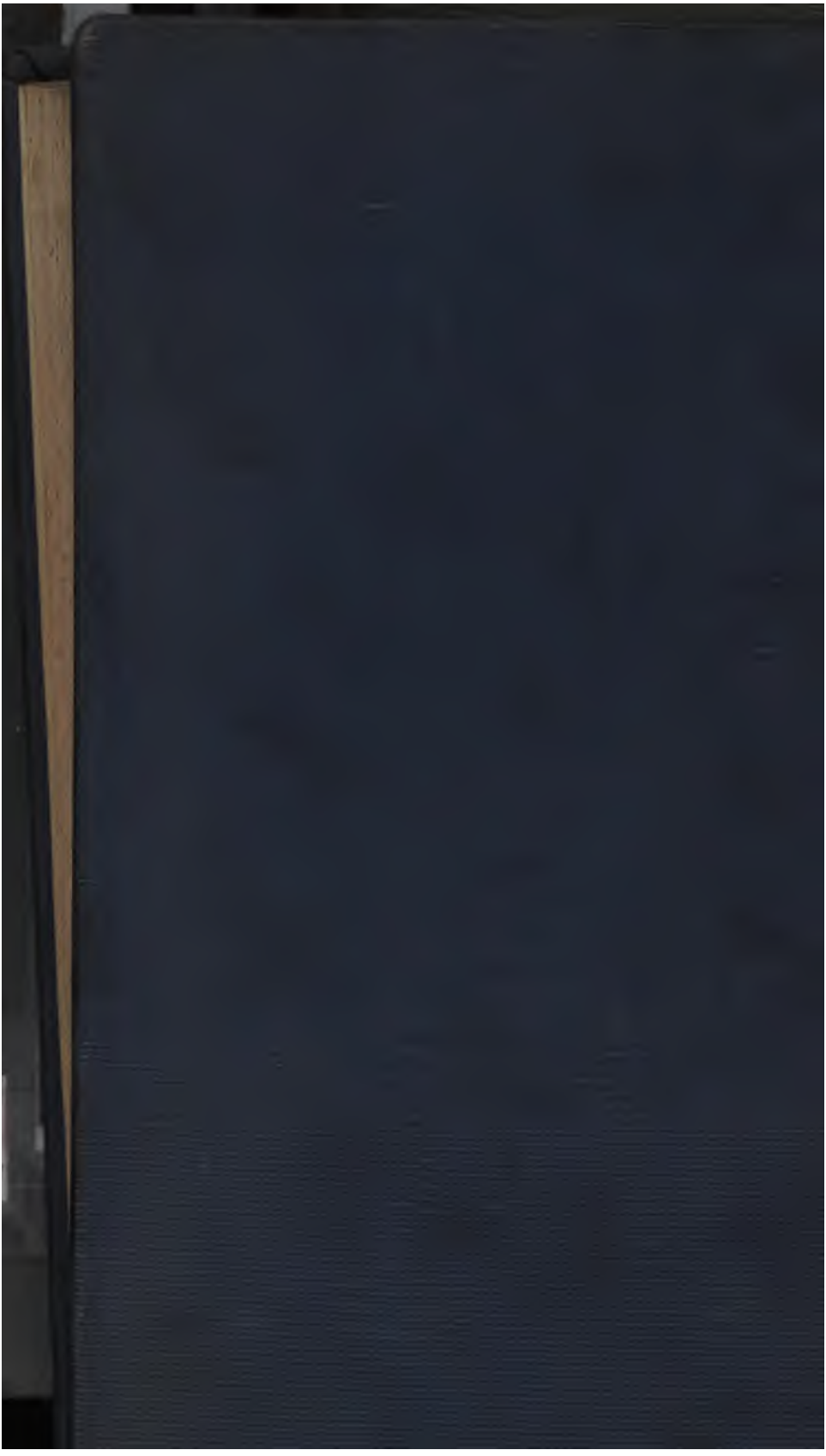
Speaking of the duty of circulating the Word of God, the author bursts forth in the following eloquent strains:

"Oh! it is consolation indeed to remember that we belong to a Church, the essential principle of which is, that 'sanctification is by *the truth*;' that the seed of all spiritual life in the world is *the Word*; that the knowledge of the Scriptures is essentially connected with the propagation of the Gospel; that to persuade men to search the Scriptures as the testimony of Jesus, is a great duty of her ministry; that to spread the knowledge of the Bible is the way by which she is to be the light of the world.

"It is a great consolation to think of the institutions, under the name of Bible Societies, which band together such a vast array of the numbers, and wisdom, and influence, and wealth of Protestant Christians, in the single work of printing the Scriptures for circulation among all people, and whose issues are already many millions. It is a matter of great joy to go into their depositories and see the Scriptures in one hundred and sixty languages, prepared, and constantly going out to all parts of the earth, where the 'antagonism' of the Church of Rome doth not prevent their entrance. It is delightful to think of the vast and mighty system of agencies, from the great publishing centres, to all the ramifications of missionaries and zealous lay distributors and Scripture-readers, so exclusively connected with Protestant Churches, and the result of Protestant principles, whose object is to place the pure Word of God in every language, in every house, and encourage and urge and aid all people to read the same."

We should be glad to give other extracts, but one must read the whole sermon to form a proper estimate of its beauty and power.

JUN 23 1937



JUN 23 1937